

4.10 Jinn Kidnapping Humans

Questions:

I have heard several stories about Jinn kidnapping humans. I have also read a story about a man from Al-Ansar (early Medina supporters and companions of the Prophet ﷺ). The man was on his way to the mosque for the night prayer when he was captured by the Jinn and was absent for a number of years.

Is it possible that the Jinn can kidnap humans?

Answer:

Yes, it is possible. It was well known that the Jinn killed Saad Ibn-Ubadah because he urinated in a hole they lived in. They said, “ We have killed the chief of Al-Khazraj, Saad IbnUbadah; we shot him with an arrow that did not miss his heart. Also, during the reign of Caliph Umar Ibn-Al-Khattab, a man was kidnapped by some Jinn, and remained their prisoner for four years. When he returned, he said that some Mushrik Jinn had kidnapped him and kept him a prisoner until they were invaded and defeated by Muslim Jinn, who returned him to his people. This incident is mentioned in Manar Assabeel and in other books.

Wa-Allahu-A’lam (and the whole truth is with Allah).¹

4.11 Jinn Trying Humans

Question:

A credible Raqi who treats in accordance with Shari’ah says that when he was performing a Ruqya unto a possessed patient, the possessor Jinn died. The Raqi found himself on trial by the Jinn for the death of the dead possessor. In the trial, one

of the Jinn gave witness that the Raqi had been mentioning the name of Allah during the Ruqya, and that he had warned the possessor before intensif’ing the recitation. As a result, he was acquitted.

Is this possible?

partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evildoers there will be no helpers.”¹

Dealing with those people tempts as well as makes them conceited. They are conceited to believe in themselves as being right in what they are doing. They are tempted as a result of the amount of money they get. Therefore, they must be boycotted, and Muslims must be alerted to their reality and advised not to deal with them

Those people are most probably charlatans who want to deceive people and take their money unlawfully. They make haphazard guesses, which may coincide with Allah’s destiny; if this happens, they spread the news of their claimed success. If their guesses do not materialize, they make up all sorts of excuses.

My advice to such people who have been involved in this evil affair is: beware lying to people and taking their money unlawfully and beware Shirk. Life on earth does not last long, and on Justice Day judgment is tough. You have no choice but to repent and beg Allah to forgive you for what you have been doing. You have to correct your acts and purify your wealth; success is only with Allah.²

4.16 The Jinn: Reality, Effects and Treatment

Question:

Are the Jinn real? Do they have any effects on humans? If so, how can such effects be treated?

Answer:

Only Allah knows the truth of the Jinn. All we know is that they are real beings, and they eat, drink, mate and reproduce;

A1-Maidh Sura, Ayah 72.

¹ سورة المائدة، الآية: 72.

² فتاوى العلاج بالقرآن والسنة- وما يتعلق بها للشيخ ابن باز ، بن عثيمين ، اللجنة الدائمة، ص 37، 32، والفتوى للشيخ عبدالعزيز بن باز - Ifta'a Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimen, p. 70-71.

Allah says, “He (Iblis) was of the Jinn, so he rebelled against his Lord’s command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you?”¹

The Jinn also must fulfill religious requirements of worship, for which they are accountable; the Prophet ﷺ has been sent to them as well. They went and listened to the Qur’an, as Allah says, “Say (O Muhammad ﷺ): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! it is a marvelous Qur’an, Which guideth unto righteousness¹ so we believe in it and we ascribe unto our Lord no partner.”² Allah also says, “And when We inclined toward thee (Muhammad ﷺ) certain of the Jinn, who wished to hear the Qur’an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning. They said: O our people! Lo! we have heard a Scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road.”³

When a Jinn delegation came to meet the Prophet ﷺ, they asked him about their provision. About it he said to them, “Every bone on which the name of Allah is recited is your

provision. The time it falls in your hand it shall be covered with flesh....”⁴ They also share the food of humans who eat without mentioning the name of Allah at the meal. This is why we have to mention His name on food and drinks, as instructed in the Hadith narrated by Umar Ibn-Abi-Salama, to whom the Prophet ﷺ said, “O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.”⁵

Thus, the Jinn are real creatures. To deny their existence is denial of the Qur’an and disbelief in Allah. They are Islamically accountable for their acts in terms of what is allowed and what is

Al-Kahf Sura, Ayah 50.

1 سورة الكهف، الآية: 50.

Al-Jinn Sura, Ayahs 1-2.

2 سورة الجن، الأيتان: 1 ، 2.

Al-Ahqaaf Sura, Ayah 29-30.

3 سورة الأحقاف، الأيتان: 29 ، 30.

Sahih Muslim, Kitab As-Salah (Book of Prayers), Hadith No.450.

4 أخرجه مسلم رقم (450) ، كتاب الصلاة.

Sahih Al-Bukhari, Kitab Al-At’ imah (Book of Foods), Hadith No.5376.

5 سورة المائدة، الآية: 72.

prohibited, so the Jinn Kafirs are doomed to Hell; Allah says, “He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation)....”¹ On the other hand, the Jinn believers go to Paradise; Allah says, “But for him who feareth the standing before his Lord there are two gardens. Which is it, of the favors of your Lord, that ye deny? Of spreading branches. Which is it, of the favors of your Lord, that ye deny?”² Allah also says, “O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.”³ There are several other verses and Hadiths that demonstrate the

accountability of the Jinn, who go to heaven if they believe, or to Hell if they do not.

As for the Jinn effect on humans, it is real, too. They do that by entering and possessing bodies of humans causing epileptic or mad fits and pain, and by disturbing or terrorizing them.

Counteracting the evil effects of the Jinn is by saying established prayers and supplications and Qur’anic recitations, e.g., the Kursi Ayah. According to the Hadith narrated by Abu-Hurayrah, “If you recite Al-Kursi Ayah when you go to bed, a guard from Allah will protect you all night long, and Satan will not be able to come near you till dawn.”⁴ & ⁵

4.17 How the Jinn can Harm Humans & Prevention Methods

Question:

Al-A-’Arraf Sura, Ayah 30.

1 سورة الأعراف، الآية: 38.

Arrahman Sura, Ayahs 46-49.

2 سورة الرحمن، الآية: 46 ، 49.

Al-An’ani Sura, Ayah 130.

3 سورة الانعام الآية: 130.

Op. Cit.

4 تقدم تخريجه ص 115.

5 فتاوى العلاج بالقرآن والسنة-الرقى وما يتعلق بها للشيخ ابن باز ، ابن عثيمين ، اللجنة الدائمة، ص 67-69، والفتوى للشيخ محمد بن عثيمين-

Ifta'a Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimen, p. 67-69.

Can the Jinn harm humans? How can we protect ourselves from them?

