

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، وَبَعْدَ

JINNS

1. Definition:

The word Jinn in Arabic refers to something that is concealed and hidden.

It says in *Lisaan al`Arab*: Janana means to cover or conceal. Everything that is concealed from you is *Junna `Anka* (concealed from you). *Jannahu al-layl* means the night covered him. The Jinn is so called because they are concealed and hidden from view. Hence the fetus is called *al-Janeen* because it is concealed in his mother's womb.

2. The creation of Jinn (Iblees) preceded that of Man (Adam):

Allaah says: **“And indeed, We created man from dried (sounding) clay of altered mud; while before him We had created Jinn from smokeless fire.”** Surah al-Hijr (15): 26-27

3. Purpose of their creation:

Allaah says: **“And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).”** Surah al-Dhaariyaat (51): 56

4. All the Messengers and Prophets were sent to teach both the Humans and the Jinn:

“O you assembly of jinn and mankind! Did not there come to you Messengers from amongst you, reciting to 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.” Surah al-An`aam (6): 130

5. The Qur’aan is a guidance for both Humans and Jinn:

“Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’ân). They said: ‘Verily, we have heard a wonderful Recitation (this Qur’ân)! ‘It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).’” Surah al-Jinn (72): 1-2

“And (remember) when We sent towards you (Muhammad [sal-Allâhu 'alayhi wa sallam]) a group (three to ten persons) of the jinn, (quietly) listening to the Qur’ân. When they stood in the

presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islâm). "O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad [sal-Allâhu 'alayhi wa sallam]), and believe in him (i.e. believe in that which Muhammad [sal-Allâhu 'alayhi wa sallam] has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). "And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliyâ' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error." Surah al-Ahqaaf (46): 29-32

6. Iblees is a Jinn and not a "fallen angel":

Allaah says: "And (remember) when We said to the angels: "Prostrate yourselves to Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (Iblîs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zâlimûn (polytheists, and wrong doers, etc)." Surah al-Kahf (18): 50

Iblees was in Paradise with the angels, but he never was an angel. If Iblees was an angel, he would not have disobeyed Allaah. For the Angels are a creation of Allaah who never disobey Him; rather they obey Allaah precisely in what He commands: "O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded." Surah Al-Tahreem (66):6

7. Jinn created from fire:

Allaah says: "And the jinn, We created aforetime from the smokeless flame of fire." Surah al-Hijr (15): 27

"And the jinn He created from a smokeless flame of fire." Surah al-Rahmaan (55): 15

8. Different categories of Jinns:

a. Those who are good and are Muslims, will enter Paradise:

Amongst the Jinn there are those who are bad and evil who want to harm man by any means possible. But, then there are those who are Muslims and believe in Allaah and worship Him alone. (One may read the whole of Surah al-Jinn)

Allaah says: "Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)! 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).'" Surah al-Jinn (72): 1-2

"There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects)." Surah al-Jinn (72): 11

"Therein are those of modest gaze, whom neither man nor jinn will have touched before them" Surah al-Rahmaan (55): 56

"Hoor (beautiful, fair females) guarded in pavilions; Then which of the Blessings of your Lord will you both (jinn and men) deny? With whom no man or jinni has had touched before them." Surah al-Rahmaan (55): 72-74

b. Those who dwell in the house are called *`Awaamir*:

Narrated Ibn Umar: That he heard the Prophet صلى الله عليه وسلم delivering a sermon on the pulpit saying, "Kill snakes and kill Dhu-at-Tufyatain (i.e. a snake with two white lines on its back) and ALBATROSS (i.e. a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion." ('Abdullah bin 'Umar further added): Once while I was chasing a snake in order to kill it, Abu Lubaba called me saying: "Don't kill it," I said. "Allah's Apostle ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zubri said. "Such snakes are called **Al-Awamir**.") (Bukhari)

c. Those who are evil are called *Shaytaan* (plural *Shayaateen*). The term *Shaytaan* can also be applied to evil men too:

"And so We have appointed for every Prophet enemies – **Shayaateen (devils) among mankind and jinn...**" Surah al-An`aam (6): 112

Note: Jinns most oftenly are found in abandoned settlements and buildings, the open desert. They also occupy places of impurity like toilets, garbage – dumps, and graveyards. Soofi (mystic) saints who perform satanic feast often retreat to such places where devils most often reside.

d. Those who reside in the toilets are known as *Khubuth*:

"Anas reported that when the Messenger of Allah صلى الله عليه وسلم entered the privy he would say, "In the name of Allah. O Allah! I seek refuge in you from male (*khubuth*) and female (*khabaa'ith*) noxious beings (devils)." (Bukhari & Muslim)

e. Those who disturb us in the prayer are called *Khinzaab*:

Narrated Uthman ibn Abul'As: Uthman came to Allah's Messenger صلى الله عليه وسلم and said: Allah's Messenger, the Satan intervenes between me and my prayer and my reciting of the Qur'an and he confounds me. Thereupon Allah's Messenger (peace be upon him) said:

