

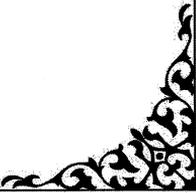
JINN

SHAYKH DR. MUHAMMAD RASLAN



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INTRODUCTION: BELIEF IN THE UNSEEN

All praises belong to Allah alone. And may the Salat and Salaam of Allah be upon the one whom there is no Prophet after him.

As to what follows: Verily, Allah, the Blessed and Exalted has created all the worlds; the upper and lower worlds and what is in-between; the knowledge of which is only known to Allah, the Blessed and Exalted. Allah has made some of these worlds hidden. No one knows their reality except for Allah, the One who created them; and He is the Glorified and the Exalted. Allah, the Exalted, commanded us, as His servants, to believe in the Unseen which Allah stipulated as an article of faith. But there has come concerning the affairs of the Unseen, information from the Messenger of Allah, peace be upon him.

Having faith in the Unseen is from the foremost attributes of a righteous person as Allah, the Blessed and Exalted, clarifies within His Great Book:

﴿ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾

Who believe in the Unseen, establish prayer, and spend out of what We have provided for them. ¹

¹ Soorah Al Baqarah (2:3)

Thus, Allah, the Blessed and Exalted, has made belief in the Unseen a solid foundation; because Allah, the Blessed and Exalted, Himself is Unseen.

﴿ لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ﴾

No vision can grasp Him, but His grasp is over all vision ²

The eyes will not see Him in this world, but only the believers will enjoy looking at His Face in paradise. As for this world, then Allah, the Blessed and Exalted, is not grasped by vision and eyes do not see Him. Thus, Allah, the Blessed and Exalted, is Unseen and Allah has made His paradise and His fire Unseen. The eyes do not see them in this worldly life. Likewise, as it relates to the world of the unique Angels and the world of the evil devils and the Jinn, Allah, the Blessed and Exalted, and made them from the world of the Unseen which no one knows about except for Him. He revealed some reports about the reality of these worlds to our Prophet, peace be upon him.

Belief in the worlds of Jinn and devils is from the foundations of faith. These affairs have been infiltrated with delusions and fantasy. The reality is the Jinn are an independent world separate from that of the humans and the world of the Angels. There are some qualities which are shared between humans and Jinn, such as the faculties of intellect and perception, choice-making and responsibility.

² Soorah Al An'am (6:103)

But the Jinn differ from humans in some respects; from the most important of them is they differ in their substance of creation. Humans have been given mandates and freewill to do something or not. Likewise, the Jinn make the choice whether to do something or not; and Allah will hold them responsible. The Jinn know the path of good and evil, and they have the faculties of intellect and perception. But the substance of the Jinn's creation differs from the origin of man's creation.

WHY ARE THEY CALLED JINN?

The linguistic origin of the word 'Jinn' in Arabic originally means *concealment* because they were made hidden from our sight. And insanity is called insanity because it covers the intellect. The person who is *Majnoon* is called such because his intellect is covered.

The Arabic equivalents of words like *Jinn*, *fetus (Janin)*, *armor (Mijan)*, and *insanity (Junoon)* share one common linguistic origin, which is concealment as they all cover something underneath.

For this reason, Allah, the Blessed and Exalted, said regarding the Jinn and the devils:

﴿ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ﴾

Indeed, he sees you, him and his tribe, from where you cannot see them ³

Thus, they are with you. They see you but you are not able to see them because they are hidden from your sight by being obscured from your vision.

³ Soorah Al-'A`raf (7:27)

THE CREATION OF THE JINN

As for the origin of the Jinn from which they were created, we have been informed about this from our Lord, the Blessed and Exalted, in His great Book. Allah, the All-Mighty, says:

﴿ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴾ (٢٧)

And the Jinn, We created aforetime from the smokeless flame of fire. ⁴

And the Exalted said:

﴿ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴾ (١٥)

And He created the Jinn from the tip of the flame's fire. ⁵

The word *Maarij*, as it relates to the fire, is the tip of the flame. When the fire is ignited, the portion of the flame at the very top is called *Maarij*. Allah, the Blessed and Exalted, created the Jinn from the tip of the flame. This is the origin from which Allah created the Jinn, just as He created Adam from dust.

The Prophet, peace be upon him, said:

⁴ Soorah Al Hijr (15:27)

⁵ Soorah Ar Rahman (55:15)

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ ،
وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ

The Angels were created from light, and the Jinn were created from smokeless fire, and Adam was created from that which has been described to you. ⁶

Thus, man was created from dust. As for the Jinn, their creation is from smokeless fire. As for the Angels, they were created from light as the Prophet, peace be upon him, has informed us.

Allah created the Jinn before He created mankind. When Allah created Adam and populated earth with his offspring, the Jinn were already present. Allah, the Blessed and Exalted, said concerning this:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٦٦﴾ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُورِ ﴿١٧﴾ ﴾

And indeed, We created man from sounding clay of altered black smooth mud. And the Jinn, We created aforetime from the smokeless flame of fire. ⁷

The Jinn were created before mankind. He said: "And the Jinn, We created aforetime from the smokeless flame of fire." Thus, the verse states that Jinn were created before mankind. Some of the scholars say the Jinn were present one thousand

⁶ Collected by Muslim (4/2294)

⁷ Soorah Al Hijr (15:26-27)

years before humans; but there is no evidence in determining this exact duration. And some of the people of knowledge stated—as it is mentioned by ibn Jarir At Tabari—when the people said: “How did Iblis⁸ reach the company of the Angels? What caused Iblis to be amongst the Angels while his origin is from the Jinn and he is not from the Angels?”

Thus, what allowed him to be amongst the Angels? Some of the scholars say: “Allah, the Blessed and Exalted, placed the Jinn upon the earth before humans, before Adam was created. And the Jinn caused corruption upon the earth, and they spread immorality. Thus, when they insolently defied the commandment of their Lord, Allah, the Blessed and Exalted, dispatched the Angels against them. The Angels launched an attack against them; killing some of them, and thus, the Jinn were defeated and banished. They were exiled to the most distant islands of the earth. Consequently the earth was cleansed from them.”

The scholars say Iblis was taken captive by the end of the battle, and he was in the company of the Angels. He was devoted to perform the same worship Angels do, and he reached a high level in worship. But he ultimately came to be from the miserable as pre-destined based on Allah's foreseeable knowledge of what His creation will do. This is

⁸ Shaykh Uthaymeen stated: “There is no doubt that Iblis is the father of the Jinn based upon the statement of Allah: ‘And He created the jinn from a smokeless flame of fire,’ and His statement concerning Iblis while he was addressing Allah, the Exalted: ‘I am better than him, You created me from fire and You created him from clay;’ and the statement of the Exalted: ‘Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you.’”

despite the fact that the scholars say from his worship was that he would not leave any space the size of an arm's span in the heavens or in the earth except that he would prostrate to Allah in this place. But the statement of truth had proceeded against him, hence, he is miserable, despairing; meaning, he is dismayed and far away from having faith.

We ask Allah to make us firm upon the truth until we meet Him.

THE PHYSICAL CHARACTERISTICS AND APPEARANCE OF THE JINN

How is the nature of the Jinn?

The reality is we do not know their creation, their forms, or their faculties, except what Allah, the Blessed and Exalted, has informed us of. Allah, the Blessed and Exalted, has informed us that the Jinn have hearts. Allah, the Blessed and Exalted, said:

﴿ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا
وَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ
أُولَئِكَ هُمُ الْغَافِلُونَ ﴾

And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones ⁹

Allah, the Blessed and Exalted, stated that the Jinn have hearts, eyes, and ears. Likewise, Allah, the Blessed and Exalted, has informed us in the Great Quran that the devils have voices. Allah, the Blessed and Exalted, said:

⁹ Soorah Al 'A'raf (7:179)

﴿ وَأَسْتَفْزِرُ مِنْ أُسْتَطَعَتْ مِنْهُمْ بِصَوْتِكَ ﴾

And befool them gradually, those whom you can among them, with your voice. ¹⁰

And it has been authenticated in some hadith that the devils have tongues and saliva.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
 - قَامَ فَصَلَّى صَلَاةَ الصُّبْحِ وَهُوَ خَلْفَهُ فَالْتَبَسَتْ عَلَيْهِ الْقِرَاءَةُ
 ، فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ قَالَ : " لَوْ رَأَيْتُمُونِي وَإِبْلِيسَ فَأَهْوَيْتُ
 بِيَدِي فَمَا زِلْتُ أَخْتَقُّهُ حَتَّى وَجَدْتُ بَرْدَ لَعَابِهِ بَيْنَ إِصْبَعَيْ
 هَاتَيْنِ : الإِبْهَامِ وَالَّتِي تَلِيهَا، وَلَوْ لَا دَعْوَةُ أَخِي سُلَيْمَانَ
 لَأَصْبَحَ مَرْبُوطًا بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ يَتَلَاعَبُ بِهِ
 صِبْيَانُ الْمَدِينَةِ

It was narrated from Abu Saeed al-Khudri that the Messenger of Allah (peace and blessings of Allah be upon him) prayed Morning Prayer and he [Abu Saeed] was behind him. He recited and got confused in his recitation. When the prayer was over, he said, "If only you could have seen me and Iblis. I grabbed him and kept on trying to strangle him until I felt the coldness of his saliva on these two fingers, the thumb and the one next to it. Were it not for the prayer of my

¹⁰ Soorah Al Isra (17:64)

brother, Sulayman, he would have been tied to one of the pillars of the mosque this morning, and the children of Al-Madinah would have played with him.”¹¹

The Prophet, peace be upon him, informed us: if it were not for the supplication of his brother, Prophet Sulayman:

هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي

Bestow upon me a kingdom such as shall not belong to any other after me.¹²

(This supplication is referring to) when the devils were subjugated to him.

He said: “Were it not for the supplication of my brother, Sulayman, I would tie him to a pillar of the Masjid so the youth could play with him.” “Him” refers to the Shaytan who appeared to the friend of the Most Merciful, Muhammad, peace be upon him.

Moreover, the Jinn drink, eat, laugh, and marry, as shall be mentioned, Insha’Allah.

¹¹ (Shaykh Rabee declared it Hassan) ١١٣٥٤ Collected by Ahmad

¹² Soorah Sad (38:35)

CLASSIFICATION OF JINN AND THEIR NAMES

What are the names of the Jinn and what are their various classifications? Do their names vary based upon their different classifications?

Ibn Abdul-Barr—may Allah have mercy upon him—mentioned that the Jinn are upon varying levels.

The ordinary Jinn are referred to as *Jinni*.

If the intent are those Jinn who live with people—because people have Jinn living with them; they live with us in our homes. Those Jinn that live with us in our homes are referred to as *Aamir*.

Those who appear to the children are called *Arwah* (spirits).

If they become evil and desire to harm humans, they are called *Shaytan* (devils).

If the Shaytan increases in evil, they are called *Marid*.

If they become strong and vicious, they are called *Ifrit*.

The Prophet, peace be upon him, stated that the Jinn are of three categories: a category that flies in the air; and a category who are snakes and a category who are dogs (meaning, they take the form of black dogs and the form of snakes, specifically the house snakes). As for the snakes outside of the houses, the Muslim is ordered to kill them, even if they are in the sacred lands; the snakes found in the

sacred land are to be killed. As for the snakes in your home then do not kill it until you seek its permission three times. This means you say to them: "It is not permissible for you (to remain here); thus, if you are a believer, then I take an oath with Allah upon you to leave. If not, you will be killed." If it appears after three days then kill it. And there will be no blame upon you because it is not a believer, or it is not from the Jinn who take the forms of snakes. The Prophet, peace be upon him, said:

الْجِنُّ ثَلَاثَةٌ أَصْنَافٍ صِنْفٌ هُمْ أَجْنِحَةٌ يَطِيرُونَ فِي الْهَوَاءِ ،
وَصِنْفٌ حَيَاتٌ وَكِلَابٌ ، وَصِنْفٌ يَحْلُونَ وَيَظْعَنُونَ

The jinn are of three types: a type that has wings, and they fly through the air; a type that looks like snakes and dogs; and a type that stops for a rest then resumes its journey.¹³

Meaning, the third type travels then they take up residence descending from travel; taking up residence for a few days, months, or years, and then they resume their journey after that, as we have been informed by the Prophet, peace be upon him.

¹³ Reported by al-Tahhaawi in Mushkil al-Athaar, 4/95, and by al-Tabaraani in al-Kabeer, 22/214 Shaykh al-Albaani said in al-Mishkaat (2/1206, no. 4148).

AFFIRMING THE EXISTENCE OF THE JINN

Allah, the Blessed and Exalted, has informed us about the existence of the Jinn. And the Muslims are unanimously agreed upon the existence of the Jinn because Allah, the Blessed and Exalted, has made this a tenet of the religion which no Muslim has an excuse for not knowing. Allah sent Muhammad, peace be upon him, to the humans and the Jinn. These two species are religiously responsible to comply with the legislation of the religion. All of the Prophets in their legislations affirm the existence of the Jinn and no one opposes this except the people of deviance and misguidance. The Quran and the Sunnah affirm the existence of the Jinn. Allah, the Blessed and Exalted, said:

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ ﴾

Say, [O Muhammad], "It has been revealed to me that a group of the Jinn listened..."¹⁴

Therefore, the Quran affirms the existence of the Jinn. Allah, the Exalted, said:

﴿ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يُعُودُونَ رِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ ﴾

And verily, there were men among mankind who took shelter with the masculine among the Jinn, but

¹⁴ Soorah Al Jinn (72:1)

they (Jinn) increased them (mankind) in sin and disbelief¹⁵

Allah, the Blessed and Exalted, informed us about the actions of the people during the pre-Islamic days of ignorance. A man would travel and when he took rest in a valley, he would say: "I seek refuge in the chief of the inhabitants of this valley from the evil of the ignorant amongst his people." He would seek refuge in the leader of the Jinn of that valley from the ignorant amongst his people.

Allah says: "...‘there were men among mankind who took shelter with the masculine among the Jinn...’ This means they would seek protection and refuge in the male Jinn so they would protect them from the ignorant Jinn from amongst their people. "But they (Jinn) increased them (mankind) in sin and disbelief." This protection only intensified them in weakness and humiliation.

There are many texts in the Book and the Sunnah which affirm the existence of the Jinn. And there have been sightings of the Jinn. Many people during our era and before our era have seen something like this. Many of those who see and hear them do not know they are Jinn. They think they are spirits or men of the Unseen, or a spacemen and the likes. A tangible evidence of the existence of the Jinn; the Prophet, peace be upon him, saw them, had a conversation with them, taught them, and recited the Quran before them. In addition, they requested from the Messenger, peace be upon him, to give them provisions.

¹⁵ Soorah Al Jinn (72:6)

وَسَأَلُوهُ الزَّادَ ، فَقَالَ : لَكُمْ كُلُّ عَظْمٍ ، ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ ،
 يَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا يَكُونُ لِحِمَا ، وَكُلُّ بَعْرَةٍ عَلَفٌ
 لِدَوَابِّكُمْ

They (the Jinn) asked him (the Prophet) about their provision and he said: Every bone on which the name of Allah is recited, is your provision. The time it will fall in your hand, it would be covered with flesh, and the dung of (the camels) is fodder for your animals.¹⁶

For this reason, the Messenger, peace be upon him, prohibited us from using bones and camel dung to remove the impurities after reliving ourselves. He said:

فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامٌ إِخْوَانِكُمْ

Do not clean yourselves with these, because verily these are food for your brothers from the Jinn.

It can be concluded from the previous discussion that the Jinn have vehicles which they ride upon. And they have animals which they use for transportation. The realm of the Jinn is extremely vast. And perhaps, you are not able to imagine it. One's ignorance of a thing does not necessarily entail that it does not exist. Rather, it is not possible for your absence of knowledge to be proof that this thing does not exist.

¹⁶ Collected by Muslim 687.

The simplest example during our present time: this space which nothing is seen in, the airwaves; when we look into this vast space, this space is severely crowded with waves rippling to an extent only known to Allah. There are realms and affairs such that the essence of which is not perceived except by Allah, the One who created it. The proof of that are these voices we speak with. These voices are present in the airwaves; meaning, they are present in space.