Answer:

There is no doubt that the Jinn can harm humans. They may kill, terrorize or throw stones at humans, etc. This has been confirmed by the Sunnah and practical experience. During the Battle of Al-Khandaq, the Prophet ﷺ gave permission to one of the Sahaba (his Companions) to visit his family as he had been newly married. On arriving home, the Companion found his wife by the door, the mater which he did not like. She told him to get into the house and see for himself. In their bed was a serpent coiled. He hit it with his spear till it died. The man died

too. None could tell which of the two died first. When told about the incident, the Prophet ﷺ prohibited the killing of serpents found in homes, except the short-tailed ones and those with two white stripes. He said, "In Medina there are some Jinn who have become Muslims. If you come across any in your homes, warn them for three days, but if they do not leave after that, kill them, for they are devils." ¹

This demonstrates how the Jinn can harm humans. Besides, this is supported by a lot of other frequent incidents. For example, it has been typically reported that someone would go to a deserted plot, throw stones there; even though no humans would be there, he would hear such voices and sounds like that of trees that he would feel lonely and disturbed. Also, one of the Jinn may enter a human body out of love or mischief or other reasons. The Qur'anic verse "Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch" ² indicates the reality of possession by the Jinn. In possession cases, the Jinni can speak through the possessed human, and can converse with the Raqi who is reciting Qur'anic verses to drive him / her out and take his / her word not to return, etc.

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2236.

¹ اخرجہ مسلم رقم (2236)، كتاب السلام .

Al-Baqara Sura, Ayah 275.

² سورة البقرة، الآية : 275 .

For prevention of the Jinn evil, you have to follow the Sunnah, i.e., to read protective Qur'anic verses, such as Al-Kursi Ayah. According to the Hadith, if one recites Al-Kursi Ayah when one goes to bed, a guard from Allah will protect him all night long, and Satan will not be able to come near him till the morning. Allah is the One who preserves.¹

4.18 The Validity of the Jinn Entering Humans

Question:

Is there evidence that the Jinn enter humans?

Answer:

Yes, there is such evidence in the Qur'an and the Sunnah. According to the Qur'an, "Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch."² Interpreting this, Ibn-Katheer says that usurers rising from their graves on Doomsday are compared to the one rising in an epileptic fit under the effect of devil possession.

According to the Sunnah, the Prophet ﷺ says, "Satan goes in the human body wherever blood reaches."³

Also, Al-Ash' an mentions that Ahl-Assunnah Wal-Jma'ah maintain that the Jinn can enter the human body. This belief is based on the above-mentioned verses.

Abdullah Ibn-Ahmad Ibn-Hanbal is reported to have said to his father, "Some people claim that the Jinn do not enter the human body." "O, son! They are lying. There you hear them speak through the tongues of the possessed," replied his father. Ibn-Hanbal and Al-Bayhaqi mentioned that the Prophet ﷺ, treating a possessed patient, said, "You, enemy of Allah! Get out. I am the Messenger of Allah."⁴ The boy was healed.

¹ فتاوى العلاج بالقرآن والسنة-الرقى وما يتعلق بها للشيخ ابن باز ، ابن عثيمين ، اللجنة الدائمة، ص 65-66، والفتوى للشيخ محمد بن عثيمين- Ifta'a Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimin, p. 65-66.

² سورة البقرة، الآية : 275 - Al-Baqara Sura, Ayah 275.

³ تقدم تخريجه ص 250 - Op. Cit.

⁴ أخرجه احمد في المسند (4 / 171 ، 172)، والحاكم في المستدرک (2 / 217 ، 618)، وقال صحيح الإسناد ، ووافقه الذهبي وجوده المنزري- Musnad Ahmad, Hadith No.4/171,172.

Thus, there is evidence from the Qur'an and the Sunnah. Also it is the belief of Ahl-Assunah Wal-Jama'ah and the Salaf leaders. This is supported by practical experience. However, nervous tension and mental disorder can have other causes.¹

4.19 Devil Possession and Treatment

Introduction:

In the Name of Allah, the Beneficent, the Merciful, Praise be to Allah, Who has created the Jinn and humans to worship Him, Who has made legal according to His Wisdom whatever is necessary to judge their deeds. I bear witness that there is Deity but Allah, to Whom everything belongs and Praise is due, and Who has the power to do anything. I also bear witness that Muhammad صلى الله عليه وسلم is His slave and Messenger, who has been sent by Allah as a warner and conveyer of glad tidings to the humans and Jinn — may Allah's Prayers and Peace be upon him, his kin, his companions and whoever follows rightly in their footsteps.

Reality of the Jinn:

Allah, the Most High, says, "I created the jinn and humankind only that they might worship Me. I seek no livelihood from them, nor do I ask that they should feed Me. Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might."²

The Jinn are invisible beings created from fire. They were created before humans. In this regard, Allah says, "Verily We created man of potter's clay of black mud altered, And the jinn did We create aforetime of essential fire."³ Like humans, the Jinn are Islamically accountable in terms of musts and must-nots. Accordingly, they are believers or disbelievers, and obedient or disobedient; Allah says, "And there are among us some who have surrendered (to Allah) and there are among us some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully. And as for those who are unjust,

1 القتاوى الاجتماعية ، ابن عثيمين ، ج 4 ص 67 ، 68.
Ibn-Uthaimen's Al-Fatawa Al-Ijtima'e, yah (Social Fatwas), Vol.4, pp.67-68.

2 سورة الذاريات، الآية : 57،56 .
Ath-Thariyat Sura, Ayah 56-57.

3 سورة الحجر، الآية : 26-27 .
Al-Hijr Sura, Ayah 26-27.

they are firewood for hell.”¹ He also says, “And among us there are righteous folk and among us there are far from that. We are sects having different rules.”²

Thus, regarding the matter of punishment and reward, the Jinn and humans are alike: disbelievers go to Hell, while believers go to Heaven; Allah says, “But for him who feareth the standing before his Lord there are two gardens. Which is it, of the favors of your Lord, that ye deny?”³

Also injustice is forbidden among the Jinn as well as among humans; in the Holy Hadith Allah says, “O My slaves! I have forbidden injustice unto Myself, and I have forbidden it amongst you, so do not be unjust to each other.”⁴ Nonetheless, The Jinn sometimes commit acts of injustice against humans, and vice versa.

Of the injustices humans do to the Jinn is cleansing after stools with bones and dung; according to the Hadith narrated by Ibn-Mas’ud, the Jinn asked the Prophet ﷺ about their food, and he said to them, “Every bone on which the name of Allah is recited is your provision. The time it falls in your hand it shall be covered with flesh, and the dung (of the camels) is fodder for your animals.” Therefore, he says to us, “Don’t do Istinja (cleansing after stools) with dung or with bones for that is the food of your brothers.”⁵

Also, of the injustices the Jinn do to humans is whispering into their hearts. For this reason, Allah commands us to seek

1 سورة الجن، الأئمان: 14 ، 15- .

2 سورة الجن، الأئمان: 11- .

3 سورة الرحمن، الأئمان: 46 ، 47- .

4 أخرجه مسلم رقم (2577)، كتاب البر والصلة.

5 Sahih Muslim, Kitab Al-Birr Was-Shah (Book of Good Deeds and Relation), Hadith No. 2191. أخرجه مسلم رقم (350)، كتاب الصلاة.