If there was a device to send and a device to receive, and the receiving device was at the farthest distance, like the television and the radio; an example of this is the wireless devices. A person may be speaking very far away while you receive his various voice wave frequencies. His voice waves float through the airwaves and you receive them. How does that happen while the atmosphere in space is extremely crowded? And perhaps, if the veil was removed from our eyes, we would find that space is more crowded than the earth we live on; if the knowledge of man has reached this level, how about the ability of the All-Powerful Creator?

DO ANIMALS SEE THE JINN?

Donkeys and dogs see the Jinn and this is not surprising. As Allah, the Blessed and Exalted, decreed that the longer man lives on this earth and increases his knowledge and understanding of worldly science, he affirms matters which prove the truthfulness of what the Messenger, peace be upon him, came with. And we as believers do not need to resort to experiments for proving the Prophet's statement, but it is necessary for repelling those who doubt. How is this?

We have a text collected in Bukhari and Muslim:

إِذَا سَمِعْتُمْ صِيَاخَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ
مَلَكًا وَإِذَا سَمِعْتُمْ نَهْيَ الْحَمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا
رَأَتْ شَيْطَانًا

When you hear the crowing of roosters, ask Allah for His virtue for it has seen an Angel. And when you hear the braying of a donkey then seek refuge in Allah from Shaytan because it has seen Shaytan.¹⁷

A person may say: "This does not make sense; what is this?" And perhaps, he rejects the clear true hadith¹⁸ of the Messenger of Allah, peace be upon him, and thus, he will be destroyed.

¹⁷ Collected by Muslim 2729.

¹⁸. This hadith is agreed upon

We respond to him—SubhanaAllah—do you not know that modern day scientists, having reached the highest peak of science known to man during this era, seek to predict the occurrence of earthquakes by studying the behavior of animals such as the donkeys, and the birds. If the earthquake is imminent, these animals run very fast. And when the crisis begins, their ears tilt and they hear it. They listen to that which you are not able to hear. Rather, the present day technology does not possess such precise accuracy to warn from these things which Allah, the Blessed and Exalted, has placed in the heart of the earth such as earthquakes and volcanoes. Likewise, some of the changes which occur are used by some people to prove something will occur soon. Therefore, Allah, the Blessed and Exalted, has given the animals the like of this ability for what the people used today to know these things are close to occurring. Since this is the case, how about when we have been given information from the one who is infallible?

Something else; the bee, this creature which is a creation of Allah the Blessed and Exalted can do something amazing. It sees ultraviolet light, and this is something you are not able to see with the naked eye. They utilize the most acute things at precise angles with the inclination of the sun for piloting. They call it dancing. We say the bees are free from such frivolity. This is not dancing; rather, it is precise piloting. When the scout bee comes out roaming, searching for nectar, Allah, the Blessed and Exalted, guides it to a garden that contains flowers which have nectar; this is what the bee was in search of; this is what the bee wanted. She goes out exploring, in search of the place and then she returns to the

hive, and the hive is very far away. She returns to the hive to inform the worker bees of the location of the garden containing the nectar. She stands at the opening of the hive while making precise movements along with the angle of the sun rays on the hive. This directs the other bees to the location so they fly there impulsively as though they have a map; rather, it is greater than a map in finding the location. Who taught them this?! Allah, the Exalted, is the One who taught them this.

Something else; the owl which spots the mouse in the darkness of the night; how is this? The people today now have night vision goggles, as it is well known. Allah, the Blessed and Exalted, created this innate faculty in some of His creation. Allah, the Exalted, placed this in the owl, so it is a bird of the night. The mouse lives in rubbish and debris, but despite this, the owl sees it moving at night; thus, it comes and snatches it without any warning or indication.

Also, those who deny the existence of Shaytan allege: if the Jinn are created from fire and every person has a companion from the Jinn, why is the temperature not always above one hundred degrees? The answer is very easy. Allah, the Blessed and Exalted, has clarified to us in the Quran that He began the creation of man from clay. But, are you clay now? The beginning of man's creation was from clay, and likewise, the creation of the Jinn and Shaytan was from fire. So man's creation began from clay, but after that it continued by reproduction as you are aware of. The Jinn's creation began from fire, but after that they reproduce and increase in a way which is only known to Allah, the Blessed and Exalted.

IF SHAYTAN IS CREATED FROM FIRE, HOW WILL HE BE PUNISHED IN THE FIRE?

There is another issue. A person may ask you: "If Shaytan is created from fire then how will he be punished by the fire?" This affair is very easy. You are created from clay, is this not correct? Of course, you are created from clay. If we bring a bowl of dirt and place water on it and then wait until it becomes a dry mold of clay; then we roast the clay until it becomes red brick. Is this clay or not? Then, if we go to the head of the person denying the existence of the Jinn and we say: "You are created from clay and this is from clay; would this clay hurt you, or not? If I crush your head with this mold made from clay, there is no doubt that this will harm you.

Also, man is made from clay. If we dig a huge hole in the ground and then place the person in the ground and throw dirt over him, will he be punished with this dirt or not? Rather, if we put this dirt in his mouth and nose, will he be punished by this dirt or not?

Therefore, being aware of these affairs will increase our certainty with Allah, the One who has created this creation; and our certainty for our Prophet, peace be upon him, the one who informed us with truthfulness from His Lord. And it increases our faith in the great religion of Islam, that which is wisdom and mercy.

THE REALITY OF SHAYTAN AND CLARIFYING THAT HE IS FROM THE JINN

The Jinn are an independent realm different from Angels. They are a species in their own right, and they are from the realm of the Unseen. From the Jinn are the devils. The Shaytan, which Allah has mentioned to us concerning him a great deal in the Quran, he is from the realm of the Jinn.

The word *Shaytan* in the Arabic language is applied to everyone who fiercely rebels. As in the case when they brought an animal for Umar, may Allah be pleased with him. They said: "This animal you are riding does not befit a prestigious person in your status being the Leader of the Believers." So they brought him a workhorse—and it was a crossbreed—and it began to move violently. He said: "Get me off of this and bring me my camel, for you have placed me upon a Shaytan."¹⁹

Thus, every dissident from the humans or the animals is called Shaytan. Accordingly, the word *Shaytan* is either derived from the word which means "to burn" or it is derived from the word which means "far away from good and its destination is to burn."

And Allah, the Blessed and Exalted, has also called Shaytan a *Taghut* (false deity).

¹⁹ Narrated from Zayd ibn Aslam from his father.

﴿ الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ
فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴾ (٧١)

Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan is weak. ²⁰

The origin of Shaytan is he is from the Jinn as Allah, the Blessed and Exalted, has informed us. Allah says about Shaytan:

﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴾ (٣٤)

And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis, he refused and was proud and was one of the disbelievers. ²¹

Allah, the Blessed and Exalted, makes an exception in this verse; that Iblis was from the Angels. Thus, is this referring to his origin? Was Iblis from the Angels? Allah, the Blessed and Exalted, said:

And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis

²⁰ Soorah An Nisaa (4:76)

²¹ Soorah Al Baqarah (2:34)

Was Iblis from the Angels? Allah commanded the Angels to prostrate to Adam; thus, they all prostrated except Iblis; he did not prostrate. Therefore, was Iblis an Angel? In reality, if you said – for example – "All of the people left except for the donkey," does this mean the donkey is a person? "All of the people went away except for the dog." Does this mean the dog is a person, or from the people? The linguists define the earlier form of exception as a kind in which the one exempted from the general description is not necessarily from the same species. This means when Allah, the Blessed and Exalted, said:

And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis.

Iblis was never an Angel, rather, he is a separate species. He is from the Jinn as Allah, the Exalted, clarifies in His great Book:

﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ

أَمْرِ رَبِّهِ ۗ ﴾

And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except Iblis. He was one of the Jinn. He disobeyed the Command of his Lord. ²²

This text is clear in stating Iblis was from the Jinn.

²² Soorah Al Kahf (18:50)

THE APPEARANCE OF SHAYTAN

Allah, the Blessed and Exalted, has given Shaytan a very repulsive appearance. Allah, the All-Mighty, said in describing the tree of Zaqqum:

﴿ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ

الشَّيَاطِينِ ﴿٦٥﴾

Verily, it is a tree that springs out of the bottom of Hell-fire. The sprouts of its fruit-stalks are like the heads of devils. ²³

Allah, the Blessed and Exalted, desires to affirm the repulsiveness of the sprouts which come from the tree of Zaqqum. Allah brings an example which the people have not seen by describing its sprouts like the heads of devils. Has anyone seen the head of Shaytan?! But it is firmly established in the minds of everyone that Shaytan is the most repulsive of creation. Thus, it is sufficient for Allah, the Blessed and Exalted, to say to you:

The sprouts of its fruit-stalks are like the heads of devils.

This is sufficient for you to know the sprouts are the most hideous appearance to be seen and from the most hated sights laid upon the eye.

²³ Soorah As-Saffat (37:64-65)

The Messenger of Allah, peace be upon him, informed us that Shaytan has two horns. The Prophet, peace be upon him, said:

لَا تَحْرَوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا ، فَإِنَّهَا تَطْلُعُ
بِقَرْنَيْ شَيْطَانٍ

Do not intend to observe prayer at the time of the rising of the sun nor at its setting, for it rises between the horns of Shaytan.²⁴

Meaning, the sun sets between the two horns of Shaytan, and at this time, the disbelievers prostrate to it, instead of prostrating to Allah, the Lord of all that exists. The Prophet, peace be upon him, said:

إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَادْعُوا الصَّلَاةَ حَتَّى تَبْرُزَ وَإِذَا
غَابَ حَاجِبُ الشَّمْسِ فَادْعُوا الصَّلَاةَ حَتَّى تَغِيبَ وَلَا تَحْيَتُوا
بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ
شَيْطَانٍ

When the (upper) edge of the sun appears (in the morning), do not perform a prayer till the sun appears in full, and when the lower edge of the sun sets, do not perform a prayer till it sets completely. And you

²⁴ Collected by Muslim 828.

should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of Shaytan.²⁵

At this time, the devil worshippers and pagans prostrate to it. And the Prophet, peace be upon him, clarified that the sun rises and sets between the two horns of Shaytan. One can conclude now that Shaytan has two horns as the Prophet, peace be upon him, has informed us.

During the Middle Ages, the Christians portrayed Shaytan in the image of a black man with a sharp pointed beard, and raised eyebrows; his mouth spewing flames, with a long tongue and horns; horned cloven feet like a donkey, with a tail. They portrayed Shaytan in this image. The fact is; it is deeply embedded in the hearts and minds of the people that Shaytan has a repulsive appearance.

Al Jahidh²⁶ mentioned that a woman went to a jeweler requesting something from him but he did not know the depiction of what she was trying to describe. She requested he make her a golden sculpture. He said to her: "I do not know the image you are trying to describe." Meaning, the image you would like me to make from gold, I do not know what you are trying to describe to me. She said: "I will show you an example." Al Jahidh said: "She took the jeweler by the hand until she reached me while I was sitting. She said: 'Like this.' Then she left. I said to the man: 'What was that about?' He said: 'This woman came to me so I could make

²⁵ Collected by Al Bukhari 3272.

²⁶ AL-Jahiz was a famous literary scholar , philosopher and a follower of the Mu'tazilah sect

from gold an image of Shaytan for her. I said to her: 'I have not seen Shaytan.' She replied: 'I will show you what Shaytan looks like.' So she brought me to you, and said: 'Like this.'" This is because Al Jahidh's eyes would protrude out, so some people described him like this. She said: "This is what Shaytan looks like."

It is imbedded in the minds of the people that Shaytan has a repulsive appearance, and this is, in fact, the case. The Prophet, peace be upon him, stated Shaytan has two horns and the sun rises between his two horns.

FOOD AND EATING HABITS OF THE JINN

The Jinn eat, drink, and reproduce. The Prophet, peace be upon him, was with Abu Hurairah and he asked Abu Hurairah to bring him some stones for him to clean himself with after relieving himself. He said:

ابْغِنِي أَحْجَارًا أَسْتَنْفِضُ بِهَا وَلَا تَأْتِنِي بِعَظْمٍ وَلَا بِرَوْثَةٍ فَآتَيْتُهُ
بِأَحْجَارٍ أَحْمَلُهَا فِي طَرْفِ ثَوْبِي حَتَّى وَضَعْتُهَا إِلَى جَنْبِهِ ثُمَّ
انْصَرَفْتُ حَتَّى إِذَا فَرَغَ مَشَيْتُ فَقُلْتُ مَا بَالَ الْعَظْمِ وَالرَّوْثَةِ
قَالَ هُمَا مِنْ طَعَامِ الْجِنِّ وَإِنَّهُ أَتَانِي وَفَدُّ جِنَّ نَصِيبِينَ وَنَعَمَ
الْجِنُّ فَسَأَلُونِي الرَّادَ فَدَعَوْتُ اللَّهَ هُمْ أَنْ لَا يَمُرُّوا بِعَظْمٍ وَلَا
بِرَوْثَةٍ إِلَّا وَجَدُوا عَلَيْهَا طَعَامًا

“Bring me some stones I can use to clean myself, but do not bring me any bones or dung.” So I brought him some stones, carrying them in the hem of my garment, and placed them by his side, then I went away. When he had finished, I came back and asked him, “What is wrong with bones and dung?” He said: “They are the food of the Jinn. The delegate of Jinn of (the city of) Naseebin came to me-- and what good Jinn they are! (The Prophet, peace be upon him, commended them.) They asked me for food and I prayed to Allah for them, so that they would not pass

by bones or droppings, but they would find food on them."²⁷

Therefore, when you eat the meat upon these bones and then you throw them away, if you mentioned Allah's Name upon the food, meat will return to the bones for the believing Jinn to eat. As for the evil Jinn and the Shaytan, they eat what Allah's Name was not mentioned upon. They do not eat the food in which Allah's Name is mentioned upon; rather, they only eat from the bones in which Allah's Name was not mentioned upon during the time of slaughtering and during the time of eating.

As for the filthy dung and the droppings from the camels, meat will be found on it to be fodder for their animals. Therefore, the Jinn have animals and they eat and drink and ride them; as the Prophet, peace be upon him, has informed us:

لَا تَسْتَنْجُوا بِالرَّوْثِ وَلَا بِالْعِظَامِ فَإِنَّهُ زَادَ إِخْوَانَكُمْ مِنَ الْجِنِّ

Do not perform Istinja (cleaning after relieving oneself), with dung, nor with bones. For indeed it is provision for your brothers among the Jinn.²⁸

It is possible that this could cause harm. Consequently, the Prophet, peace be upon him, prohibited cleaning oneself with the food of the Jinn. So, if you harm him concerning his food, perhaps, he may harm you. Meaning, if a person uses these bones which have meat on them dedicated for the Jinn

²⁷ Collected by Al Bukhari 3571.

²⁸ Collected by Tirmidhi 18.

to clean himself after defecating, then he has harmed the Jinn concerning their food, so perhaps, the Jinn may harm him in return. It has been collected in Sahih Muslim from Ibn Masood that the Messenger of Allah, peace be upon him, said:

عَنْ عَامِرٍ، قَالَ سَأَلْتُ عَلْقَمَةَ هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْجِنِّ قَالَ فَقَالَ عَلْقَمَةُ أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ فَقُلْتُ هَلْ شَهِدَ أَحَدٌ مِنْكُمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْجِنِّ قَالَ لَا وَلَكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَفَقَدْنَاهُ فَالْتَمَسْنَاهُ فِي الْأَوْدِيَةِ وَالشَّعَابِ فَقُلْنَا اسْتَطِيرَ أَوْ اغْتَبِيلَ - قَالَ - فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ فَلَمَّا أَصْبَحْنَا إِذَا هُوَ جَاءَ مِنْ قِبَلِ حِرَاءِ - قَالَ - فَقُلْنَا يَا رَسُولَ اللَّهِ فَقَدْنَاكَ فَطَلَبْنَاكَ فَلَمْ نَجِدْكَ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ . فَقَالَ " أَتَانِي دَاعِي الْجِنِّ فَذَهَبْتُ مَعَهُ فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ " . قَالَ فَانْطَلَقَ بِنَا فَأَرَانَا آثَارَهُمْ وَآثَارَ نِيرَانِهِمْ وَسَأَلُوهُ الزَّادَ فَقَالَ " لَكُمْ كُلُّ عَظْمٍ ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْ فَرَ مَا يَكُونُ لَحْمًا وَكُلُّ بَعْرَةٍ عَلَفَ

لِدَوَابِّكُمْ " . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَلَا
تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامٌ لِأَخْوَانِكُمْ

I asked 'Alqama if Ibn Masood was present with the Messenger of Allah, peace be upon him, on the night of the Jinn (the night when the Prophet met them). He (Ibn Masood) said: "No, but we were in the company of the Messenger of Allah, peace be upon him, one night and we missed him. We searched for him in the valleys and the hills and said: 'He has either been taken away (by Jinn) or has been secretly killed.'" He (the narrator) said: "We spent the worst night which people could ever spend. When it was dawn, we saw him coming from the side of Hiri'." He (the narrator) reported. "We said: 'Messenger of Allah, we missed you and searched for you, but we could not find you and we spent the worst night which people could ever spend.' He (the Prophet) said: 'There came to me an inviter on behalf of the Jinn and I went along with him and recited to them the Quran.'" He (the narrator) said: "He then went along with us and showed us their traces and traces of their embers. They (the Jinn) asked him (the Prophet) about their provision and he said: 'Every bone on which the name of Allah is recited is your provision. The time it will fall in your hand, it would be covered with flesh, and the dung of (the camels) is fodder for your animals.' The Messenger of Allah, peace be upon

him, said: Do not perform istinja with these (things) for these are the food of your brothers (Jinn)."²⁹

And dung—in its nature—is also foul, as the Prophet, peace be upon, him explained.

The Prophet, peace be upon him, said:

إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ،
فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ، وَيَشْرَبُ بِشِمَالِهِ

When one of you eats, he should eat with his right hand, and when he drinks, he should drink with his right hand, because Shaytan eats and drinks with his left hand.³⁰

Unfortunately, nowadays Muslims have borrowed a defective habit from the Western culture of eating with the knife and the fork. The person is not able to cut his food correctly with his left hand, it requires effort. Therefore, he cuts the food with the knife which is in his right hand, while the fork remains in his left hand; as a result he eats with his left hand. And he believes this to be civilization! But it is civilization founded upon the incorrect Aqeedah. If you want the balance between this, you must perform a complex process. Take the knife with your right hand and cut the food. Then place the knife down and take the fork with you right hand and then eat. Then, if you want to cut the food, place the fork down and grab the knife again.

²⁹ Collected by Muslim 450.

³⁰. Collected by Muslim 1452

Since long ago, Egyptian farmers used to say if one of them gave a cup of tea and you took it with your left hand and you drank it with your left hand, he would look at you with a puzzled look and he would say: "Are you a westerner?" This is because the westerners drink with their left hands and the devils eat with their left hands, thus, westerners resemble the devil from this perspective. As for the Muslims, the Prophet, peace be upon him, said:

إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ،
فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ، وَيَشْرَبُ بِشِمَالِهِ

When one of you eats, he should eat with his right hand, and when he drinks, he should drink with his right hand, because Shaytan eats and drinks with his left hand.³¹

Also, Islam is a religion of cleanliness. The Prophet, peace be upon him, has made the right hand for food, drink, shaking, handing and grabbing items. The person should not take things with his left hand because Shaytan takes things with his left hand. As for the Muslim, then he gives and takes with his right hand. Thus, when they follow the Sunnah of the Messenger of Allah, peace be upon him, they will be the cleanest of creation. The left hand is for touching filth and the like. The Prophet, peace be upon him, prohibited the person from touching his private parts with his right hand, and he made the right hand for food and drink and shaking hands. As for the left hand, it is for cleaning oneself after

³¹. Collected by Muslim 1452

using the bathroom and similar things. If the people practiced this, the diseases amongst them would minimize a great deal; by the virtue of Allah, the Lord of all that exists. This is because hepatitis and similar illnesses are transmitted by direct contact with filth. Thus, if the people would adhere to the Sunnah of the Messenger of Allah, peace be upon him, in such things, their affairs will be in the best condition.

ENTERING THE HOME

When the person enters his home, he should remember Allah. Many people enter their homes like cattle barns. And by Allah, I do not know, maybe the animals remember Allah; because animals glorify Allah. Thus, perhaps, they remember Allah when they enter the barns.

﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ﴾

And there is not a thing except that it glorifies His Praise. But you understand not their glorification. ³²

So perhaps, the animals have a remembrance for entering and exiting the barns that we do not know about. But the people enter and exit their homes while not remembering Allah, the Blessed and Exalted, except for a little.

إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ
الشَّيْطَانُ لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ

If the person enters his home and remembers Allah upon his entrance and upon his food, Shaytan despondently says: "You have no place to spend the night and no evening meal."³³

Meaning, you are prohibited from spending the night at this house and you are prohibited from eating dinner at this

³² Soorah Al Israa (17:44)

³³ Collected by Abu Dawood 3765.

house; so leave this house. Your brothers from the Jinn remove the Shaytan. Shaytan says: "You have no place to spend the night and no evening meal." As for the person who enters his home like an animal enters a barn without remembering Allah and sits down to eat without remembering Allah, Shaytan happily takes his home as a residence and takes the evening meal. The Prophet, peace be upon him, said:

وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَذْرَكْتُمْ
 الْمَيْتَ فَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ قَالَ أَذْرَكْتُمْ الْمَيْتَ
 وَالْعِشَاءَ

But when he enters without mentioning Allah's Name upon entering, Shaytan says: "You have found a place to spend the night," and when he does not mention Allah's Name upon his food, he says: "You have found a place to spend the night and an evening meal."³⁴

The people complain about an absence of blessings. You are feeding Shaytan and lodging him in your homes. So why are you complaining about the lack of blessings? Likewise, if the man enters his home and does not greet his family with Salaam, there will not be any blessings. There will only be blessings if he enters his home and greets his family with Salaam. There will be blessings for you and for your family.

³⁴ Collected by Abu Dawood 3765.

Man is forbidden from eating meats which Allah's Name has not been mentioned on, and likewise, the believing Jinn are also forbidden from this. The Messenger made food for them from every bone which Allah's Name was mentioned upon. And the food which the Name of Allah was not mentioned upon is not permissible for them. The food which the Name of Allah was not mentioned upon is for the devils and the disbelieving Jinn. For this reason, some of the scholars have stated the dead carcasses are the food of Shaytan because the Name of Allah was not mentioned upon it. The Prophet, peace be upon him, taught this to his companions and they conveyed this to the people. Umar, may Allah be pleased with him, wrote in his letter to Abdullah ibn Yazid:

أَمَّا بَعْدُ فَاطْبُخُوا شَرَابَكُمْ حَتَّى يَذْهَبَ مِنْهُ نَصِيبُ الشَّيْطَانِ
فَإِنَّ لَهُ اثْنَيْنِ وَلَكُمْ وَاحِدًا

As to what follows: "Cook your drinks until the share of the Shaytan is gone, for he has two (shares) and you have one."³⁵

If the alcohol is not removed from the drink then Shaytan has a portion of it, because intoxicants are the drink of Shaytan. Shaytan drinks alcohol and eats dead animals, and he eats what Allah's Name has not been mentioned upon. As for the believer then he is from the people of cleanliness and from those who honor what Allah, the Blessed and Exalted, has sent down upon His Prophet, peace be upon him; thus, he abides by the commands.

³⁵. Collected by An Nasai 5717

DO THE JINN MARRY?

Do the Jinn marry? One of the scholars was asked: Do the Jinn marry, and do the devils marry? He responded: "This was a wedding ceremony I did not attend." Meaning, if they do marry, no one sent me an invitation to the ceremony, so I did not witness the marriage. He said: "Then I reflected upon the statement of Allah, the Blessed and Exalted:

﴿أَفَلَا تَتَذَكَّرُونَ، وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ﴾

Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? ³⁶

(He said) thus, I realized that there must be marriage among the Jinn because offspring only comes with intercourse, marriage, and reproduction."

Allah, the Blessed and Exalted, has stated in the Glorious Quran that Shaytan has offspring and offspring only result from marriage. Therefore, the Jinn increase and reproduce; likewise, they eat, drink and they laugh.

³⁶ Soorah Al Kahf (18:50)

DO THE JINN DIE?

There is no doubt that the Jinn die just as humans die. All of them are included in the statement of Allah, the Exalted:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٣٦﴾ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٣٧﴾ فَيَا أَيُّهَا آءِ
رَبِّكُمَا تَكْفِرَانِ ﴿٣٨﴾ ﴾

Everyone upon the earth will perish. And the Face of your Lord full of Majesty and Honor will abide forever. Then which of the Blessings of your Lord will you both (Jinn and men) deny. ³⁷

Thus, the Jinn are like humans; they will die and nothing shall remain except for Allah, the Exalted.

It has been collected by Muslim and Al Bukhari from the hadith of ibn Abbas that the Prophet, peace be upon him, said:

أَعُوذُ بِعِزَّتِكَ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، الَّذِي لَا يَمُوتُ وَالْجِنُّ
وَالْإِنْسُ يَمُوتُونَ

I seek refuge in Your Might. There is nothing worthy of worship except for you; the One who does not die, while Jinn and humans die.³⁸

³⁷ Soorah Ar Rahman (55: 26-28)

³⁸. Collected by Al Bukhari 7383

The Jinn die just as humans die and no one knows their life span except for Allah, the Blessed and Exalted. Except for what Allah, the Blessed and Exalted, has informed us about what is specific for Iblis, the accursed. This is because Allah, the Blessed and Exalted, has informed us that Iblis will remain alive until the hour is established.

﴿ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾ ﴾

(Iblis) said: "Allow me respite till the Day they are raised up." (Allah) said: "You are of those allowed respite." ³⁹

Thus, he is given respite. Allah, the Blessed and Exalted, has given him respite until Allah established the Day of Judgment. Therefore, we know his lifespan, although we do not know when it is going to end because no one knows when the Day of Judgment will occur except for Allah. Thus, Iblis is the only Jinn who Allah has informed us that his lifespan will continue until the Day of Judgment. As for the lifespan of the other Jinn, then no one knows except for Allah, the Blessed and Exalted.

And there is no doubt that the Jinn live longer than humans. And they die as the death of the Shaytan of Al Uzza has been narrated. Al Uzza was an idol from the idols of the Arabs. She was worshipped in a shrine erected especially for her. The Prophet, peace be upon him, sent Khalid ibn Waleed, may Allah be pleased with him, to destroy Al Uzza. When Khalid went to destroy Al Uzza, the Shaytan of Al Uzzah

³⁹ Soorah Al A'raf (7: 14-15)

came out—a woman⁴⁰ with disheveled hair—wailing and screaming. So Khalid attacked her, striking her with his sword while saying: “O Uzza, upon you is disbelief not forgiveness; verily, I see that Allah has disgraced you.” When he struck her she died. Khalid returned to the Prophet, peace be upon him, and informed him of what took place. The Messenger of Allah, peace be upon him, said: “This was the Shaytan of Al Uzza.” Meaning, that woman you killed, with disheveled hair, that came out wailing and screaming, she was the Shaytan of Al Uzza.

The Shaytan of this idol named Al Uzza was inside of this thing they used to venerate, worship, perform pilgrimage to, circumambulate around it, and perform sacrifices there. Perhaps a sorcerer would speak to the idol and the Shaytan from the Jinn would speak from inside the idol, responding to the person speaking to the idol. Thus, the one speaking to the idol would believe the idol was speaking to him, while it is only the Shaytan of Al Uzza inside of the idol speaking to him. Therefore, he killed her. May Allah be pleased with him. Therefore, the Jinn die because Allah, the Blessed and Exalted, has not granted eternal life to anyone. Allah is the only One who will remain, while humans and Jinn will die.

Also there is the narration of one of the Companions of the Messenger, peace be upon him, who was newly married. Abu Sa’eed Al Khudri said:

⁴⁰ **Translator’s note:** Shaykh Muhammad Aman Al Jami said in his explanation of “The Four Principles”: Uzza refers to the female Shaytan who was from the Jinn.

فَخَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْخَنْدَقِ
فَكَانَ ذَلِكَ الْفَتَى يَسْتَأْذِنُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِأَنْصَافِ النَّهَارِ فَيَرْجِعُ إِلَى أَهْلِهِ فَاسْتَأْذَنَهُ يَوْمًا فَقَالَ لَهُ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خُذْ عَلَيْكَ سِلَاحَكَ فَإِنِّي أَخْشَى
عَلَيْكَ فُرِيظَةً ". فَأَخَذَ الرَّجُلُ سِلَاحَهُ ثُمَّ رَجَعَ فَإِذَا امْرَأَتُهُ
بَيْنَ الْبَابَيْنِ قَائِمَةٌ فَأَهْوَى إِلَيْهَا الرُّمْحَ لِيَطْعُنَهَا بِهِ وَأَصَابَتْهُ
غَيْرَةٌ فَقَالَتْ لَهُ اكْمُفْ عَلَيْكَ رُمْحَكَ وَادْخُلِ الْبَيْتَ حَتَّى تَنْظُرُ
مَا الَّذِي أَخْرَجَنِي . فَدَخَلَ فَإِذَا بِحَيَّةٍ عَظِيمَةٍ مُنْطَوِيَةٍ عَلَى
الْفِرَاشِ فَأَهْوَى إِلَيْهَا بِالرُّمْحِ فَانْتَضَمَهَا بِهِ ثُمَّ خَرَجَ فَرَكَزَهُ فِي
الدَّارِ فَاضْطَرَبَتْ عَلَيْهِ فَمَا يُدْرَى أَهَيْمَا كَانَ أَسْرَعُ مَوْتًا الْحَيَّةُ أَمْ
الْفَتَى قَالَ فَجِئْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا
ذَلِكَ لَهُ وَقُلْنَا ادْعُ اللَّهَ يُجِيبِهِ لَنَا . فَقَالَ " اسْتَغْفِرُوا
لِصَاحِبِكُمْ ". ثُمَّ قَالَ " إِنَّ بِالْمَدِينَةِ جِنًّا قَدْ أَسْلَمُوا فَإِذَا رَأَيْتُمْ
مِنْهُمْ شَيْئًا فَادْنُوهُ ثَلَاثَةَ أَيَّامٍ فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ
فَإِنَّهَا هُوَ شَيْطَانٌ

"There was a young man amongst us who had been newly wedded. We went with Allah's Messenger, peace be upon him, (to participate in the Battle) of Trench when a young man in the midday used to

seek permission from Allah's Messenger, peace be upon him, to return to his family. One day he sought permission from him and Allah's Messenger, peace be upon him, (after granting him the permission) said to him: 'Carry your weapons with you for I fear the tribe of Quraiza (may harm you).' The man carried the weapons and then came back and found his wife standing between the two doors. He bent towards her smitten by jealousy and made a dash towards her with a spear in order to stab her. She said: 'Keep your spear away and enter the house until you see that which has made me come out.' He entered and found a big snake coiled on the bedding. He darted with the spear and pierced it and then went out having secured the home, but the snake quivered and attacked him and no one knew which of them died first, the snake or the young man. We came to Allah's Messenger, peace be upon him, and made a mention to him and said: 'Supplicate to Allah that that (man) may be brought back to life.' Thereupon he said: 'Ask forgiveness for your companion,' and then said: 'There are in Al-Madinah Jinn who have accepted Islam, so when you see any one of them, pronounce a warning to it for three days, and if they appear before you after that, then kill it for that is a Shaytan.'"⁴¹

Thus, the snake died; meaning, that Jinn that took the form of the snake. The Jinn died and the Companion died when he struck the snake and the snake struck him; so it was not known which one of them died first. When the Prophet,

⁴¹ Collected by Muslim 2236.

peace be upon him, was informed of this, he told them he had ordered them not to kill the Jinn who reside in the houses until they had warned them three times.