A1-Jinn Sura, Ayahs 14-15.

Al-Jinn Sura, Ayah 11.

Arrahman Sura, Ayahs 46-47.

Sahih Muslim, Kitab Assalah (Book of Prayers), Hadith No. 450.

refuge in Him from their whispers, “Say: I seek refuge in the Lord of mankind, The King of mankind, The God of mankind, From the evil of the sneaking whisperer, Who whispereth in the hearts of mankind, Of the jinn and of mankind.”¹ As mentioned in the Annass Sura, the order of the refuge sought is against the Jinn followed by humans; this order implies that the Jinn’s whispers are more dangerous and can reach humans stealthily and much more easily.

One may ask: how can the Jinn reach the human hearts to whisper? Here is the answer from the Prophet ﷺ when he says to two people from Al-Ansar (the Prophet’s supporters from Medina), “Satan travels in the human body within the blood streams, and I fear lest he should cast evil into your hearts.”² In another version of the Hadith, “Satan goes in the human body wherever the blood reaches.”³

Of the other acts of the Jinn aggression against humans is terrorizing them, particularly if humans resort to and seek refuge in them. In such cases, they but added to their terror, confusion and fear; Allah says, “And indeed (O Muhammad ﷺ) individuals of humankind used to invoke the protection of individuals of the jinn so that they increased them in revolt (against Allah).”⁴

The Jinn sometimes put humans in such epileptic fits that a human can be thrown to the ground moving compulsively till he faints, and he may die by being thrown into a ditch, or into water to drown, or into fire to burn. This image of the possessed in epileptic fits is used in the Qur’an to portray the state of the usurer on the Day of Resurrection; Allah says, “Those who

swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch.”⁵

In his Musnad, Imam Ahmad Ibn-Hanbal mentions the Hadith narrated by Ya’la Ibn-Murra, who reported that a woman brought her possessed son to the Prophet ﷺ, who said to the

1 سورة الناس ، الأظت: 1-6.
 An-Nas Sura, Ayahs 1.6.

2 تقدم تخريجه ص 250.
 Op. Cit.

3 اخرجه البخاري رقم (2035)، كتاب الاعتكاف ، ومسلم رقم (2175)(25)، كتاب السلام.
 Sahih Al-Bukhari, Kitab Al-I'tikaf (Book of Seclusion), Hadith No.2035.

4 سورة الجن، الأظ: 6.
 Al-Jinn Sura, Ayah 6.

5 سورة البقرة، الآية : 275 -
 Al-Baqara Sura, Ayah 275.

possessor within the boy, “O you, Allah’s enemy! Get out. I am the Messenger of Allah.” The boy was healed, and the woman gave to the Prophet ﷺ a present consisting of two sheep, some butter and some Ukt (dried dough made from flour and sour milk). He returned one sheep to her, but kept the butter and the Ukt.¹

In his *Zad-A 1-Ma ‘ad*, Ibn-Al-Qayyim mentions two types of epileptic or mad fits: spiritual (that which is caused by earthly evil spirits), and physical (that which is caused by physical things). The latter type is the concern of medical doctors in terms of causes and treatment. Regarding the spiritual type, professional doctors acknowledge that type, but do nothing about it. However, there are some high-ranking people in the medical profession who are so ignorant and mean that they consider blasphemy a virtue. It is such people who deny spiritual epilepsy and its effects on the body. This denial is out of pure ignorance. There is nothing in medicine to support it. Besides, practical experience demonstrates the reality of spiritual convulsions. Rational people, who are aware of such spirits and their effects, realize the mental weakness and ignorance of those who deny spiritual epilepsy.

Combating spiritual epilepsy or madness involves prevention and treatment. Prevention can be realized by saying relevant prayers and supplications in accordance with the Qur’an and the Prophet’s established Sunnah. This requires one’s

resolution and strong will not to pursue Satan’s whisperings and fantasies, which, if not dismissed, will grow worse causing real trouble.

As for treatment, medical experts admit the futility of material medications in cases of spiritual epilepsy. Appropriate treatment is by supplications, prayers, Ruqyas and religious counseling. For example, Ibn-Taymiyah used to treat such cases with Ruqyas; he would recite Al-Kursi Ayah and A1-Falaq and Annass Suras. He would often recite in the ear of the patient this Ayah, “Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?”² On one occasion, as

Op. Cit.

¹ تقدم تخرجه ص 262-

Al-Baqara Sura, Ayah 275.

² سورة البقرة، الآية : 275 -

reported by Ibn-Al-Qayyim, when Ibn-Taymiyah recited that Ayah into a patient's ear, the possessor spirit replied with a long 'Yeeeeeeeeesss'. Ibn-Taymiyah related, "I immediately responded by giving such a good beating to the spirit (on the neck veins of the possessed patient) that my hands became tired. During the beating, the spirit said, 'I love him.' I replied, 'But he does not love you.' The spirit said, 'I want to do Haj (go on pilgrimage to Makkah) with (in) him.' I replied, 'But he does not want to do Haj with you.' The spirit said, 'I'll exit for your sake.' I replied, 'Not for my sake, but for Allah's sake and His Prophet's.' The spirit said, 'I am getting out.' The patient, then, sat up looking right and left, and he said, 'What has brought me here in the Sheikh's (Ibn-Taymiya's) presence? !' "

In his *Al-Furu'*, Ibn-Muflih mentioned what Ibn-Taymiyah used to do with possessed cases. Whenever a possessed patient was brought to Sheikh Ibn-Taymiyah, he would first advise the possessor Jinni to get out, by reminding him of what is prohibited and what is permitted. If the possessor heeded the advice and agreed to exit, the Sheikh took his word not to return. If the possessor did not listen, the Sheikh never stopped beating him till

he got out. By appearance the beating is done unto the patient, but in fact, it is the possessor that is getting it.

According to one report, when Imam Ahmad Ibn-Hanbal sent for a possessed patient to be brought to him, the possessor Jinn got out. When the Imam died, the possessor came back.

Thus, it is evident from the Qur'an and the Sunnah, supported by practical experience, that the Jinn can possess humans, but the Mu'tazilah deny it. But for the controversies that have been raised about the Jinn-human possession issue and that are tantamount to the undermining of Allah's Book and of the credibility of the Imams and Ulama of Ahl-Assunna, I would not be speaking about this issue right now. In fact, the issue belongs to what is known by material observation, and what can be materially observed does not need further evidence. Being materially observable is sufficient evidence, whose denial is absolute arrogance or an exercise in futility. Therefore, one need not deceive oneself. Instead, one must seek refuge in Allah from the evil of both the Jinn and humans, and one must repent and ask Allah for

forgiveness, for He is the One Who forgives, accepts repentance and has mercy on His creatures. ¹

4.20 The Effect of Humans on The Jinn

Question:

What is the effect of the Jinn on humans and vice versa?
What is the effect of the evil eye on the eye-receiver?

Answer:

The effect of the Jinn on humans, that of humans on the Jinn and that of the evil eye on the eye-receiver are all real and

well known. However, they occur by Allah's permission in accordance with His universal laws, not with His religious laws.

As for the effect of the evil eye on the eye-receiver, it is real and can be found among people; The Prophet صلى الله عليه وسلم says, "The evil eye is a fact. Were anything to precede destiny, it would be the evil eye."¹ He also says, "The most effective Ruqyas are those performed for treatment of evil eyes, scorpion stings or snake bites."² There are numerous other Hadiths related to the mentioned effects.

May Allah grant us health and adherence to what is right, and He is the One Who provides success. May His peace and blessings be upon His slave and Messenger Muhammad صلى الله عليه وسلم, his kin and his companions.³

4.21 The Jinn Control Humans and Order Them to Violate Shari'ah

Question:

In cases of possession, the possessor, who may be a Kafir Jinni, can order the possessed human to violate Islamic teachings, for example, order him not to perform his obligatory prayers. The possessor can also make extremely difficult demands; if the possessed human does not fulfill them, he will be tortured. What is the Shar'i way of getting out of such a situation?

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2188.

1 اخرجہ مسلم رقم (2188)، كتاب السلام.

2 اخرجہ ابو داود رقم (3889)، كتاب الطب، والحمة: بالتخفيف: سم العقرب ونهوها كالزنبور وغيره. **فانده:** قال ابن الاثير في جامع الاصول (566/7): تخصيصه العين والحمة لا يمنع جواز الرقية في غيرهما من الامراض، لانه قد ثبت انه رقي بعض اصحابه من غيرهما، وانما معناه: لا رقية اولي وانفع من رقية العين والسم، كما قيل في المثل: لا تقى الا على، ولا سيف الا ذو الفقار 1 هـ

Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No. 3889.

3 مجلة البحوث الاسلامية عدد 27 ص 66، 67، اللجنة الدائمة.

Answer:

The Jinn possession of humans is a fact. If the possessed human is ordered by the Jinn to commit a forbidden act, he must refuse. Instead, he must stick to Allah's commands, even if he is to be harmed. He can protect himself by seeking refuge in Allah and His Words from the Jinn, e.g., by saying the Prophet's established prayers and supplications.¹ He can perform Ruqyas unto himself by reciting Al-Fatiha, Al-Ikhlaas, Al-Falaq, and Annas Suras, then doing Nafth into his hands and rubbing with them his face and the parts of his body the hands can reach. The recitation, Nafth and rubbing can be done three times. He must always keep asking Allah for healing and for protection from the Jinn and human devils. For further information on types of Ruqyas, you can consult these references: Ibn-Taymiya's Al-Kalim Attayyib, Ibn-Al-Qayyim's Al-Wabil Assajyib and Annawawi's Al-A zkaar Annawawiyah.²

May Allah's prayers be upon His Prophet Muhammad

ﷺ, his kin and his companions.

4.22 Jinn Aggression Against Humans & Methods of Protection

Question:

One night, my fifteen-year-old brother went out for a walk in a valley in the south of the country. As he said, while he was walking, something that looked like a cat followed him for about one kilometer. He was so scared and nervous that he felt his Jaws stuck together. As he walked on, the animal kept walking, sometimes to his right, sometimes to his left, as well as in front

Something has already been mentioned in Chapter 1 on Ruqyas.

¹ تقدم شيء منها في باب : ملجاء في الرقى.

² مجلة البحوث الإسلامية عدد 27 ص 75 ، اللجنة الدائمة.

and behind him. He tried several times to mention the name of Allah, but he could not. He tried also to move away from the follower, but to no avail. Then, all of a sudden, the animal disappeared, and he walked on home. For the following two weeks, he was disturbed and disorientated, and then he got an epileptic fit. I had to take him to hospital for treatment, but some friends of mine recommended that he be taken to a Tabeeb Arabi (popular practitioner), for he had seen the Jinn and he had gone mad. Therefore, I had to take him to a man in Dammam who is claimed to be treating such cases. Having sat my brother in front of him, he started praying aloud, but now and then he uttered some incomprehensible words. He, then, put some water in a cup. He recited Al-Fatiha on the water in the cup, and uttered some other words in a low voice. The water was given to my brother, who drank it. The man also gave him some gum to burn and perfume himself with under our supervision.

Later, we went back to the man, who repeated what he did to the boy the first time. He told us the boy needed six sessions, one a week, after which he was going to register my brother with him and see if there was a cure for him. He also told us that he could see the boy while perfuming himself with incense, could see other patients in Najran, Abha and several other places, and knew about the patients in Kuwait.

However, the man does not charge any fees, nor does he ask for any, but he accepts only what he is offered. As for the boy's health, it is improving by Allah's permission. As for myself - praise be to Allah - my faith has remained as strong as ever, and I have no doubt whatsoever that no benefit or harm can occur without Allah's permission. The first time we took the boy to the man for treatment, I firmly believed - as I still do - none but Allah brings about healing.

Will you please advise me if my brother should continue the treatment with that man?

What is the validity of the way he follows in treating his patients?

Answer:

According to your story, your brother is possessed. Therefore, he has to be treated with Ruqyas using Qur'anic recitations, such as Al-Fatiha, Al-Ikhlāas, Al-Falaq and Annas Suras and Al-Kursi Ayah as well as others. Of the prayers and supplications the Prophet ﷺ also used when performing Ruqyas are:

“I seek refuge for you in Allah’s Perfect Words from all devils and poisonous pests and from all evil eyes.”¹

“O Lord of mankind! I beg you to remove the suffering. I beg you, as you are the Healer, and there is no healing but Yours, to bring about a healing that leaves behind no ailment.”²

For more information about legal prayers and Ruqyas, you can consult these references and select what suits your brother’s case: Ibn-Taymiya’ s Al-Kalim Attayyib, Ibn-Al-Qayyim ‘s AlWabil Assayyib and Annawawi’s Al-Azkaar Annawawiyah. Either you or your brother can recite the selected Ruqyas and prayers, but do not go back to that man or anyone like him. The man was right when he recited the Fatiha, yet things went suspicious when he made those utterances in secret on the water which he gave to your brother to drink. Those utterances might be satanic incantations and Jinn invocations, which is typical of soothsayers, whose consultation is prohibited. It is sufficient to treat your brother with Ruqyas in accordance with the Qur’an and the Sunnah.

Op. Cit.

¹ تقدم تخريجه ص 30-

Op. Cit.

² تقدم تخريجه ص 30-

May Allah cure your brother, may He Keep us all steadfast on the right track and may His prayers and peace be upon Prophet Muhammad ﷺ, his kin and his companions.¹

4.23 Forms of Disturbance the Jinn Do to Humans

Question:

I live in a desert house inherited from my father and great grandfathers. Lately, since the second of Ramadan, terrible things have been happening: stones being thrown at me from outside and inside the house and the light being switched off, all without seeing a culprit. Four days after the trouble started, I sought the help of my tribesmen, but they thought the culprit to be some human enemy. Anyway, they came to stay with me in the house. At night, they were a witness to the truth of what I had told them. They insisted that I leave the house.