In summary, the Jinn die and their lifespan is longer than the lifespan of humans. And we do not know the lifespan of the Jinn except the lifespan of Iblis, the accursed, because Allah, the Blessed and Exalted, has informed us that he has been granted respite until the Day of Judgment.

WHERE DO THE JINN LIVE?

The Jinn live on the same earth we live on and they frequent and gather in places of ruin and wilderness which are void of humans. They also congregate in filthy places, such as bathrooms, washrooms, garbage heaps and graveyards. Shaykh Al-Islam, may Allah have mercy upon him, said:

“The elders who accompany the devils—and they are from the allies of Shaytan, not Allah—they seek refuge in the places where the Shaytan seeks shelter.”

There are people who are from the lowest of the creation; those who walk with devils in committing evil actions upon polytheism and disbelief, misguidance and sin. These elders frequent garbage and trash heaps, and likewise, they frequent grave yards because the devils frequent these places. There are narrations which prohibited praying in bathrooms due to the filth contained therein and because they are also the places where devils reside. Likewise, the Prophet, peace be upon him, has prohibited us from praying in grave yards because they are a means leading to polytheism. The Jinn also congregate in places they are able to corrupt the people such as the market place. For that reason, the Prophet, peace be upon him, order us not to be the first person to go to the market place. And he informed us that the market place is where Shaytan raises his flag for his war. And Salman Al Farsi, may Allah be pleased with him, said:

لَا تَكُونَنَّ إِنْ اسْتَطَعْتَ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ ، وَلَا آخِرَ
مَنْ يَخْرُجُ مِنْهَا ، فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ ، وَبِهَا يَنْصَبُ رَايَتَهُ

“If you are able, do not be the first person to enter the market place or the last one to leave it; for verily, it is the battlefield of Shaytan and he raises his flag there.”⁴²

Corruption, gross misguidance, and swearing by other than Allah are evils found in the market place. There is cheating, cunning, and deception. In the market places, there are sins that involve women and men such as looking and touching between them. All of these things make the market place a breeding ground for Shaytan. The devils congregate in the market places due to seduction and temptation.

The devils spend the night in the homes where people live. And the Shaytan is repelled from the homes by mentioning the Name of Allah—In the Name of Allah, the Most Gracious, the Most Merciful—and by the remembrance of Allah and the recitation of the Quran, especially Soorah Al Baqarah; as we have been informed by the Prophet, peace be upon him; and especially, Ayatul Kursi from Soorah Al Baqarah.

The Prophet, peace be upon him, taught us that Shaytan spreads and gather at the advent of darkness; meaning, at the entrance of Maghrib, the Shaytan scatters about. For that reason, the Prophet, peace be upon him, ordered us to prevent our children from going out at the setting of the sun

⁴² Collected by Muslim 2451.

and the entrance of darkness, at the time the Shaytan scatters about.

إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ فَكُفُّوا صَبِيَانَكُمْ ، فَإِنَّ الشَّيْطَانَ يَتَشَرُّ حِينَئِذٍ ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ ، وَأَعْلِقُوا الْأَبْوَابَ وَادْكُرُوا اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا ، وَأَوْكُوا قَرَبَكُمْ وَادْكُرُوا اسْمَ اللَّهِ ، وَحَمِّرُوا آيَاتِكُمْ وَادْكُرُوا اسْمَ اللَّهِ وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئًا ، وَأَطْفِئُوا مَصَابِيحَكُمْ

When the wings of the night spread—or when evening comes—keep your children in, for the Shaytan come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the name of Allah, for the Shaytan does not open a closed door. And tie up your water skins and mention the name of Allah, and cover your vessels and mention the name of Allah, even if you only put something over them, and extinguish your lamps.⁴³

And the Shaytan also runs away upon hearing the Athan. The Prophet, peace be upon him, said:

إِذَا نُودِيَ بِالصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ ، فَإِذَا قُضِيَ النَّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوبَ بِالصَّلَاةِ أَدْبَرَ ،

⁴³ Collected by Al Bukhari 3280.

حَتَّى إِذَا فُضِيَ التَّوْبِيُّ أَقْبَلَ حَتَّى يَحْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ ،
وَيَقُولُ: اذْكَرْ كَذَا اذْكَرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكَرُ، حَتَّى يَضِلَّ
الرَّجُلُ أَنْ يَدْرِي كَمْ صَلَّى

When the call to prayer is given, the Shaytan runs away breaking wind loudly so that he will not hear the call. Then when the call ends, he comes but when Iqamah for prayer is given, he runs away, then when the Iqamah ends, he comes back so that he can whisper to the individual, saying: "Remember such and such, remember such and such"-- about things that he was not thinking about, until he distracts, confuses the man and he does not know how many rakahs he prayed.⁴⁴

And during the month of Ramadan, Shaytan and the rebellious Jinn are chained up, meaning, they are shackled and bounded by chains as the Prophet, peace be upon him, has informed us.

Shaytan loves to sit between the shade and the sun. For this reason, the Messenger of Allah, peace be upon him, forbade sitting between the shade and the sun.

عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
نَهَى أَنْ يُقْعَدَ بَيْنَ الظِّلِّ وَالشَّمْسِ

⁴⁴ Collected by Malik 152.

It was narrated from Ibn Buraidah, from his father, that the Prophet forbade sitting between the shade and sun.⁴⁵

⁴⁵ Collected by Ibn Majah 3722.

HOW DO THE JINN TRAVEL?

How do the Jinn travel? Some of them fly, and some of them are snakes and dogs. The Prophet, peace be upon him, has informed us about these categories. They have riding beasts and they have vehicles they ride. They ride on the backs of their beast as the humans do. As it comes in the hadith of ibn Masood:

They (the Jinn) asked him (the Prophet) about their provision and he said: "Every bone on which the name of Allah is recited, is your provision. The time it will fall in your hand, it would be covered with flesh, and the dung of (the camels) is fodder for your animals."

And our Lord, the Blessed and Exalted, informed us that Shaytan has horses. Allah, the Blessed and Exalted, said:

﴿ وَأَسْتَفْزِرُّ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ ﴾

And befool them gradually, those whom you can among them with your voice and assault them with your horses and foot soldiers. ⁴⁶

Thus, Allah, the Blessed and Exalted, informed us that Shaytan has horses and he rides them, and he constantly attacks the son of Adam. "Assault them with your horses and foot soldiers."

⁴⁶ Soorah Al Isra (17:64)

There are animals that accompany Shaytan. From these animals that accompany Shaytan is the camel. The Prophet, peace be upon him, said:

إِنَّ الْإِبِلَ خُلِقَتْ مِنَ الشَّيَاطِينِ وَإِنْ وَرَاءَ كُلِّ بَعِيرٍ شَيْطَانٌ

Verily, the camel was created from the Shaytan, and behind every camel is a Shaytan.⁴⁷

For this reason, the Prophet, peace be upon him, forbade praying where camels kneel down. Al Baraa ibn 'Azib said:

وَسُئِلَ عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ فَقَالَ " لَا تُصَلُّوا فِي مَبَارِكِ الْإِبِلِ فَإِنَّهَا مِنَ الشَّيَاطِينِ ". وَسُئِلَ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ فَقَالَ " صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ "

He was asked about saying prayer in places where the camels kneel down. He replied: "Do not offer prayer in places where the camels kneel down. These are the places of Shaytan." He was asked about saying prayer in the sheepfolds. He replied: "You may offer prayer in such places; these are the places of blessing."⁴⁸

And it has been narrated by Abdullah bin Mughaffal, may Allah be pleased with him, that the Prophet, peace be upon him, said:

⁴⁷. Collected by Saeed ibn Mansoor

⁴⁸ Collected by Abu Dawud 184.

صَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ فَإِنَّهَا
خُلِقَتْ مِنَ الشَّيَاطِينِ

**Pray in sheep pens and do not pray where camels rest;
for verily, they were created from Shaytan.⁴⁹**

This is a refutation upon those who say the reason of the prohibition of prayer in the camel stalls is due to the filth of the urine and feces. And this is not correct because the urine and feces of animals which can be eaten is pure and not filthy. Rather, it has been narrated from Anas:

قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَرٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ
فَأَمَرَهُمْ - وَاجْتَوُوا الْمَدِينَةَ - بِذُودٍ أَوْ لِقَاحٍ يَشْرَبُونَ أَلْبَانَهَا
وَأَبْوَاهَا فَقَتَلُوا الرَّاعِيَ وَاسْتَأْفُوا الْإِبِلَ فَبَعَثَ فِي طَلِبِهِمْ
فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ

A group of men from 'Ukl, or 'Uraynah, came to the Prophet, peace be upon him, and when the climate of Al-Madinah did not suit them, he told them to go to some camels and drink their milk and urine. Then they killed the herdsman and stole the camels. He sent (men) after them, and had their hands and feet cut off, and their eyes gouged out.⁵⁰

⁴⁹ Collected by Ibn Majah 769.

⁵⁰ Collected by An Nasa'i 4027.

And this was not harsh; rather, this was the appropriate action in situations of betrayal. It was the epitome of mercy because they betrayed the trust. Betrayal, when granted a trust, is from the most heinous forms of betrayal; thus, the Prophet, peace be upon him, dealt with them in this manner to make an example out of them.

Perhaps someone will say: The Prophet, peace be upon him, said: "The black dog is Shaytan;" and he said, "The camel was created from Shaytan." Perhaps someone will say, the dog is known to be a dog and it is born from a dog; so how can it be Shaytan? And likewise, the camel is born from a camel so how can it be Shaytan?

Abu Al Wafa ibn Aqeel, may Allah have mercy upon him—who was from the major scholars of Islam, and he was Hanbali, except had with him some shades of At-Ta'weel (false interpretation)—he said: "This resembles them to Shaytan because the black dog is the vilest dog and the one with the least benefit. And the camel resembles the Jinn from the aspect that camels are difficult to handle. As it is said: 'So and so is a Shaytan.'"

﴿ شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ﴾

Devils among mankind and Jinn; inspiring one another with adorned speech as a delusion. ⁵¹

Thus, Allah, the Blessed and Exalted, clarified that some humans are devils just as some Jinn are devils. Thus, these devils from the humans, were they created from fire as the

⁵¹ Soorah Al An'am (6:112)

origin of the creation of Shaytan? Or, does this refer to their distance from the truth or their burning due to their sins?

Allah, the Blessed and Exalted, has made living things from our realm on the earth created from water. The dog and the camel are from the living creatures of the earth and they are not from the Jinn in reality; rather, they are from the creatures of the earth.

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾

And We have made from water every living thing. ⁵²

As for the Shaytan then they are created from fire.

⁵² Soorah Al Anbiyah (21:30)

POWERS AND ABILITIES OF THE JINN

Our lack of knowledge in our religion in regard to the Jinn's abilities is a prominent cause behind believing in superstitions. Thus, we picture the Jinn having power over all things, and that the Jinn can do anything, and there is nothing they are unable to do.

Allah, the Blessed and Exalted, has given the Jinn ability and He has also clarified that they are unable to do many things. Allah, the Blessed and Exalted, has given the Jinn the ability to move and transport items quickly. For example, the Ifrit from the Jinn said to Sulayman that he was able to bring the throne of the queen of Yemen to Baitul-Maqdis in Palestine. So he would bring the throne from Sana in Yemen to Maqdis in Palestine before Prophet Sulayman could stand up from his gathering. And, if he were to sit from daybreak until afternoon, this would still be a short time to bring the throne from Yemen to Palestine. He said:

﴿ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ

لَقَوِيٌّ ءَامِينٌ ﴿٣٩﴾

An Ifrit from the Jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."⁵³

⁵³ Soorah An Naml (27:39)

But the one who was granted knowledge of the Book—and this is the result of nobility and the virtue of knowledge—was able to do something the Ifrit from the Jinn was not able to do regardless of his strength. Look at what he said:

﴿ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ﴾

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye."⁵⁴

So, before he was able to complete his speech, he had blinked; thus, he found the throne present in front of him.

﴿ فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي ﴾

And when [Sulayman] saw it placed before him, he said, "This is from the favor of my Lord."⁵⁵

Meaning, he was still discussing bringing the throne of Bilqis from Yemen to Maqdis, and before he finished this discussion, he had blinked and the throne was present in front of him.

Allah has granted the Jinn the ability to move and transport with rapid velocity. And Allah has placed them at the forefront of space travel. Since long ago, they have travelled to the heavens and stolen information from the heavens in order to collect information about future events. Thus, when the Messenger, peace be upon him, was sent, since then, the

⁵⁴ Soorah An Naml (27:40)

⁵⁵ Soorah An Naml (27:40)

heavens became more guarded. They would try to steal a listen from the heavens in order to bring knowledge of the Unseen. So, if they would get knowledge of the Unseen, one of them would bring it to the ear of a fortune teller. Then the fortune teller adds one hundred lies to it. So, if the person believes the fortune teller or sorcerer concerning the affairs of the Unseen, he will be deceived. The person will say: "Just as he was truthful in this affair, he will be truthful in other issues." This is despite the fact that he has added one hundred lies to the truth; as we have been informed by the Prophet, peace be upon him.

Thus, they have preceded man in space travel, because today man is still trying to penetrate the atmosphere of space. Today, man has only reached the outskirts of space which are close to the earth. Man has only gone a short distance, like if you were to travel from this neighborhood to another. As it relates to space, we have not reached anywhere. As for the Jinn, or our Lord, the Most Gracious, the Most Merciful, says about them:

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلْتَأَتٍ حَرَسًا شَدِيدًا وَشُهَبًا ۝٨ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا ۝٩﴾

And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. ⁵⁶

And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. ⁵⁷

⁵⁶ Soorah Al Jinn (72:8)

They used to sit in stations to listen and steal from the heavens as Allah, the Blessed and Exalted, has informed us. They sat in stations to listen and steal information related to the Unseen. This is because:

إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا
خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ
قَالُوا مَاذَا قَالَ رَبُّكُمْ، قَالُوا لِلَّذِي قَالَ الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ
فَيَسْمَعُهَا مُسْتَرْقِ السَّمْعِ، وَمُسْتَرْقِ السَّمْعِ هَكَذَا بَعْضُهُ فَوْقَ
بَعْضٍ - وَوَصَفَ سُفْيَانٌ بِكَفِّهِ فَحَرَفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ -
فَيَسْمَعُ الْكَلِمَةَ، فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ ثُمَّ يُلْقِيهَا الْآخَرَ إِلَى مَنْ
تَحْتَهُ، حَتَّى يُلْقِيهَا عَلَى لِسَانِ السَّاحِرِ أَوْ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَ
الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ
مَعَهَا مِائَةَ كَذِبَةٍ، فَيُقَالُ أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا كَذَا
وَكَذَا فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سَمِعَ مِنَ السَّمَاءِ

"When Allah decrees some order in the heaven, the Angels flutter their wings indicating complete surrender to His saying, which sounds like chains being dragged on rock. And when the state of fear disappears, they ask each other, "What has your Lord ordered?" They say that He has said that which is true and just, and He is the Most High, the Most Great.

Then the stealthy listeners (from the Jinn) hear this order, and these stealthy listeners are like this, one over the other. (Sufyan, a sub-narrator, demonstrated that by holding his hand upright and separating the fingers.) A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which is below him till the last of them will convey it to the wizard or foreteller. Sometimes a flame may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon, the wizard adds to that word a hundred lies. The people will then say, "Didn't he (i.e., magician) tell such-and-such a thing on such-and-such date?" So that magician is said to have told the truth because of the Statement which has been heard from the heavens.⁵⁸

The statement of Allah, the Blessed and Exalted, is the truth. Thus, it is transmitted until it reaches the Angels of the lowest heavens. When it is there, the Jinn steal a listen. Those who listen to the words from the command of Allah, the Blessed and Exalted, before they take place, they try to take the words they heard and bring them to the fortune teller. So, either they are hit by the comet which Allah shoots at them, or Allah allows them to deliver the words from the Unseen to the fortune teller where the fortune teller adds to it one hundred lies.