How do you explain this disaster? What is the solution?

Answer:

What has been happening to you could be the work of some devils who want to harm and disturb you in order to make you leave the house. They may be doing it to make fun of you, or as revenge for something you have done unintentionally unto them. In any event, you have to seek Allah's protection by such means as: reciting the Qur'an at home; reciting Al-Kursi Ayah when you go to bed for sleep or rest; seeking refuge in Allah from all evil creatures by saying three times 'I seek refuge in Allah's perfect Words from the evil of what He has created.'²

¹ مجلة البحوث الاسلامية عدد 27 ص 77-79 ، اللجنة الدائمة.
Ifta' Permanent committee, Islamic Research Journal, Issue 27, p. 77-79.

² اخرجه الترمذي رقم (3675)، تحفة الاحوذى، وهذا الحديث ساقط من طبعة الشيخ احمد شاکر و آخرين.
Sunan Attirmidhi, Hadith No. 3675.

As you enter the house, you may say, “O Lord! I beg you to give me the best entry and the best exit. In the name of Allah we get in, and in the name of Allah we get out, and we have put our trust in Him.”¹ Also, you can say these prayers morning and evening, three times each, “In the name of Allah, with Whose name nothing on earth or in the heavens can cause harm, and He is the all-Hearing, all-Knowing.”²

In general you should observe reading the Qur’an at home or out of it, and saying the Prophet’s established prayers for Allah’s remembrance at home or out of it morning and evening. For more of such prayers, you can consult these references: Ibn-Taymiya’s A l-Kalim Attayyib, Ibn-Al-Qayyim’s Al-Wabil Assayyib and Annawawi’s Al-Azkaar Annawawiyyah as well as other Hadith books.

May Allah’s prayers and peace be upon Prophet Muhammad ﷺ, his kin and his companions.³

4.24 The Jinn and the Humans Can Harm or Kill Each Other Unintentionally and Intentionally

Question:

Abu-Ssa’ib narrated, “When we went to Abu-Saeed AlKhudri’s house, he was praying, so we had to wait. While we were sitting, we heard some movement under his bed. When I saw it was a snake, I jumped up to kill it, but Abu-Saeed, who was still praying, gestured to me to sit. When he finished his

¹ أخرجه ابو داود رقم (5096)، كتاب الادب. Sunan Abu-Dawood, Kitab Al-Adab (Book of Manners), Hadith No. 5096.

² أخرجه الترمذي رقم (3388)، كتاب الدعوات، ابن ماجه رقم (3869)، كتابالدعاء و ابو داود رقم (5088 ، 5089)، كتاب الادب، واحمد في المسند (62/1 ، 71) و صححه الحاكم في المستدرک (514/1) ، وقال الترمذي : حسن صحيح.

³ مجلة البحوث الإسلامية عدد 27 ص 76 ، 77 ، اللجنة الدائمة. Ifta’ Permanent Committee, Islamic Research Journal, Issue 27, p. 76-77.

prayers, he pointed to one house and said, ‘Do you see that house?’ I said, ‘Yes.’ He said, ‘There used to live a young man who had just got married. He joined us in the Battle of Al-Khandaq. From time to time, he would ask Allah’s Messenger for permission to go to his wife. One day, he asked for that permission, and Allah’s Messenger said to him, ‘Take your weapon with you lest the Banu Quraydha tribe should harm you.’ When the young man got home, his wife was standing by the door. He was so jealous that he lifted his spear to stab her. She said, ‘Stop it! Get in and see for yourself what is in your house.’ When he got in, he saw a big snake coiled up in his bed. He transfixed it with his spear and then went out with it and pitched it into the yard. The snake stirred on the end of the spear and the youth fell dead. No one knew which of them died first, the snake or the youth.....”¹

Does the above Hadith not refute the Jinn’s power over humans?

Answer:

Firstly, the Hadith is sound in terms of narrators and text. Secondly, humans are the descendents of Adam, who was created from clay, whereas the Jinn were created from fire and given life. As in humans, there are male Jinn and female ones. In fact, Prophet Muhammad ﷺ has been sent to both humans and Jinn. Some Jinn have accepted Islam, while others have not.

Both humans and Jinn can harm each other. On the one hand, humans may harm the Jinn intentionally or unintentionally. On the other hand, the Jinn can harm, possess or kill humans. As humans fight amongst themselves and harm each other, so do the Jinn amongst themselves.

If, without evidence, one denies what has been said above about the Jinn, one has not only negated what he has no knowledge of, but also contradicted the Qur’anic statements about them. With respect to human creation, Allah says, “He created man of clay like the potter’s”; ¹ He also says, “Verily We created man from a product of wet earth.” ² With respect to the Jinn’s, He says, “And the Jinn did He create of smokeless fire.” ³ Addressing both of them, Allah says, “O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth; then penetrate (them)! Ye will never penetrate them save with (Our) sanction.” ⁴

The Jinn were put at the service and the command of Prophet Sulaiman (Solomon) - may Allah’s peace and blessings be upon him - as stated in the following Qur’anic verses:

“So We made the wind subservient unto him, setting fair by his command whithersoever he intended. And the unruly, every builder and diver (made We subservient), And others linked together in chains;” ⁵

“And unto Solomon (We gave) the wind, whereof the morning course was a month’s journey and the evening course a month’s journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming fire.” ⁶

Arrahman Sura, Ayah 14.	سورة الرحمن، الآية: 14.	1
Al-Mu’mmun Sura, Ayah 12.	سورة المؤمنون، الآية: 12.	2
Arrahnian Sura, Ayah 15.	سورة الرحمن، الآية: 15.	3
Arrahman Sura, Aya 33.	سورة الرحمن، الآية: 33.	4
Saadh Sura, Ayahs 36-38.	سورة ص، الأظت: 36-38.	5
Saba’ Sura, Ayah 12.	سورة سباء، الآية: 12.	6

“And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them.”¹

In Al-Ahqaf Sura, Allah says, “And when We inclined toward thee (Muhammad صلى الله عليه وسلم) certain of the Jinn, who wished to hear the Qur’an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning. They said: O our people! Lo! we have heard a Scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road. O our people! respond to Allah’s summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom. And whoso respondeth not to Allah’s summoner he can nowise escape in the earth, and ye (can find) no protecting friends instead of Him. Such are in error manifest.”²

In Al-An’am Sura, He says, “In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware. Thus We let some of the wrong-doers have power over others because of what they are wont to earn.”³

In Al-Jinn Sura one can read about their conditions and deeds, and the reward of the believers and the punishment of the disbelievers amongst the Jinn. No wonder if one of the Jinn gets hold of and harms a human, and vice versa. For example, there is the incident mentioned in the question about the Jinni

Al-Anbiya’ Sura, Ayah 82.

1 سورة الأنبياء، الآية: 82.

Al-Ahqaf Sura, Ayahs 29-32.

2 سورة الأحقاف، الآية: 29-32.

Al-An’am Sura, Ayahs 128-129.

3 سورة الأنعام، الآية: 128 ، 129.

appearing in the form of a snake. There is also the example mentioned in the Hadith narrated by Abu-Hurayrah; the Prophet صلى الله عليه وسلم said, “A strong demon from the Jinn came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Solomon: ‘And grant me a kingdom such as shall not belong to any other after me,’¹ so his plan was foiled by Allah.”²

In general, both the Jinn and humans can be either believers or disbelievers, can be good or evil and can be useful or harmful to others, all by Allah’s permission.

In conclusion, humans know nothing about the Jinn world except what is mentioned in the Qur’an and the valid Sunnah of the Prophet صلى الله عليه وسلم. What is said in the Qur’an and the Sunnah has to be taken for granted. What comes from other sources must be shunned, as it involves making judgments without knowledge, an act Allah forbids by saying, “(O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.”³

May Allah’s peace and blessings be upon His Prophet Muhammad صلى الله عليه وسلم, his kin and his companions.⁴

1 Saadh Sura, Ayahs 35.

1 سورة ص، الأظت: 35.

2 أخرجه البخاري رقم (3423)، كتاب احاديث الانبياء ، و مسلم رقم (541) كتاب المساجد. Sahih Al-Bukhari, Kitab Ahadith A1-Anbiya’ (Book of the Prophets’ Sayings Medicine), Hadith No. 3423.

3 Al-israa Sura, Ayah 36.

3 سورة الاسراء، الأظت: 36.

4 مجلة البحوث الإسلامية، عدد 27 ص 71-74، اللجنة الدائمة. Ifta’ Permanent Committee, Islamic Research Journal, Issue 27, pp. 71-74.

4.26 Jinn Possessing Humans and Speaking to Them

Praise be to Allah, and may His peace and prayers be upon His Messenger, his kin, his companions and his followers.

In the month of Sha'ban, 1407 H., some local papers as well as others published reports, long and short, on the story of the Jinni that converted to Islam in Riyadh. The Jinni declared that in the presence of Abdullah Ibn-Musharraf Al-Amri, who got it out of a Muslim woman by means of Ruqyas.

Performing the Ruqyas, Abdullah preached to the Jinni on the value of Allah's remembrance and the prohibition of injustice, which is a major sin. When asked to get out, the Jinni was eventually convinced to get out, and in fact declared his Islam.

Abdullah and the woman's family wanted to bring the woman in my presence so that I can witness the Jinni's declaration of his Islam. When I asked the Jinni in the woman, who was sitting next to me, why he possessed her, he answered my question in a man's voice though using the woman's tongue. All this was taking place in the presence of the woman's brother and sister, Abdullah, the Raqi, and some Sheikhs, who came particularly to witness the whole event. The Jinni explicitly declared his Islam, and said he had been a Buddhist Indian. I advised him to fear Allah and get out of the woman, and to put an end to the injustice he had done unto her. He readily agreed and expressed his satisfaction with Islam. When I advised him to invite his fellow Jinn to Islam, he promised to do so. He, then, got out, his last words were: Assalamu Alaikum (Peace be upon you). The woman was able to speak normally and felt safe and free from his trouble.

Months later, the woman, with her sister, two brothers and uncle, came to me and told me she was well and - by Alla's Grace - the Jinni never returned. When I asked her how she felt

when the Jinni was there, she said that she used to have wicked thoughts contradictory with Shari' ah, and she had inclinations towards Buddhism and Buddhist publications. Since the Jinni's departure, she has felt safe from such erratic thoughts.

Regrettably, I have learned that Sheikh Tantawi denies that such an event can occur, considers it a lie and a type of charlatanism, and suggests it might be a recording trick. When I listened to a record of Sheikh Tantawi's comments, I wondered how he could say that; I did ask the Jinni some questions, and he answered them, how then can something recorded conduct such a dialogue? ! To suggest that it might have been a recording trick is a grave error and admission of falsehood.

Sheik Tantawi also claims that the conversion of a Jinni to Islam by a human is inconsistent with Allah's saying in the story of Prophet Sulaiman - may His blessings be upon him - ("... bestow on me sovereignty such shall not belong to any after me...").¹ This claim is not only another mistake he has made - may Allah guide him - but also a misunderstanding since there is no contradiction whatsoever between Sulaiman's prayers and the conversion of Jinn to Islam at the hands of humans. For example, a lot of Jinn adopted Islam at the hands of Prophet Muhammad ﷺ this is explicitly stated in Al-Ahqaaf and Al-Jinn Suras and is mentioned in Sahih Al-Bukhari and Sahih Muslim in the Hadith narrated by Abu-Hurayrah. According to AbuHurayrah, the Prophet ﷺ said, "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, 'My Lord! Bestow on me a kingdom such as shall not belong to any other after me.'² Then Allah made him (Satan) return with his

Saadh Sura, Ayahs 35.

1 سورة ص، الأئق: 35.

Saadh Sura, Ayahs 35.

2 سورة ص، الأئق: 35.

head down (humiliated).”¹ In Sahih Muslim, the same Hadith is mentioned with slightly different wording.²

Annasa’i narrated on the authority of Aisha that the Prophet ﷺ was praying when Satan came to disturb his prayers, but he overpowered and choked Satan so hard that he “felt the coldness of his (Satan’s) tongue on his hands. But for Prophet Sulaiman’s prayers, he would have been tied till the morning for people to see him.” The same Hadith is narrated by Ahmad and Abu-Dawood with a slight variation (“... I choked him so hard that I felt his saliva come upon my fingers”)³

Al-Bukhari has documented this Hadith on the authority of Abu-Hurayrah, who says, “Allah’s Apostle deputized me to keep the Ramadan Zakat (alms). A corner came and started taking handfuls of the foodstuff (of the Zakat) stealthily. I took hold of him and said, ‘By Allah, I will take you to Allah’s Apostle.’ He said, ‘I am needy and have many dependents, and I am in great need,’ so I released him. In the morning Allah’s Apostle asked me, ‘What did your prisoner do yesterday?’ I said, ‘O Allah’s Apostle! The person complained of being needy and of having many dependents, so I pitied him and let him go.’ Allah’s Apostle said, ‘Indeed, he told you a lie and he will be coming again.’ I believed that he would show up again as Allah’s Apostle had told me. Therefore, I waited for him watchfully. No sooner did he start stealing handfuls of foodstuff than I caught him and said, ‘I will definitely take you to Allah’s Apostle.’ He said, ‘Leave me, for I am very needy and have many dependents. I promise I will not come back again.’ I pitied him and let him go. In the morning Allah’s Apostle asked me, ‘What did your prisoner do?’

1 اخرجہ البخاري رقم (1210)، كتاب العمل في الصلاة، وهو احد الفاظ البخاري.
Sahih Al-Bukhari, Kitab Al-'Amal Fis-Salah (Book of Prayer Works), Hadith No. 1210.