And the Prophet, peace be upon him, informed us that the Jinn steal a listen in a manner which is easier than this. When

⁵⁸. Collected by Al Bukhari 324

the Angels are speaking in the clouds about an affair to occur upon the earth, the Shaytan listens and places it in the ear of the fortune teller and he adds one hundred lies to it.

TECHNOLOGY OF THE JINN

The Jinn have knowledge of construction and industrialization. And their knowledge of construction and industrialization is greater than the knowledge possessed by humans. They have specific tools of building and construction, and likewise, advancement in industrial development, and inventions, which man has yet to reach.

Allah informed us that He made the Jinn subservient to His Prophet Sulayman—peace be upon him. Thus, they would perform a great deal of work for him that requires strength, intelligence, skills and knowledge

﴿ وَمِنَ الْجِنَّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ ﴿١٣﴾

And there were Jinn that worked in front of him, by the permission of his Lord, and whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing Fire. They made for him what he willed of elevated chambers, statues, basins as large as reservoirs, and stationary kettles.⁵⁹

Thus, these things require skills and ability. Perhaps, they even reached the level of discovery and invention such as the radio and television and other than that.

⁵⁹ Soorah Saba (34:12-13)

Shaykh Al-Islam Ibn Taymiyah said: "Some of the Shuyookh, who used to keep contact with the Jinn, informed him that the Jinn showed him something shining, resembling water and glass; it would present an image inside of it for him, and it acted as a mean of communication so both parties could reach out to each other through it.

This was something resembling water and glass, meaning, like a television screen for example. And the device was with him. Through this device, he and the Jinn could relay information to each other.

He said: "So I would be informed of the information from this thing resembling water and glass, so I would inform the people of the news which came to me. And the Jinn would relay to me my friends' request for assistance, so I would respond to them.

Meaning, this device was a means of sending and receiving communications. And this device was with him and he would see and hear the speech of the Jinn that were working with him. And his brothers who were seeking his help could hear his voice. Shaykh Al-Islam, may Allah have mercy upon him, said: "The man said, 'So I would answer him;'" meaning, that I would hear the voice of my friends seeking my help.

And this man was from the Shuyookh who used to live among the Jinn and travel with them. So, if his friends were to request directions from him, so they could go to him, one of them would say, "O so and so;" and he would respond to them. How would he respond to them and how would he

hear them? Through the communication device which the Jinn invented during the era of Shaykh Al-Islam Ibn Taymiyah ⁶⁰, may Allah have mercy upon him.

And he (Shaykh Al-Islam Ibn Taymiyah), may Allah have mercy upon him, said about himself, that some of his companions came to him—and he is an Imaam of guidance, there was not found in his heart a place for shirk and he was upright upon the religion of Allah, may Allah have mercy upon him. Some of his companions came to him and they said; “May Allah reward you with good, our Shaykh, and may Allah bless you.” He responded: “And why do you say this?” They said: “We were upon a journey and we became lost in the desert. (They had become lost in the desert and the one who is lost in the desert will die of hunger and thirst.) So, we began to seek the help of Allah, the Blessed and Exalted.

“And then we heard your voice but we did not see you. And you said to us; the right direction is in such and such way. (Meaning, walk this way and then turn here and you will find the path and the straightway). Thus, we followed your directions when we heard your voice, and we went in the direction you guided us to, so we found our way; may Allah reward you with good.” He (ibn Taymiyah) responded: “By Allah, I did not hear anything nor did I say anything, and I did not leave from my place; but rather, that was a Jinn that loves us.”

He was beloved even by the Jinn, may Allah have mercy upon him.

⁶⁰. ibn Taymiyyah died in the year 728H coinciding with the year 1328

SHAPE SHIFTERS

From the abilities Allah, the Best and Exalted, has granted the Jinn is the ability to alter their shape and appearance. The Jinn have the ability to take the form of humans and animals. And Shaytan came to the pagans during the battle of Badr in the form of a man named Suraqah ibn Malik, promising to assist the pagans.

﴿ وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ
 مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَآتِ الْفِئْتَانَ نَكَصَ عَلَى
 عَقْبَيْهِ وَقَالَ إِنِّي بِرِئٍ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ
 اللَّهَ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴾

And [remember] when Shaytan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am by your side as a protector." But when the two forces came in sight of each other, he ran away and said, "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment."⁶¹

As there is the narration of Abu Huraira, may Allah be pleased with him, he said:

⁶¹ Soorah Al Anfal (8: 48)

أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، " أَنْ أَحْفَظَ بِرِكَاتِهِ
 رَمَضَانَ ، فَأَتَى آتٍ ، فَجَعَلَ يَخْتُو مِنَ الطَّعَامِ ، فَأَخَذْتُهُ ،
 فَقُلْتُ : لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ :
 دَعْنِي فَإِنِّي مُحْتَاجٌ ، وَعَلِيَّ عِيَالٌ ، وَبِي حَاجَةٌ شَدِيدَةٌ ، قَالَ :
 فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ ، قَالَ : فَأَصْبَحْتُ ، فَقَالَ النَّبِيُّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَصْبَحْتُ : " يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ
 اللَّيْلَةَ ؟ " . فَقُلْتُ : يَا نَبِيَّ اللَّهِ ، شَكَأ حَاجَةٌ شَدِيدَةٌ مِنْ عِيَالٍ
 وَجَهْدٍ ، فَرَحِمْتُهُ ، فَخَلَيْتُ سَبِيلَهُ ، قَالَ : " أَمَا إِنَّهُ قَدْ كَذَبَكَ
 وَسَيَعُودُ " ، قَالَ : فَرَصَدَهُ أَبُو هُرَيْرَةَ ، فَجَاءَ يَخْتُو مِنْ
 الطَّعَامِ ، فَأَخَذْتُهُ ، فَقُلْتُ : قَدْ زَعَمْتَ أَنَّكَ لَا تَعُودُ وَأَرَاكَ
 قَدْ عُدْتَ ، فَقَالَ : لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ ، قَالَ : دَعْنِي فَإِنِّي بِي حَاجَةٌ وَعَلِيَّ عِيَالٌ وَلَا أَعُودُ ،
 فَرَحِمَهُ وَخَلَا سَبِيلَهُ ، قَالَ : فَأَصْبَحَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ : " يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ اللَّيْلَةَ ؟ " . فَقُلْتُ
 : يَا نَبِيَّ اللَّهِ شَكَأ حَاجَةٌ شَدِيدَةٌ ، فَرَحِمْتُهُ وَخَلَيْتُ سَبِيلَهُ ، قَالَ :
 " أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ " . قَالَ : فَرَصَدَهُ أَبُو هُرَيْرَةَ ،
 فَقَالَ : لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، هَذَا

أَحْرَثَ ثَلَاثَ لَيَالٍ ، تَقُولُ : إِنِّي لَا أَعُودُ ثُمَّ تَعُودُ ، قَالَ : دَعْنِي
أَعَلَّمَكِ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا ، قَالَ : مَا هِيَ ؟ ، قَالَ : إِذَا
أَوَيْتَ إِلَى فِرَاشِكَ ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا إِلَى آخِرِهَا ،
فَإِنَّهُ لَا يَزَالُ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ ، وَلَا يَقْرُبُكَ شَيْطَانٌ ،
حَتَّى تُصْبِحَ ، قَالَ : فَأَصْبَحَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : " مَا فَعَلَ أَسِيرُكَ اللَّيْلَةَ ؟ " . قَالَ : يَا نَبِيَّ اللَّهِ زَعَمَ
أَنَّهُ لَا يَعُودُ ، وَعَلَّمَنِي كَلِمَاتٍ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَنْفَعُنِي
بِهَا ، قَالَ : " مَا هِيَ ؟ " . قُلْتُ : قَالَ لِي : إِذَا آوَيْتَ إِلَى
فِرَاشِكَ ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ ، فَإِنَّهُ لَا يَزَالُ عَلَيْكَ مِنَ اللَّهِ عَزَّ
وَجَلَّ حَافِظٌ ، وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ ، قَالَ : فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَمَا إِنَّهُ قَدْ صَدَقَكَ ، وَهُوَ
كَذُوبٌ ، تَدْرِي مَنْ مَخَاطِبُ مُنْذُ ثَلَاثَ لَيَالٍ ؟ " . قَالَ : لَا ،
قَالَ : " فَإِنَّ ذَلِكَ الشَّيْطَانُ

The Messenger of Allah, peace be upon him, put me in charge of charity of Ramadan. Somebody came to me and began to take away some food-stuff. I caught him and said, "I must take you to the Messenger of Allah, peace be upon him." He said, "I am a needy man with a large family, and so I have a pressing need." I let him go. When I saw the Messenger of

Allah, peace be upon him, the next morning, he asked me, "O Abu Huraira! What did your captive do last night?" I said, "O Messenger of Allah! He complained of a pressing need and a big family. I felt pity for him so I let him go." He, peace be upon him, said, "He told you a lie and he will return." I was sure, according to the saying of the Messenger of Allah, peace be upon him, that he would return. I waited for him. He sneaked up again and began to steal food-stuff from the Sadaqa. I caught him and said; "I must take you to the Messenger of Allah, peace be upon him." He said, "Let go of me. I am a needy man. I have to bear the expenses of a big family. I will not come back." So I took pity on him and let him go. I went at dawn to the Messenger of Allah, peace be upon him, who asked me, "O Abu Huraira! What did your captive do last night?" I replied, "O Messenger of Allah! He complained of a pressing want and the burden of a big family. I took pity on him and so I let him go." He, peace be upon him, said, "He told you a lie and he will return." (That man) came again to steal the food-stuff. I arrested him and said, "I must take you to the Messenger of Allah, peace be upon him, and this is the last of three times. You promised that you would not come again but you did." He said, "Let go of me, I shall teach you some words with which Allah may benefit you." I asked, "What are those words?" He replied, "When you go to bed, recite Ayatul Kursi for there will be a guardian appointed over you from Allah, and Satan will not be able to approach you till morning." So I let him go. The next morning, the Messenger of Allah, peace be upon him, asked me,

"What did your prisoner do last night?" I answered, "He promised to teach me some words which he claimed will benefit me before Allah. So I let him go." The Messenger of Allah, peace be upon him, asked, "What are those words that he taught you?" I said, "He told me: 'When you go to bed, recite Ayatul Kursi from the beginning to the end [i.e., Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi encompasses the heavens and the earth, and preserving them does not fatigue Him. And He is the Most High, the Most Great. (2:255)]'" He added: "'By reciting it, there will be a guardian appointed over you from Allah who will protect you during the night, and Satan will not be able to come near you until morning.'" The Messenger of Allah, peace be upon him, said, "Verily, he has told you the truth though he is a liar. O Abu Huraira! Do you know with whom you were speaking for the last three nights?" I said, "No." He, peace be upon him, said, "He was Shaytan."⁶²

Thus, this was Shaytan disguising in the appearance of a human and speaking with Abu Huraira. And Shaytan may

⁶² Collected by Al Bukhari 30.

also take the form of animals: a camel, donkey, cow, dog, or a cat. And how often does Shaytan take the form of black dogs and cats?! And the Prophet, peace be upon him, informed us that the black dog passing in front of the person interrupts and invalidates his prayer. When he was asked concerning the difference between the black dog, and the red and yellow dog? He replied:

الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ

The black dog is Shaytan.⁶³

The Jinn often take the form of black dogs as well as black cats, because black is more conducive than other colors for containing Satanic strength and intense heat which is appropriate for Shaytan.

The Jinn also take the form of snakes and they appear to the people. For this reason, the Prophet, peace be upon him, forbade killing house snakes, fearing it could be a Jinn who had entered into Islam. The Prophet, peace be upon him, said:

إِنَّ بِالْمَدِينَةِ جِنَّاً قَدْ أَسْلَمُوا فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئاً فَأَذْنُوهُ ثَلَاثَةَ
أَيَّامٍ فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَأَقْتُلُوهُ فَإِنَّهُ هُوَ شَيْطَانٌ

There are in Al-Madinah Jinn who have accepted Islam, so when you see any one of them, pronounce a

⁶³ Collected by An Nisa'I 750.

warning to it for three days, and if they appear before you after that, then kill it for that is a Shaytan.⁶⁴

One of the Companions killed a house snake and this was the cause of his death. Abu As-Sa'ib, the freed slaved of Hisham ibn Zuhra said:

أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ فِي بَيْتِهِ قَالَ فَوَجَدْتُهُ يُصَلِّي
فَجَلَسْتُ أَنْتَظِرُهُ حَتَّى يَقْضِيَ صَلَاتَهُ فَسَمِعْتُ نَحْرِيكَ فِي
عَرَاجِينَ فِي نَاحِيَةِ الْبَيْتِ فَالْتَفَتُّ فَإِذَا حَيَّةٌ فَوَثَبْتُ لِأَقْتُلَهَا
فَأَشَارَ إِلَيَّ أَنْ اجْلِسْ . فَجَلَسْتُ فَلَمَّا انْصَرَفَ أَشَارَ إِلَيَّ فِي
الدَّارِ فَقَالَ أَتَرَى هَذَا الْبَيْتَ فَقُلْتُ نَعَمْ . قَالَ كَانَ فِيهِ فَتَى مِنَّا
حَدِيثُ عَهْدٍ بِعُرْسٍ - قَالَ - فَخَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْخَنْدَقِ فَكَانَ ذَلِكَ الْفَتَى يَسْتَأْذِنُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنْصَافِ النَّهَارِ فَيَرْجِعُ إِلَى أَهْلِهِ
فَاسْتَأْذَنَهُ يَوْمًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خُذْ
عَلَيْكَ سِلَاحَكَ فَإِنِّي أَخْشَى عَلَيْكَ قُرَيْظَةَ " . فَأَخَذَ الرَّجُلُ
سِلَاحَهُ ثُمَّ رَجَعَ فَإِذَا امْرَأَتُهُ بَيْنَ الْبَابَيْنِ قَائِمَةٌ فَأَهْوَى إِلَيْهَا
الرُّمْحَ لِيَطْعُنَهَا بِهِ وَأَصَابَتْهُ غَيْرَةٌ فَقَالَتْ لَهُ اكْخُفْ عَلَيْكَ
رُحْمَكَ وَادْخُلِ الْبَيْتَ حَتَّى تَنْظُرَ مَا الَّذِي أَخْرَجَنِي . فَدَخَلَ

64. Collected by Muslim 2236

فَإِذَا بِحَيَّةٍ عَظِيمَةٍ مُنْطَوِيَةٍ عَلَى الْفَرَاشِ فَأَهْوَى إِلَيْهَا بِالرُّمْحِ
فَأَنْتَظَمَهَا بِهِ ثُمَّ خَرَجَ فَرَكَزَهُ فِي الدَّارِ فَأَضْطَرَبَتْ عَلَيْهِ فَمَا
يُدْرِي أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا الْحَيَّةُ أَمْ الْفَتَى قَالَ فَجِئْنَا إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا ذَلِكَ لَهُ وَقُلْنَا ادْعُ اللَّهَ
يُحْيِيهِ لَنَا . فَقَالَ " اسْتَغْفِرُوا لِصَاحِبِكُمْ " . ثُمَّ قَالَ " إِنَّ
بِالْمَدِينَةِ جِنًّا قَدْ أَسْلَمُوا فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئًا فَأَذِنُوهُ ثَلَاثَةَ
أَيَّامٍ فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَأَقْتُلُوهُ فَإِنَّمَا هُوَ شَيْطَانٌ

He visited Abu Saeed Khudri in his house; (and he further) said: "I found him saying his prayer, so I sat down waiting for him to finish his prayer when I heard a stir in the bundles (of wood) lying in a corner of the house. I looked towards it and found a snake. I jumped up in order to kill it, but he (Abu Saeed Khudri) made a gesture that I should sit down. So I sat down and as he finished (the prayer) he pointed to a room in the house and said: 'Do you see this room?' I said: 'Yes.' He said: 'There was a young man amongst us who had been newly wedded. We went with Allah's Messenger, peace be upon him, (to participate in the Battle) of Trench when a young man in the midday used to seek permission from Allah's Messenger, peace be upon him, to return to his family. One day he sought permission from him and Allah's Messenger, peace be upon him, (after granting him the permission) said to him: 'Carry your weapons

with you for I fear the tribe of Quraiza (may harm you).’ The man carried the weapons and then came back and found his wife standing between the two doors. He bent towards her smitten by jealousy and made a dash towards her with a spear in order to stab her. She said: ‘Keep your spear away and enter the house until you see that which has made me come out.’ He entered and found a big snake coiled on the bedding. He darted with the spear and pierced it and then went out having secured the home, but the snake quivered and attacked him and no one knew which of them died first, the snake or the young man. We came to the Messenger of Allah, peace be upon him, and made a mention to him and said: ‘Supplicate to Allah that that (man) may be brought back to life’. Thereupon he said: ‘Ask forgiveness for your companion,’ and then said: ‘There are in Al-Madinah Jinn who have accepted Islam, so when you see any one of them, pronounce a warning to it for three days, and if they appear before you after that, then kill it for that is a Shaytan.’”⁶⁵

There are some important cautions surrounding killing house snakes. This ruling concerning the prohibition of killing house snakes is specific to some snakes, not all snakes. Rather, it is the snakes which are only seen in the house. As for the snakes which you find outside of the home then you are commanded to kill them even when found in the sacred lands. Thus, if we see a house snake, it is upon us to order the snake to exit the home.

⁶⁵ Collected by Muslim 2236.

We say: "I oblige you, by Allah, to leave this home and to distance yourself from us and your evil; if not we will kill you". And if it is seen after three days then you kill it because it is a Shaytan as the Prophet, peace be upon him, has stated. The reason it is killed after three days is because we have affirmed that it is a non-Muslim Jinn because if it was a Muslim Jinn it would have left the home. And if it is a real viper and not a Jinn which has taken the form of a snake then it deserves to be killed. And if it is a rebellious disbelieving Jinn then it deserves to be killed due to its harm and its frightening the people of the house. And the exception from the Jinn of the house are those killed with warning. The Prophet, peace be upon him, said:

لَا تَقْتُلُوا الْجِنَّانَ، إِلَّا كُلَّ أَبْتَرِ ذِي طُفَيْتَيْنِ، فَإِنَّهُ يُسْقِطُ الْوَلَدَ،
وَيُذْهِبُ الْبَصَرَ، فَاقْتُلُوهُ

Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it.⁶⁶

⁶⁶ Collected by Al Bukhari 3311.

ARE ALL SNAKES FROM THE JINN OR JUST SOME OF THEM?

The Prophet, peace be upon him, said:

الحيات مسخ الجن ، كما مسخت القرودة و الخنازير من بني

إسرائيل

Snakes are Jinn who have been transformed just like the children of Israel were transformed into monkeys and pigs.⁶⁷

Shaytan runs through the son of Adam like blood through his veins as we have been informed by the Prophet, peace be upon him:

إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ

Verily, Shaytan flows through man like blood.⁶⁸

عَنْ صَفِيَّةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَكِفًا فَأَتَيْتُهُ
أَزُورُهُ لَيْلًا فَحَدَّثْتُهُ وَقُمْتُ فَأَنْقَلَبْتُ فَقَامَ مَعِيَ لِيَقْلِبَنِي وَكَانَ مَسْكَنُهَا
فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ - فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ فَلَمَّا رَأَى النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرَعَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلَى رِسْلِكُمَا
إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ " . قَالَا سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ قَالَ " إِنَّ

⁶⁷. Collected by Ibn Haban 1080; Shaykh Al Albani declared it authentic

⁶⁸ Collected by Abu Dawud 4719.

الشَّيْطَانُ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ فَخَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا
شَيْئًا " . أَوْ قَالَ " شَرًّا

The Messenger of Allah (peace be upon him) was in the I'tikaf (seclusion in the Masjid). I came to visit him at night. I talked to him, got up and turned my back. He got up with me to accompany me. And she was living in the house of Usamah ibn Zaid. Two men of the Ansar passed by him. When they saw the Messenger of Allah (peace be upon him), they walked quickly. The Prophet (peace be upon him) said: "Be at ease; she is Safiyyah daughter of Huyayy." They said: "Glory be to Allah, Messenger of Allah!" He said: "Shaytan flows in man as the blood flows in him. I feared that he might inject something in your hearts," or he said "evil in your hearts."⁶⁹

This is from the abilities Allah, the Blessed and Exalted, has given the Jinn and the Jinn are weak and incapable in other areas, because Jinn are similar to man; they have strengths and weaknesses. Allah, the Blessed and Exalted, said:

﴿ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴾ (٧١)

Verily, the plot of Shaytan is feeble. ⁷⁰

⁶⁹. Collected by Abu Dawud 4994

⁷⁰ Soorah An Nisaa (4:76)

THE WEAKNESS OF THE JINN AND SHAYTAN

From the areas of weakness of the Jinn and Shaytan is they have no authority over the righteous servants of Allah. Allah did not empower Shaytan with the ability to compel or force man upon misguidance and disbelief. Rather, Shaytan beautifies this for man and man follows him by choice if he chooses to do so.

﴿ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴾⁷¹

Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs. ⁷¹

﴿ وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يَأْتِيهِمْ بِالْآخِرَةِ وَمَنْ هُوَ ﴾

﴿ مِنْهَا فِي شَكٍّ ﴾

And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. ⁷²

And as it is known, Shaytan beautifies and deceives the people. And he is diligent in inciting them to do evil, but he does not force them to do so. Shaytan understands this reality.

⁷¹ Soorah Al Isra (17:65)

⁷² Soorah Saba (34:21)

﴿ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا

عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾ ﴾

(Iblis) said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them. ⁷³

And he knows that he has no authority over those who worship Allah sincerely and are righteously. Allah, the Blessed and Exalted, gives Shaytan authority over someone if the person is pleased with his ideology and follows him.

﴿ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤١﴾ ﴾

Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwîn* (*Mushrikûn* and those who go astray, criminals, polytheists, and evil-doers, etc.). ⁷⁴

Rather, Shaytan will say on the Day of Judgment to his followers, those he misguided, those who will perish in the fire:

﴿ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ﴾

⁷³ Soorah Hijr (15:39-40)

⁷⁴ Soorah Hijr (15:42)

I had no authority over you except that I called you, so you responded to me. ⁷⁵

This authority and this dominance over man is his authority by seduction and misguidance, and mastery over those who are astray. He tempts them to disbelief and polytheism and he does not leave them alone. This incitement upon sin and falsehood, by way of satanic means, this is the authority Shaytan has over man.

And Allah, the Blessed and Exalted, grants Shaytan authority over the believers due to their sins.

إِنَّ اللَّهَ مَعَ الْقَاضِي مَا لَمْ يَجْرِ فَإِذَا جَارَ تَحَلَّى عَنْهُ وَكَرِمَهُ الشَّيْطَانُ

Indeed, Allah is with the judge as long as he is not unjust. But if he becomes unjust, Allah abandons him and Shaytan sticks by his side. ⁷⁶

Therefore, when some of the believers disobey Allah, the Blessed and Exalted, He abandons them and gives Shaytan authority over him.

There is a novel story narrated by Abul Faraj ibn Jawzee, may Allah have mercy upon him, from Hassan Al Basree – irrespective of its authenticity – as it shows the power man has over Shaytan’s dominance, if he purifies his religion for Allah, and how Shaytan overpowers man if he goes astray or deviates.

⁷⁵ Soorah Ibrahim (14:22)

⁷⁶ Collected by At Tirmidi 1330.

Hassan said: "There was a tree which was worshipped instead of Allah. So a man came to it and said: 'I will surely chop down this tree.' Thus, he came to chop down the tree, out of anger for the sake of Allah, because this tree was worshipped instead of Allah. Iblis showed up in the form of a man and said: 'What do you intend to do?'

"He said: 'I want to chop this tree for the sake of Allah because it is worshipped instead of Allah, the Lord of all that exists.' He responded: 'If you do not worship it then it will not harm you that others worship it.' He said: 'I will surely chop it down for the sake of Allah.' Shaytan said to him: 'You will not be able to reach it.' He said: 'It is a must that I chop it down.'

"He said: 'Shall I give you something better than that?' The man responded: 'What is it?' He said: 'You will have two dinars every morning under your pillow.' He said: 'Where will I get this from?' He responded: 'I will give it to you.'

"Thus, he returned and when the morning came, he found two dinars under his pillow; then the next morning he did not find anything. Therefore, he stood up angrily to cut it down. So, Shaytan said to him: 'What do you want to do?' He said: 'I want to cut down this tree that is worshipped instead of Allah, the Exalted.' He said: 'You have lied; you will not be able to reach it.' Thus, he went to cut it down and he struck him to the ground and choked him until he was about to kill him. He said: 'Do you know who I am? I am Shaytan. The first time you came angry, I had no power over you, but I tricked you with two dinars so you left it. So,

when you came angry for the sake of two dinars, I was given authority over you.”

Allah, the Lord of all that exists, gave mankind strength by way of his belief in Him, that which will keep Shaytan from coming to him. This was the case with Umar, may Allah be pleased with him. The Prophet, peace be upon him, said:

إِنَّ الشَّيْطَانَ لِيَخَافُ مِنْكَ يَا عُمَرُ

Verily, Shaytan is afraid of you, O Umar.⁷⁷

And he said:

إِنِّي لَأَنْظُرُ إِلَى شَيَاطِينِ الْإِنْسِ وَالْجِنِّ قَدْ فَرُّوا مِنْ عُمَرَ

Verily, I surely see the devils from mankind and Jinn fleeing from Umar.⁷⁸

The Prophet, peace be upon him, used to see what the people did not see. Thus, when Umar would move about, the Prophet, peace be upon him, would see the devils from man and the Jinn going in the other direction as if he were a hurricane proceeding upon the truth; may Allah be pleased with him. And the Prophet, peace be upon him, said:

وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقَيْكَ الشَّيْطَانُ سَالِكًا فَجًّا إِلَّا سَلَكَ
فَجًّا غَيْرَ فَجِّكَ

⁷⁷ Collected by At Tirmidi 3690.

⁷⁸ Collected by At Tirmidi 3691.

I swear by the One who has my soul in His Hand, Shaytan has never met you on a path except that he takes a path other than yours.⁷⁹

And the Prophet, peace be upon him, informed us that this is not specific just for Umar, may Allah be pleased with him, as whoever has strong faith will dominate his Shaytan and humiliate him; as it comes in the hadith.

إن المؤمن لينضي شيطانه كما ينضي أحدكم بعيره في سفره

Verily, the believer exhausts his devil just like one of you exhausts his camel during travel.⁸⁰

This means he grabs him by his forelock and overpowers him like one does to a camel when it breaks loose. He grabs it under it; gets it under control. Rather, it reaches the extent where the Muslim affects his companion from the devils until he enters into Islam. The Prophet, peace be upon him, said:

ما منكم من أحد إلا وقد وكل به قرينه من الجن ، وقرينه من الملائكة : قالوا : وإياك يا رسول الله ؟ قال : وإيائي ، ولكن الله أعانني عليه فأسلم ، فلا يأمرني إلا بخير

There is none of you except that he has a companion from the Jinn and a companion from the Angels. They said: "Even you, O Messenger of Allah?" He

⁷⁹ Collected by Al Bukhari 6085.

⁸⁰. Collected by Ahmad 2/380

said: "Even me, but Allah has aided me over him; thus, he entered into Islam. Thus, he only commands me with good."⁸¹

Thus, this companion of the Prophet, peace be upon him, entered Islam, and perfected his Islam.

May the prayers and peace be upon our Prophet.



⁸¹. Collected by Muslim 2814

MY ADVICE TO AHLUS SUNNAH FROM THE

JINN ⁸²

All praises belong to Allah, may the prayers and peace be upon the Messenger of Allah, and upon his family and his Companions and those who befriend them. And I bear witness that nothing has the right to be worshipped except for Allah, alone without partners. And I bear witness that Muhammad is His slave and His Messenger. As to what follows...

It has been narrated from Imaam Al Bukhari and Muslim in the collection of authentic hadith; from Jabir ibn Abdullah, he said:

بَايَعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى إِقَامِ الصَّلَاةِ
، وَإِيتَاءِ الزَّكَاةِ ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ ،

I swore allegiance to the Messenger of Allaah (ﷺ), pledging to establish regular prayer and pay Zakat, and to give sincere advice to every Muslim.⁸³

Narrated from Abi Ruqayah Tameem Ad Dari, may Allah be pleased with him, he said, the Messenger of Allah (ﷺ) said:

⁸² By Shaykh Muqbil

⁸³ Collected by Muslim 56.

الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ اللهُ، وَلِكِتَابِهِ، وَلِرَسُولِهِ،
وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

The religion is sincerity. We said, "To whom?" He said: "To Allah, and to His Book, and to His Messenger, and to the leaders of the Muslims and their common folk."⁸⁴

Like this was the Prophets; they were advisors to their nations. One of them said:

﴿وَأَنْصَحُ لَكُمْ﴾

And I give sincere advice to you. ⁸⁵

Another one said:

﴿وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحَةَ﴾

And I advised you, but you do not like advisors. ⁸⁶

Thus, our advice is for our brothers from Ahlus Sunnah from the Jinn. And the Jinn are similar to the children of Adam; some of them are righteous while some of them are corrupt, evil and rebellious; as Allah, the Exalted, states concerning them.

⁸⁴ Collected by Muslim 55.

⁸⁵ Soorah Al 'Araf (7:62)

⁸⁶ Soorah Al 'Araf (7:79)

﴿ وَأَنَا مِنَ الصَّالِحِينَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا ﴿١١﴾ ﴾

There are among us some that are righteous, and some the contrary; we are groups each having a different way. ⁸⁷

And in another verse:

﴿ وَأَنَا مِنَ الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا

رَشْدًا ﴿١٤﴾ ﴾

And of us some are Muslims, and of us some are Al-Qasitun (disbelievers; those who have deviated from the Right Path). And whosoever has embraced Islam then such have sought the Right Path. ⁸⁸

Hence, they are similar to the children of Adam. Some of them are evil, corrupt disbelievers. Some of them are ignorant. Some of them are Sunni; some of them are Shia; and some of them are Sufi and some of them are Hizbi. A Jinn came to Al 'Amash; so Al 'Amash gave him permission to eat from his food. Then Al 'Amash asked him: "Do you have any amongst you from these sects?" (Meaning, from the people of desires.) He responded: "Yes, and we find the worst of them to be the Raafidah."

And they used to go to the Prophet (ﷺ). Shaytan dispatched them when they were prevented from

⁸⁷ Soorah Al Jinn (72:11)

⁸⁸ Soorah Al Jinn (72:14)

eavesdropping on the heavens. Allah, the Exalted, said in His Glorious Book:

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقِ مُسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُخْرِجَكُم مِّنْ عَذَابِ الْعِلْمِ ﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾ ﴾

And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners. They said: "O our people! Verily! We have heard a Book (this Quran) sent down after Musa, confirming what came before it, it guides to the truth and to a Straight Path. O our people, respond to the Messenger of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment. And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no protectors for him besides Allah (from Allah's Punishment). Those are in manifest error." ⁸⁹

⁸⁹ Soorah Al-'Ahqaf (46:29-32)

When Iblis dispatched them to see what had occurred, and the reason they were prevented from eavesdropping on the heavens, and ascending to the heavens, they saw the Prophet (ﷺ) praying with his Companions in the valley of Nakhla. And this is a valley between Mecca and Taif.

And also the statement of the Exalted:

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ بِهَدْيٍ
إِلَى الْرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ﴿٢﴾ ﴾

Say (O Muhammad): "It has been revealed to me that a group of Jinn listened (to this Quran)." They said: "Verily! We have heard a wonderful Recital! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord." 90

Thus, they responded to the call of the Prophet (ﷺ) and they were affected by his recitation, and they returned as callers to Allah as a result of hearing the Quran. As for the Prophet (ﷺ), a tree informed him of their presence as comes in Sahih Al Bukhari from the hadith of ibn Masood⁹¹. We believe in this. And Allah, the Glorified, has the ability to cause the tree to speak. Thus, He caused it to speak to the

⁹⁰ Soorah Al Jinn (72:1-2)

I asked Masruq: 'Who informed the Messenger of Allaah (ﷺ) about the night when they heard the Qur'an? He said: Your father, Ibn Masood, narrated it to me that a tree informed him about that. Collected by Muslim 173⁹¹

Prophet (ﷺ). And it was nine of them; one of their names was Zub'ah.