2 اخرجہ مسلم رقم (541)، كتاب الصلاة.
Sahih Muslim, Kitab As-Salah (Book of Prayers), Hadith No. 541.

3 اخرجہ احمد في المسند (82 / 3).
Musnad Ahmad, Hadith No. 3/82.

I replied, ‘O Allah’s Apostle! He complained of his great need and of too many dependents, so I took pity on him and set him free.’ Allah’s Apostle said, “Verily, he told you a lie and he will return.’ I waited for him attentively for the third time, and when he started stealing handfuls of the foodstuff, I caught him and said, ‘I will surely take you to Allah’s Apostle as it is the third time you promise not to return, yet you break your promise.’ He said, ‘Let me teach you some words with which Allah will benefit you.’ I asked, ‘What are they?’ He replied, ‘Whenever you go to bed, recite Al-Kursi Ayah ‘Allahu la ilaha illa huwa-lHaiy-ul-Qaiyum...’¹ I till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no devil will come near you till morning. ‘ So, I released him. In the morning, Allah’s Apostle asked, ‘What did your prisoner do yesterday?’ I replied, ‘He claimed that he would teach me some words by which Allah will benefit, me, so I let him go.’ Allah’s Apostle asked, ‘What are they?’ I replied, ‘He said to me: Whenever you go to bed, recite Al-Kursi Ayah from the beginning to the end -‘Allahu la ilaha illa huwa-lHaiy-ul-Qaiyum...’ He further said to me: (If you do so), Allah will appoint a guard for you who will stay with you, and no devil will come near you till morning.’ (Abu Hurayrah or another sub- narrator) added that they (the companions) were very keen to do good deeds. The Prophet ﷺ said, ‘He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to these three nights, O Abu Hurayrah?’ Abu Hurayrah said, ‘No.’ He said, ‘It was Satan’ ”²

Al-Baqarah’ Sura, Ayah No. 255.

1 سورة البقرة، الآية 255

2 أخرجه البخاري رقم (5010)، كتاب فضائل القرآن.
Sahih Al-Bukhari, Kitab Fadha’il Al-Qur’an (Book of the Virtues of the Qur’an, Hadith No. 5010.

On the authority of Safiyyah, the Prophet ﷺ said, “Satan runs in the body of Adam’s son (i.e. man) through his blood streams.”¹

In his Musnad, Imam Ahmad narrated that Uthman IbnAbil-Aas said, “O Messenger of Allah, Satan intervenes between me and my prayer and my reciting of the Qur’an and he confounds me. Thereupon, Allah’s Messenger said, ‘That is the doing of a devil known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left.’ I did that and Allah dispelled that from me.”² It is also confirmed in the Sunnah that each human has two Qareens (companions), an angel and a devil; in the case of the Prophet ﷺ, the devil became a Muslim saying only what is good.³

Thus, there is clear evidence in the Qur’an, the Sunnah and Ijma’ that the Jinn can get into and overpower humans. One wonders how a scholar can deny such clear evidence without valid reasons, but only in imitation of those who are anti-Sunnah, anti-Jama’ah! May Allah be our Helper, without Whom there is neither might nor power.

What follows is a selection of what the Ulama have said on the issue under discussion.

Relevant to the issue is the Qur’anic verse: “Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch.”⁴ Let us see how the Ulama interpret it:

According to Abu-Ja’ far Ibn-Jareer: the state of the usurer is compared to the one whom the devil possesses in this world

Op. Cit.

1 تقدم تخريجه ص250.

Musnad Ahmad, Hadith No. 4/216.

2 اخرجه احمد في المسند (216/4).

3 اخرجه مسلم رقم (2814)، كتاب صفة المنافقين.

Sahih Muslim, Kitab Sifat Al-Munafiqeen (Book of the Hypocrites’ Description), Hadith No. 2814.

Al-Baqarah Sura, Ayah No. 275.

4 سورة البقرة، الآية 275

and turns insane; Al-Baghawi, too, interprets the ‘touch’ as insanity.

According to Ibn-Katheer: on Resurrection Day, the usurer comes out of the grave in a state similar to that of the one who is possessed by the devil; it is a reprehensible come-back. As interpreted by Ibn-Abbas, on Resurrection Day, the usurer comes out mad and chocking.

According to Al-Qurtubi: the Ayah demonstrates that it is false to deny the Jinn possession of humans, false to claim that it is purely human behaviour, and false to claim that Satan does not enter humans.

There are a lot of similar interpretations; what is mentioned above is only for illustration purposes.

As mentioned in Majmu-ul-Fatawa (Collection of Religious Verdicts), Vol.19, pp.9-65, in his book EedhahuDdalalah Fee Umumi-Rrisalah Liththaqalain (Clarification of Evidence to the Message Universality to Both Humans and Jinn) Ibn-Taymiyah argues: .. . a group of Mu’tazilah, such as AlJibaey and Abu-Bakr Arrazi deny that the Jinn can be within the human body of the possessed, but do not deny their existence, as such existence is much more cited than possession in the Sunnah literature. In this respect those Mu’tazilah are wrong; in Essays of Ahl-Assunah Wal-Jama ‘ah, Al-Ash’ari mentions that they believe a Jinni can get into a human as mentioned in the Ayah: “Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch.”

As reported by Abdullah Ibn-Ahmad Ibn-Hanbal, “ I told my father, ‘Some people claim that no Jinni can enter a human body.’ He replied, ‘They are lying. There is the Jinni speaking through the tongue of the human, who is lying helpless knowing nothing of what is being said. The possessed human is beaten very hard, yet he never feels it. He may pull an ordinary person around, pull the carpet they are sitting on, move things from

place to place, run or do other things which demonstrate that whoever is speaking or doing such things is someone else other than the human.””

No Muslim Imams deny that a Jinni can enter and possess a human. Whoever denies that denies Shari’ah, in which there is nothing to suggest possession is not a reality.

As mentioned in Al-Fatawa, Vol. 24, pp.276-277, Ahmad Ibn-Hanbal also said, “According to the Qur’an and the Sunnah, and agreement among the Umma’s Salaf and Imams, the existence of Jinn is real; so is the Jinn’s entry and possession of humans according to the Imams of Ahl-Assunnah Wal-Jama’ah.” Allah says, “Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch.” The Prophet says, “Satan reaches within the human body where blood circulates.”

In his Zad Al-Ma ‘ad, pp.66-69, Ibn-Al-Qayyim mentions two types of insanity: one (spiritual) caused by earthly evil spirits, and the other (physical) by harmful materials; the latter’s diagnosis and treatment are the concern of medical practitioners.

The insanity caused by evil spirits is recognized by leading wise practitioners. They also recognize that its treatment is by having the higher good spirits meet the wicked ones to counteract their evil effects and foil their deeds. In some of his writings, Hippocrates mentioned some medications which were appropriate for treating the physical type of insanity, but which were not suitable for the spiritual one.