Allah, the Exalted, has informed us that some of them are righteous and some of them are contrary to that. It appears in the Musnad of Imam Ahmad narrated from ibn Abbass, he said:

خَرَجَ رَجُلٌ مِنْ خَيْبَرَ فَاتَّبَعَهُ رَجُلَانِ وَآخَرُ يَتْلُوهُمَا ، فَيَقُولُ :
 اِرْجِعَا ، اِرْجِعَا ، حَتَّى رَدَّهُمَا ، ثُمَّ لَحِقَ الْأَوَّلَ ، فَقَالَ : إِنَّ
 هَذَيْنِ شَيْطَانَانِ وَإِنِّي لَمْ أَزَلْ بِهِمَا حَتَّى رَدَدْتُهُمَا فَإِذَا أَتَيْتَ
 رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْرِئْهُ السَّلَامَ وَأَخْبِرْهُ أَنَا
 هَاهُنَا فِي جَمْعِ صَدَقَاتِنَا وَلَوْ كَانَتْ تَصْلُحُ لَبَعَثْنَا بِهَا إِلَيْهِ

A man left from Khaibar and two men were following him and another was following them. He (the third man) said to the two men, "Go back, go back;" until he repelled them. Then he met up with the first man. He said: "Verily, those two were devils and I stayed with them until I repelled them. When you go to the Messenger of Allaah (ﷺ) convey to him the Salaam, and inform him that I have a collection of our Sadaqa; if it were suitable for him, we would surely deliver it to him."⁹²

Some of the Jinn have embraced Islam as Allah, the Exalted, has informed us:

⁹² Collected by ibn Haban 4969.

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا
 تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ
 وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ ﴾

Say (O Muhammad): "Call unto those besides Him whom have claimed [as gods] besides Him. They have neither the power to remove the adversity from you nor even to shift it from you to another person. Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared. ⁹³

Some people used to worship the Jinn as it appears in Sahih Muslim from the hadith of ibn Masood; and the Jinn embraced Islam and the people were not aware of that, thus, they continued in the worship of the Jinn. Thus, Allah informed them of this and deemed foolish those who worshipped the Jinn while the Jinn had embraced Islam. Our Lord, the Exalted, said in His Noble Book:

﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَمَعَشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ
 أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمَعَ بَعْضُنَا بَعْضًا وَبَلَّغْنَا آجَلَنَا الَّذِي أَجَلْتَ لَنَا
 قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا ﴾

⁹³ Soorah Al Isra (17:56-57)

And [mention, O Muhammad], the Day when He will gather them together [and say], "O company of Jinn, you have [misdled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term, which you appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally." ⁹⁴

And He said in the verse after that:

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَغَرَّبْنَاهُمُ الْحَيٰوةَ الدُّنْيَا
وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

"O you assembly of jinns and mankind! Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers. ⁹⁵

They will be rewarded and taken to account; if they are righteous, they will enter paradise. Some of the people say the Jinn will not enter paradise. And they have no proof for this, not from the Book or from the Sunnah. And we have previously mentioned the statement of the Exalted:

⁹⁴ Soorah Al-'An'am (6:128)

⁹⁵ Soorah Al-'An'am (6:130)

﴿ يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ﴾

“O you assembly of jinns and mankind! Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?”

Thus, He said after that:

﴿ وَلِكُلِّ دَرَجَةٌ مِمَّا عَمِلُوا ﴾

And for all are degrees from what they have done. ⁹⁶

And the statement of Allah, the Exalted:

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ ﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. ⁹⁷

Then after that:

⁹⁶ Soorah Al-'An'am (6:132)

⁹⁷ Soorah Aali Imran (3:190)

﴿ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ
بَعْضُكُمْ مِّنْ بَعْضٍ ۗ ﴾

And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. ⁹⁸

And Allah, the Exalted, said in His Noble Book:

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا ۗ ﴾

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.

Up until His statement:

﴿ أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً
وَسَلَامًا ۗ ﴾

Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. ⁹⁹

⁹⁸ Soorah Aali Imran (3:195)

⁹⁹ Soorah Al Furqan (25:63-75)

And Allah, the Exalted, said:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ ﴾

Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging ¹⁰⁰

Thus, there are some Jinn who are believers, and they are religiously accountable, and they are included in the Quranic verse:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ ﴾ إلى قوله تعالى ﴿ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ ﴾

Successful indeed are the believers; those who offer their prayers with all solemnity and full submissiveness.

Up until His statement:

These are indeed the inheritors. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.

¹⁰¹

Thus, the statement that they will not enter paradise is false; there is no proof for this from the Book and the Sunnah.

The topic of the Jinn is a long discussion. If a writer were to write on this topic, the book would be the equivalent of

¹⁰⁰ Soorah Al Kahf (18:107)

¹⁰¹ Soorah Al Muminoon (23:1-11)

Bulugh al-Maram or Riyad-us-Saliheen. This is due to the (various topics such as) categorizing them between Muslim and disbelievers, and the Shaytan and Jinn possessing humans, and the whispers of Shaytan to man.

The Mutazilah say: The Jinn do not possess people; while the Lord of Might said in His Noble Book:

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

Those who eat usury will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity. ¹⁰²

And it has been collected in Sahih Al Bukhari from 'Ata ibn Abu Rabah, he said:

قَالَ لِي ابْنُ عَبَّاسٍ أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى .
 قَالَ هَذِهِ الْمَرْأَةُ السُّودَاءُ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ
 إِنِّي أَضْرَعُ وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي . قَالَ " إِنْ شِئْتِ
 صَبْرْتِ وَلَكِ الْجَنَّةُ وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ . قَالَتْ
 أَصْبِرُ . قَالَتْ فَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ . فَدَعَا
 هَا

¹⁰² Soorah Al Baqarah (2:275)

Ibn Abbas said to me: "Shall I not show you a woman from the people of paradise?" I replied: "Certainly." This black woman, who came to the Prophet (ﷺ) and said, "I suffer from epilepsy and during fits my body is exposed, so make supplication to Allah for me." He (ﷺ) replied: "If you wish, you endure it patiently and you be rewarded with Jannah, or if you wish, I shall make supplication to Allah to cure you?" She said, "I shall endure it." Then she added: "But my body is exposed, so pray to Allah that it may not happen." He (Prophet) (ﷺ) then supplicated for her.¹⁰³

Shaykh Al-Islam Ibn Taymiyah, may Allah have mercy upon him, has a treatise entitled: *Clarifying the Evidence for the Universality of the Message*, which proves that the Prophet (ﷺ) is the Messenger for the Jinn and mankind. It is possible for the Jinn to possess humans and this is what Shaykh Al-Islam ibn Taymiyyah mentions in *Clarifying the Evidence*. Even if no proof had been narrated, we still could not deny it, because denying it contradicts the reality and the evidence.

And in the hadith of Abu Huraira, which has been agreed upon, the Prophet (ﷺ) said:

مَا مِنْ مَوْلُودٍ يُوَلَّدُ إِلَّا وَالشَّيْطَانُ يَمْسُهُ حِينَ يُوَلَّدُ، فَيَسْتَهْلُ
صَارِحًا مِنْ مَسِّ الشَّيْطَانِ إِيَّاهُ، إِلَّا مَرْيَمَ وَابْنَهَا". ثُمَّ يَقُولُ

¹⁰³ Collected by Al Bukhari 5652.

أَبُو هُرَيْرَةَ وَاقْرَأُوا إِن شِئْتُمْ وَإِنِّي أَعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ
الشَّيْطَانِ الرَّجِيمِ

"No child is born but except, Shaytan touches it when it is born; whereupon, it starts crying loudly because of being touched by Shaytan, except Mary and her son." Abu Huraira then said, "Recite, if you wish: 'And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast.'"¹⁰⁴

The philosophers deny the existence of the Jinn. Muhammad Rasheed Rida erred in this, he said: "Verily, the Jinn is an expression for bacteria because it can only be seen by way of a microscope." He said this, agreeing with the orientalist, the enemies of Islam, those who only believe in the tangible. Then the philosophers were followed by those who followed them from their lackeys. The Mutazilah deny Jinn possession even if they do not deny the existence of Jinn.

Do the Jinn know the Unseen or not? They do not know the Unseen as our Lord, the Exalted, has informed us concerning the affair of Sulayman.

﴿ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ
مِنْسَاتِهِ فَلَمَّا خَرَ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ

﴿ ١٦ ﴾ الْمُهَيِّنِ

¹⁰⁴ Collected by Al Bukhari 4590 (Verse: Soorah Ali Imran 3:36).

Then when We decreed death for him [Sulayman], nothing informed them (Jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. ¹⁰⁵

We return to our advice to Ahlus Sunnah from the Jinn. Perhaps you will find from the Jinn those from Ahlus Sunnah who are ignorant, just as you find amongst Ahlus-Sunnah from the humans those who are ignorant.

So my advice to them is to have Taqwa of Allah, the Exalted, for verily, Allah, the Exalted, says in His Noble Book:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ ﴾

O you who believe! Have Taqwa of Allah and fear Him, and speak (always) the truth. ¹⁰⁶

And the Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ﴾

O you who believe! Have Taqwa of Allah and let every person look to what he has sent forth for tomorrow. ¹⁰⁷

And it is the advice of Allah to His slaves.

¹⁰⁵ Soorah Saba (34:14)

¹⁰⁶ Soorah Al Ahzab (33:70)

¹⁰⁷ Soorah Al Hashr (59:18)

﴿ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ﴾

And verily, We have advised the people of the Scripture before you, and to you (O Muslims) that you have Taqwa of Allah. ¹⁰⁸

And Allah, the Exalted, said:

﴿ يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ ﴾

فَأَنْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا

شَوْاطِئُ مِنْ نَارٍ وَنَحَاسٍ فَلَا تَنْصِرَانِ ﴿٣٥﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)! Then which of the Blessings of your Lord will you both (Jinn and men) deny? There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves. Then which of the Blessings of your Lord will you both (Jinn and men) deny? ¹⁰⁹

Thus, we advise with Taqwa of Allah and then cooperating.

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ﴾

¹⁰⁸ Soorah An Nisaa (4:131)

¹⁰⁹ Soorah Ar Rahman (55:33-36)

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. ¹¹⁰

And we advise them to gain an understanding in the religion of Allah.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Whoever Allah wants good for, He gives them an understanding in the religion. ¹¹¹

An individual from them may be ignorant, thus, he may harm his brothers while believing he is Sunni, or believing he is a righteous believer. And he could be a believer who is an evil doer, thus, he harms his brothers, as it occurs to many of those who are possessed.

So this affair is important; that the Jinn from Ahlus Sunnah obtain knowledge in the religion of Allah. And the Lord of Might said in His Noble Book:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ۝۱۱۶ ﴾

And say: O my Lord, increase me in knowledge. ¹¹²

And He says:

﴿ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ﴾

¹¹⁰ Soorah Al Maidah (5:2)

¹¹¹ Collected ibn Majah 225.

¹¹² Soorah Taha (20:114)

Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? ¹¹³

So how will the Jinn be able to distinguish between the truth and falsehood if they do not obtain knowledge in the religion of Allah, especially while we are in this dark time period? So acquiring knowledge in the religion of Allah is a must.

And surely many from amongst mankind have been deceived by some of the callers to Allah.

MashaAllah, they see a beard dyed with henna, and the thoub is half way up the shin, and the turban is rounded, so they say, "This one is the caller to Allah!" And surely you will find from amongst the Jinn these types also.

And I will give you an example from the hizbis from amongst mankind that we have with us and those that change the words from their proper places.

Abdul Majeed Az-Zindani and I were with the President (The Shaykh means the former president of Yemen, Abdullah Salih.), so I said to the two of them, "I challenge you two, together to establish a proof that we are too stern." Because they say that Ahlus Sunnah are too stern.

So the President was quiet, and that was appreciated from him.

¹¹³ Soorah Raad (13:19)

So Abdul Majeed Az Zindani said, "As for me, my proof (that Ahlus Sunnah is too stern) is your criticizing the people."

So I said to him, "Verily, the Prophet, (ﷺ), said to Muadh, 'Are you a trouble maker, O Muadh?'"

And he said to Abu Dhar, 'Verily, you are a person with some traits of pre-Islamic ignorance in you.'"

So the President looked at Abdul Majeed Az Zindani, as if to say; "What is your response?"

And Abdul Majeed Az Zindani did not have anything else to say except, "Verily, that proof has been abrogated."

And I want these words to be recorded here so that the Scholars of the Muslims, those that defend the hizbis, will know how they (the hizbis) rule upon the proofs. Who preceded you, O Abdul Majeed, and said that this proof has been abrogated? Ask the scholars if you are correct.

And if the Jinn from Ahlus Sunnah wish for Allah to raise them, then it is upon them to hold firm to the Book of Allah and to the Sunnah of the Messenger of Allah, (ﷺ). For verily, the Messenger of Allah said:

فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي

Thus, whoever turns away from my Sunnah is not from me.¹¹⁴

¹¹⁴ Collected by Sahih Muslim 1401.

And I am impressed by the statement of Shaykh Al Islam Ibn Tamiyah, may Allah have mercy upon him, he said, “Allah only raises a person according to his level of holding firm to the Sunnah of the Messenger, (ﷺ).”

Thus, hold fast to the Sunnah of the Messenger of Allah (ﷺ), for verily, the Prophet (ﷺ) said:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيْرِي اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي
وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ

Verily, whoever lives amongst you will see great differing, therefore, hold on to my Sunnah and the Sunnah of the rightly guided caliphs, bite down upon it with your molar teeth.¹¹⁵

And returning to our advice to our brothers from amongst the Jinn, we advise them to attend the classes of knowledge. And perhaps some people think that they (the Jinn) do not attend the classes of knowledge.

And there was a man there from Sadah, and the Jinn used to come to him to study the Quran; but the Jinn was ignorant; and perhaps even a Shaytan. So the Jinn used to deceive our companion from Sadah. So if anyone became sick, the Jinn would say to him, “You must slaughter a black rooster.” So he would say to the Jinn, “That is not permissible.” So the Jinn would say, “This sickness is not cured except by slaughtering a black rooster.”

¹¹⁵ Collected by Abu Dawood 4607.

Another person used to study in Riyadh, and a young Jinni girl used to come to him to memorize Quran. So she used to sit behind him, and he would give her coffee, so she would take the coffee from him and drink it.

And another person used to study in the circles of knowledge. This particular day, before he even realized it, there was a voice saying, "O Shaykh, O Shaykh," and those present did not know who was speaking. So the Shaykh said, "Yes, what do you want?" So the Jinn said, "These companions of yours, who are arriving, are throwing a stick, and it is not hitting anyone except us."

So the Jinn are not prevented from attending the circles of knowledge. And a brother informed me that he was performing Ruqiyah on a person who had become possessed, so he (the Jinn) said to him, "You are reading upon me, and I am a student of Abu Abdur Rahman Muqbil ibn Haadi Al Waadi'ee." And this brother, the one who was doing the Ruqyah is the brother Naasir Al Kareemi; then the Jinn said to him, "You used to have a house beneath the mountain." And this was correct; the brother Naasir used to live beneath the mountain he was here in Damaj. And another person in Afghanistan likewise said: "I am a student of Abu Abdur Rahman Muqbil ibn Haadi Al Waadi'ee."

So there is nothing that prevents some of them from being present during the classes, and we say to them welcome.

But as for those that cause harm and the devils,

﴿ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴾

And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones. And I seek refuge with You, O my Lord! Lest they should come near me." 116

But as for the one that is present from the Jinn and is well behaved, and benefits and returns and relays (the knowledge) to his people and does not harm his brothers, then it is no problem (if he attends the lessons). And he studies the knowledge, acts upon it, and calls to Allah because the religion is complete, comprehensive. Allah says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً ﴾

O you who believe! Enter into Islam wholeheartedly.¹¹⁷

Meaning, take Islam in all of its aspects.

¹¹⁶ Soorah Al Muminoon (23:98)

¹¹⁷ Soorah Al Baqarah (2:208)

JINN POSSESSION: ITS REALITY AND ITS CAUSES ¹¹⁸

There are many proofs proving that the Jinn enter humans, and Jinn entering humans is of two categories.

1st: Entering humans to harm their bodies; and this is known as demonic possession and satanic epilepsy.

2nd: Entering humans through whisper.

As for the Jinn entering the bodies of all humans without exception, then the proof for this is numerous. From the proof is what Allah said concerning Shaytan:

﴿الَّذِي يُوسَّوِسُ فِي صُدُورِ النَّاسِ﴾

The one who whispers in the breasts of mankind ¹¹⁹

Thus, Shaytan enters into the breast, into the hearts and whispers. Rather, it has come in Al Bukhari and Muslim from the hadith of Safiyah that the Prophet (ﷺ) said:

﴿إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ﴾

Verily, Shaytan runs through the son of Adam like his blood.¹²⁰

The proof that the Jinn enter humans is numerous. Allah said:

¹¹⁸ By Shaykh Muhammad Al Imaam

¹¹⁹ Soorah An Nas (114:5)

¹²⁰ Collected by Al Bukhari 7171.

﴿ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ

كَانَ لِلإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed, Satan is to mankind, a clear enemy. ¹²¹

How does he induce dissension among them? He inflames the blood of a person until he is driven to blind anger, insulting, hitting, and killing, and the things Shaytan pushes man to do.

As for the Jinn and Shaytan entering into him whom Allah has decreed, in order to cause epilepsy and insanity, then the proof in the Sunnah is clear and numerous. And the proof is found in the Quran. Allah, the Exalted, said:

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

مِنَ الْمَيْمِ

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being struck by Satan into insanity. ¹²²

Thus, our Lord has clarified that Shaytan strikes some people with insanity and causes harm to their bodies. This possession which Shaytan does to people and beating them is an affair which is witnessed. It does not require a lot of

¹²¹ Soorah Al-'Isra (17:53)

¹²² Soorah Al Baqarah (2:275)

proof, because it is witnessed. From arrogance is that the arrogant will continue to be arrogant until he denies what is witnessed and what he sees with his eyes. Those known as the Mutazilah, as those who follow them, deny that Jinn and Shaytan enter humans. This is ignorance of the proof. And this is ignorance of the condition of some of the Muslims and some of the people who have been tested with being possessed by the devils and harmed by them with various harms. This person is prevented from being intimate with his wife; this one hates his family; this one is prevented from walking; this one is prevented from seeing; this one is prevented from hearing. Thus, the harms of Shaytan upon man are many, some of them apparent and some of them hidden.

REASONS THE SHAYTAN AND JINN OVERPOWER THE MUSLIMS

The means by way of which the Jinn and the devils arrive at harming the Muslims are many. It shall suffice us to mention some of them.

1st: The Jinn see us and most of the time we do not see them. Allah, the Exalted, said concerning Iblis and his offspring:

﴿ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ﴾

Indeed, he sees you, he and his tribe, from where you do not see them. ¹²³

The scholars of Tafseer have said the pronoun *he* refers to Iblis. And his *tribe* refers to his offspring and progeny. Shaykh Al-Islam Ibn Taymiyah was asked about the statement of the Exalted: "Indeed, he sees you, he and his tribe, from where you do not see them." Is this general, meaning no one sees them, or do some people see them, while others do not see them? He—may Allah have mercy upon him—responded by saying: "It states in the Quran that they see humans from where humans do not see them, and this reality entails them seeing humans during times humans do not see them. And this does not mean humans never see them. Rather, some of the righteous people may see them,

¹²³ Soorah Al 'Araf (7:27)

and some of the unrighteous people may see them also, but they do not see them all the time."¹²⁴

Thus, their seeing us and our not seeing them makes it easy for them to harm us. And whoever Allah protects will be safe from their evil.

2nd: An abundance of doubts and desires

When the doubts and desires increase upon the Muslims, the whispers of Shaytan are allowed to increase as will the acceptance of what will deceive them. Shaykh Al-Islam Ibn Taymiyah said: "The abundance in whispers is according to abundance of doubts and desires, and the attachment of the heart to the beloved things which turn the hearts to seeking them and the hated things which turn the hearts to repel them."

Thus, it is obligatory upon every male and female Muslim to increase their understanding in the religion in order to enlighten their intellects, purify their souls, and expand their chest to the truth and put their hearts at ease with it. Otherwise, I do not expect for your safety from the many doubts and desires which are the breeding grounds for the devils.

3rd: A heart which is heedless from the remembrance of Allah

The Exalted said:

¹²⁴ Majmoo'a Fatawa 7/15.

﴿ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُفَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ

لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ ﴾

And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. ¹²⁵

Shaykh Al-Islaam Ibn Taymiyah said in the Islamic edicts: "Rather, Shaytan will devour his heart—meaning the heart of the son of Adam—thus, if he remembers Allah, he retreats; and if his heart is heedless from the remembrance of Allah, he (Shaytan) whispers to him and he knows if he is remembering Allah, or if he is heedless of His remembrance. And he knows the seduction of his soul's desires; thus, he beautifies it for him. Shaytan is the whisperer who retreats if the slave remembers his Lord, and if he is heedless of His remembrance, he whispers to him. For this reason, leaving the remembrance of Allah is a reason for the beginning of false Aqeedah and corrupt desires. And from the remembrance of Allah is recitation of His Book and understanding it."

And he also said in the same book: "Shaytan is only prevented from entering the heart of the son of Adam based upon the remembrance of Allah which He sent the Messengers with. If they are void of this, Shaytan controls him."

¹²⁵ Soorah Az-Zukhruf (43:36-37)

4th: The Muslims harming the Jinn and aggressing against them intentionally or unintentionally. From the reasons the Jinn attack the Muslim is the harms the Muslim place upon them. Ibn Taymiyyah said in his collection of Islamic edicts while speaking of the reasons the Jinn possess humans: "Sometimes the humans will harm them if he urinates on them or pours hot water upon them, or he may kill some of them or other types of harms; this comes from those most severely possessed and many of those possessed who are killed. Thus, whoever deals with the Jinn and Shaytan with justice, then Allah will aid him against them and turn them away from him. And most of the time, this occurs between the oppressive Jinn and the Muslims because the Jinn shift into a form, thus, appearing to the humans as snakes, scorpions, dogs, cats, and other creatures; thus, the Muslim becomes afraid of them, believing they are the known creation which they appear to be so they strike them or kill them based upon this, not because they wanted to harm the Jinn. The Islamic legislation allows the killing of the previously mentioned creatures if they are harmful, without warning, with the exception being the house snake. The house snake is warned three times. And some of the Jinn live in trash and behind the houses where the people do not see them; thus, he may throw something on them. As a result, the Jinn will be harmed, and thus, take revenge. At any rate, it is not permissible for the Muslim to intend to harm the Jinn. And he seeks Allah's aid against them if they harm him."

5th: Due to love or infatuation from the male or female Jinn

Ibn Taymiyyah said in his collection of Islamic edicts: "Their possessing humans could be due to desires, yearnings, and passion. Just as people love each other, a Jinn could love a human, just as a man loves a woman and a woman loves a man. Thus, they will have jealousy for them and serve them with things, and if they begin a new relationship with someone else, they may punish them by killing them or otherwise. All of this has occurred. And likewise, the female Jinn, some of them want from humans whom they serve the same thing female humans want from men. This occurs a lot from male and female Jinn. Thus, many of their men (Jinn) are intimate with women from the humans just as men from the humans are, and they may do this with males. Thus, it is upon the male and female Muslim to be diligent upon the legislative remembrance, especially that which is connected to entering the bathroom and at the time of intercourse. This is because undressing without remembering Allah is from the reasons for the Jinn to become passionate with the humans."

6th: Due to playing with the humans

Shaykh Al-Islaam Ibn Taymiyah said in his collection of Fatawah while speaking about the Jinn playing with humans: "Sometimes the Jinn mock and play with humans just as the foolish humans play with the wayfarer."

And Allah will suffice His slaves from the evil of these foolish individuals by their seeking refuge in Him, supplicating to Him and worshipping Him.

7th: Some of the Jinn harm some of the Muslims to discipline them for committing sins and innovation. It has occurred that some of the Jinn who possessed some of the Muslims from the humans stated the reason for his entering the Muslim is because the Muslim was disobedient or an innovator. This means these Jinn were jealous for the sake of Islam; thus, they harm the disobedient Muslims. And this is not permissible from two angles: from the standpoint that the Jinn entering the Muslims is not permissible, and from the standpoint they deal with the sinners in a manner which is not legislated. Thus, it is not permissible for them to hit the sinners or to harm them in any manner; rather, it is not permissible for the Jinn to advise the Muslims because their advising them could lead to striking fear into them. The summary, much of what occurs in this interaction with the Muslims comes from the ignorant Jinn, even if they are Muslims.

8th: The Jinn harm the Muslims as a trial and test.

And Allah has wisdom in what He decrees for the righteous slaves from allowing the Jinn to possess them, such as the Shaytan harming the Prophet of Allah, Ayub, peace be upon him.

SELECTED FATWA RELATED TO THE JINN

1. Is sleep paralysis caused by the Jinn?

(Translator's note: 'Jathoom [جاثوم], translated as incubus, is a type of sleep paralysis, where the person is unable to move or speak.)

Question: Our sister says: "I suffer a lot for the illness of *Jathoom* (sleep paralysis). And I hear a lot of people say they suffer a lot from this illness. What is the origin of this illness? Is it physical, physiological, or is it from the Jinn? And what is the way to get rid of it?"

Shaykh bin Baz: "I do not know anything clear concerning this matter, but I advise with using the legislated means of seeking refuge at the time of sleep. The person says the legislated remembrance at the time of sleep. *Allah, none has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists...* Ayatul Kursi. And he recites: *Say "He is Allah, (the) One..."*, and Soorah Al Falaq and Soorah An Nas; three times at the time for sleep. And he will be saved by way of this, if Allah wills.

And he says:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge with the complete words of Allah from the evil of what He has created.

He says this three times at bed time and during the first part of the night. And he says:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the Name of Allah, who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing.

He says this three times during the first part of the night or at bed time. All of this is from the means of protection from this Jathoom. And most likely – and Allah knows best – this is from the actions of Shaytan. But this remembrance and seeking refuge will remove him and prevent him; and all praises belong to Allah.

Questioner: “Noble Shaykh, the sister says she is persistent upon the remembrance of the morning and the evening.”

Shaykh bin Baz: “When she fulfills this, this evil will go away. When she fulfills this, and she is upon knowledge concerning this, with certainty, and sincerity, Allah will protect her from this evil.”

2. Can the Jinn steal material items from the home?

Question: May Allah give you good. The first question is from the questions from Miraath website. The questioner from Algeria says. May Allah give you good O Shaykh; is it possible for the Jinn to steal or take material items from the house, such as gold or wealth?

Shaykh Ubaid: This category of Jinn does indeed perform the action mention in the question. And that which I found through investigating the situations of the people is that the magicians and charlatans use them (the Jinn) for this purpose. Thus the Jinn place a condition upon them that they seek nearness to them by providing an offering to them. Thus by way of this they fall into shirk. So if they (the magicians and charlatans) do what the Jinn want, they do what they (the magicians and charlatans) want; from stealing, murder, possessing people and other than that.

3. Is it possible for Jinn and humans to be intimate together?

Question: O noble Shaykh in Soorah Ar Rahman Allah says:

﴿لَمْ يَطْمِئُنْ بِإِنْسٍ قَبْلَهُمْ وَلَا جَانٍّ﴾

Untouched before them by man or jinn. ¹²⁶

Are Jinn able to be intimate with the women of this world?

Shaykh Uthaymeen: In Soorah Ar Rahman—as the questioner mentioned: (Allah said)

﴿لَمْ يَطْمِئُنْ بِإِنْسٍ قَبْلَهُمْ وَلَا جَانٍّ﴾

Untouched before them by man or Jinn. ¹²⁷

¹²⁶ Soorah Ar Rahman (55:56)

¹²⁷ Soorah Ar Rahman (55:56)

This verse proves Jinn will enter paradise if they were believers; and this is the correct viewpoint. As for the disbelievers from the Jinn entering the fire, then this is agreed upon by the consensus. This is based upon the statement of Allah the Exalted:

﴿ قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ ﴾

(Allah) will say: "Enter you in the company of nations who passed away before you, of men and jinns, into the Fire." 128

He asks is it possible for a male Jinn to be intimate with a female from the humans, thus having sexual intercourse with her? Or is it possible for a male from the humans to have sexual intercourse with female Jinn?

The scholars say this is possible. It is possible for male Jinn to have sexual intercourse with a female from the humans and she will be aware of it. And likewise it is possible for a male from the humans to have sexual intercourse with a female Jinn and he will perceive this.

4. What is the Language of the Jinn?

Question: The questioner asks concerning the language of the jinn, O Eminent Shaykh?

Shaykh Abdul Aziz ibn Baz: That which is apparent is that they are like humans, in that they have various languages.

¹²⁸ Soorah Al 'Araf (7:38)

Amongst them there is the English (Jinn), amongst them there is the French, amongst them there is the American and amongst them there is the non-Arab and the Arab; (there are various) races amongst them. Because Allah has said concerning them:

﴿ وَأَنَا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا ﴿١١﴾ ﴾

“There are among us some that are righteous and some that are contrary; we are groups having different ways.” ¹²⁹

﴿ وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا ﴾

﴿ رَشَدًا ﴿١٤﴾ ﴾

And they are upon different sects. He, Glorified be He, has said: “And some of us are Muslims and some of us are Qaasitoun (disbelievers).” ¹³⁰

So they are of different groups and sects. Amongst them there is the pure and amongst them there is the impure. Amongst them there is the Jahmee (follower of the teachings of the Jahmiyyah), amongst them there is the Sunnee (follower of the Sunnah), amongst them there is the Raafidhee (from the extreme Shee’ah), amongst them there is the Christian, amongst them there is the Jew and amongst them there is other than that. (They are of) various groups and sects: “There are among us some that are righteous and

¹²⁹ Jinn (72: 11)

¹³⁰ Jinn (72:14)

some that are contrary; we are groups having different ways.” (Jinn 72: 11) His statement: “...some that are contrary...” is general including (all) other groups.¹³¹

5. Question: Some people utilize Bakhoor (incense) sold by perfume salesmen, claiming it repels the devils?

Shaykh Abdul Aziz ibn Baz: I do not know any legislative basis for this action. It is obligatory to leave it because it is a superstition which has no basis. Shaytan is only repelled by increasing in the remembrance of Allah, recitation of the Quran and seeking refuge in the perfect Words of Allah from the evil He created. And it has been authenticated from the Prophet that he said:

من نزل منزلاً فقال: أعوذ بكلمات الله التامات من شر ما خلق لم يضره شيء حتى يرتحل من منزله ذلك

Whoever stops to rest at a place and says, 'I seek refuge in the perfect words of Allah from the evil of that which He has created', will not be harmed until he leaves that place

And a man said to him, O Messenger of Allah I was stung by a scorpion last night; so the Prophet said to him:

¹³¹ This Fatwa was translated by Raha Batts

أما إنك لو قلت: أعوذ بكلمات الله التامات من شر ما خلق
لم تضرك

If you would have said, 'I seek refuge in the perfect words of Allah from the evil He created it would not have harmed you

And the Prophet said:

من قال حين يصبح: بسم الله الذي لا يضر مع اسمه شيء
في الأرض ولا في السماء وهو السميع العليم ثلاث مرات لم
يضره شيء حتى يمسي، ومن قالها حين يمسي لم يضره شيء
حتى يصبح

Whoever says when the morning comes, 'In the name of Allah with Whose name nothing is harmed on earth nor in heaven, and He is the All-Hearing, All-Knowing'; three times will not be harmed by anything until the evening, and whoever says it in the evening will not be harmed by anything until the morning