The spiritual type of insanity is denied only by the worst and most ignorant of medical practitioners, who consider blasphemy a virtue and who deny without good reasons that spiritual insanity affects the body. Besides, there is nothing in medical practice to disprove spiritual insanity. However, to attribute insanity to physical causes is partly, but not entirely, true. The truth of the matter is those who are well aware of the

reality of evil spirits and their effects realize the ignorance and feeble-mindedness of those who affirm the physical origin of insanity while denying its spiritual origin.

As for combating spiritual insanity, it has two sides: one is concerned with the patient, and the other with the provider of treatment. On the one hand, the patient has to be psychologically determined, to have faith in Allah, the Creator of those spirits, and to rightly seek refuge regularly, by word and heart, with Him from evil spirits; this is like real combat where the combatant cannot achieve victory without two things: he must have faith in the effectiveness of his good weapon, and the hand that holds it must be strong. If either thing is missing, the weapon becomes useless. What if both are missing, i.e., a heart void of piety, faith and remembrance of Allah, the One and Only God, and no weapon to fight with?!

On the other hand, the provider of treatment, like the patient, must fulfill the two requirements.

According to Ibn-Al-Qayyim, Ibn-Taymiyah would send someone to the possessed in order to address the possessor spirit saying: The Sheikh says to you it is not right for you to be in there; at that, the possessed would regain his normal self. The Sheikh would sometimes address the spirit himself. In some cases, the spirit would be too defiant to get out, so he would get it out by beating, but the patient would not feel any pain after he comes back to normal.

Ibn-Al-Qayyim said that they had been a witness to what the Sheikh had done a lot. He concluded: none could deny spiritual insanity except those with scant knowledge and wisdom; evil spirits' power over humans comes mainly from the fact that the latter's faith is so weak, and their hearts and tongues are so oblivious to Allah's remembrance and the Prophet's teachings that they become defenseless in the face of such evil spirits.

Thus, in the light of the above-mentioned Shar'i evidence and the agreement of the Ulama of Ahi-Assunna Wal-Jama'ah on that the Jinn can enter the bodies of humans, it is obvious how baseless its denial is and how wrong Sheikh Tantawi's comments are. Since he has promised that he shall accept what is right when pointed out to him, now that we have pointed it out, we hope he will accept it. May Allah bless us and him with guidance and success.

Annadwah newspaper published on Shawwal 14, 1407 H. an argument by Dr. Mohammad Irfan. He maintains: the word 'Junun' (madness) has disappeared from the medical dictionary; the Jinn's entry into humans and speaking through their tongues are absolutely false from the scientific point of view. Dr. Irfan's view is false, for it ignores the established Shar'i sciences and the conclusions made by the Ulama of Ahl-Assunnah Wal-Jama'ah. Besides, if something is not known to many in medical practice, it does not mean that thing does not exist. In fact, it indicates how such medical practitioners are ignorant of what others who are known for their integrity, insight and honesty do know regarding such religious issues, which unanimously accepted by AhiAssunna Wal-Jama'ah, as confirmed by Ibn-Taymiyah and by Abul-Hassan Ashshibli (who died in 799 H.) in his book Akamul-Murfan Fee Ghara 'Ib Al-A khbar-wa-Ahkam-il-Jann (Coral Reefs of News Unusual and Rulings on Jinn), Chapter 51.

Reiterating Ibn-Al-Qayyim's view, mentioned earlier, leading and wise medical practitioners recognize the reality of spiritual insanity, whereas the low, ignorant and blasphemous ones deny it. Readers are advised to be aware of these facts, to hold on to the truth and not to be misled by the ignorant, who express views based not on knowledge or reason, but on uncritical imitation of those involved in bringing about nonIslamic alternatives, such as the Mu'tazilah. May Allah be our helper.

Conclusion:

The sound Hadiths we have mentioned and the conclusions of the Ulama demonstrate that speaking and preaching to a Jinni and inviting him to Islam, and the latter's acceptance does not contradict the Ayah where Prophet Sulaiman - may His peace and blessings be upon him - asks Allah, "My Lord! Forgive me and bestow on me sovereignty such shall not belong to any after me. Lo! Thou art the Bestower."¹

To request the Jinni to follow what is right and stop what is wrong, and to beat it if necessary do not contradict the mentioned Ayah. In fact, such things are required for eliminating injustices, supporting the oppressed, propagation of virtue and prevention of vice among Jinn, exactly as required in the case of humans. As mentioned earlier in the sound Hadith, the Prophet chocked a devil so hard that he felt the saliva on his blessed hands, and he said, "Had it not been for the prayers of my Brother Sulaiman, he would have remained tied till the morning for people to see."² According to another Hadith narrated by Muslim, the Prophet said, "Allah's enemy, Satan, came with a flame of fire to put in my face, but I said three times, 'I seek refuge in Allah from you,' then said, 'I curse you with Allah's perfect Curse,' but he was defiant three times, so I wanted to keep him tied till the morning for the Medina kids to play with, but for the prayers of our Brother Sulaiman."³ In this respect, there are a lot of Hadiths expressing the same meaning, which the Ulama adopt.

I hope that what we have said is enough to convince those seeking the truth. We appeal to Allah with His Fairest names and

Saadh Sura, Ayahs 35.

1 سورة ص، الأئق: 35.

Op. Cit.

2 تقدم تخريجه ص250.

Sahih Muslim, Kitab Al-Masajid (Book of Mosques), Hadith No. 542.

3 اخرجه مسلم رقم (542)، كتاب المساجد.

Highest Attributes to grant us and all Muslims insight into His religion and steadfastness in adhering to it, and to bless us with pursuit of the truth in word and deed. We appeal to Him to protect us and all Muslims from speaking without sufficient evidence and from denying what we know nothing of. Indeed, none but He can answer these prayers. May His prayers and peace be upon His Messenger and slave Muhammad صلى الله عليه وسلم, his kin, his companions and his followers.¹

4.27 Denial of the Existence of Jinn & How Such Denial Affects Faith

Question:

Nowadays, there are a lot of arguments about the Jinn and their possession of humans. Some people deny such possession. In fact, some entirely deny the existence of Jinn.

Does such denial affect a Muslim's faith? Is there evidence that we must believe in their existence? What is the difference between Jinn and angels.

Answer:

To deny the existence of Jinn is an act of Kufr, apostasy, for it is denial of what is confirmed by the Qur'an and the Sunnah. Belief in their existence is part of belief in the Unseen. Though we cannot see them, we believe in their existence through the truth conveyed to us; Allah says, "... Lo! He [Jinni] seeth you, he and his tribe, from whence ye see him not..."²

¹ رسالتان للشيخ ابن باز: مسألة دخول الجن في بدن المصروع ، والعلاج عن طريق السحر.

Two letters by Ibn-Baz on Possession by the Jinn and Treatment by Magic.

Al-'Araaf Sura, Ayah 27.

² سورة الأعراف ، الآية: 27.