“That is (the doing of the Satan) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left.” I did that and Allah dispelled that from me. (Sahih Muslim, Ahmad, Abu Dawood)

f. The one who are more wicked than the Shaytaan is called *Maarid*:

“And to guard against every rebellious devil (*Shaytaan maarid*).” Suran al-Saaffaat (37):7

g. The most strong amongst them is called *ʿIfreet*:

“(Sulaymaan) said (to his own men): "O Chiefs! Which of you can bring me her throne before they come to me in submission?" An 'Ifreet (strong one) 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." One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when (Sulaymaan) saw it placed firmly before him he said: "This is by the grace of my Lord! to test me whether I am grateful or ungrateful! And if any is grateful truly his gratitude is (a gain) for his own soul; but if any is ungrateful truly my Lord is Free of All Needs Supreme in Honor!" Surah al-Naml (27): 38-40

Note: These types of Jinn can travel to far off places and come back within the twinkling of an eye. They are also capable of lifting heavy weights. All the magicians and Soofi (mystic) saints who claim to travel to far off places and come back quickly; or those who were seen at two different places at the same time; use the help of *ʿIfreet* to fulfill their task.

h. Those who are builders or divers in the sea:

“So, We subjected to him the wind; it blew gently by his order whithersoever he willed, and also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver.” Surah Saad (38): 37

i. Those who can fly.

The example of an *ʿIfreet* who can travel great distance, which can be accomplished only by flying (and Allaah knows best).

9. They live and die too:

“(Iblîs) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." (Allâh) said: **"You are of those respited."** Surah al-A`raaf (7): 14-15

“(Iblîs (Satan)) said: "My Lord! Give me then respite till the Day the (dead) are resurrected." Surah Saad (38): 79

Iblees asked for respite (delay in death/punishment) which is an indication that he too would have died had Allaah not given him respite. This respite is only for Iblees alone, other than him all the other Jinn are subjected to die.

Narrated Abdullah bin Umar: Once the Prophet صلى الله عليه وسلم led us in the 'Isha' prayer during the last days of his life and after finishing it (the prayer) (with Taslim) he said: **"Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."** (Bukhari & Muslim)

10. They live in communities, have offspring, have animals, and eat food too:

"...Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you?..." Surah al-Kahf (18): 50

Narrated Abu Hurairah: That once he was in the company of the Prophet صلى الله عليه وسلم carrying a water pot for his ablution and for cleaning his private parts. While he was following him carrying it (i.e. the pot), the Prophet said, **"Who is this?"** He said, "I am Abu Huraira." The Prophet said, **"Bring me stones in order to clean my private parts, and do not bring any bones or animal dung."** Abu Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, **"They are of the food of Jinns. The delegate of Jinns of (the city of) Nasibin came to me--and how nice those Jinns were--and asked me for the remains of the human food. I invoked Allah for them that they would never pass by a bone or animal dung but find food on them."** (Sahih al-Bukari)

Narrated Abdullah ibn Mas'ud: Allah's Messenger صلى الله عليه وسلم said: **"Don't cleanse yourself with dung or with bones for that is the food of your brothers from amongst the Jinn."** (Tirmidhi)

Dawud reported from Amir who said: I asked Alqamah if Ibn Mas'ud were present with the Messenger of Allah صلى الله عليه وسلم on the night of the Jinn (the night when the Holy Prophet met them). He (Ibn Mas'ud) 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 that people could ever spend. When it was dawn we saw him coming from the side of Hira'. 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 that people could ever spend. He (the Holy Prophet) said: **"There came to me petitioner on behalf of the Jinn and I went with him and recited the Qur'an to them."** He (the narrator) said: He then went with him and showed us their tracks and the traces of their embers (at their camp). They (the Jinn) asked him (the Holy Prophet) about their provision and he said: **"Every bone on which the name of Allah is recited is your provision. The time it falls in your hand it shall be covered with flesh, and the dung of (the camels) is fodder for your animals."** The Messenger of Allah (peace be upon him) said: **"Don't perform istinja with these (things) for these are the food of your brothers (Jinn)."** (Sahih Muslim)

11. Jinn cannot be seen by Humans in their original form:

Allaah says: "O Children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents [Adam and Hawwâ'] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and his soldiers (from the jinn) see you from where you cannot see them. Verily, We made the Shayâtîn (devils) Auliya' (protectors and helpers) for those who are disbelievers." Surah Al`Araaf (7): 27

The only ones who were allowed to see the Jinns in their original form were the Prophets and Messengers عليهم السلام.

12. Jinn can be seen in other forms:

Jinn can take the form of humans, snakes or black dogs as is mentioned in the following Ahaadeeth...

Narrated Abu Hurairah: Allah's Apostle صلى الله عليه وسلم deputized me to keep Sadaqa (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Apostle." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Apostle asked me, "**What did your prisoner do yesterday?**" I said, "O Allah's Apostle! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Apostle said, "**Indeed, he told you a lie and he will be coming again.**" I believed that he would show up again as Allah's Apostle had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Apostle. He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go. In the morning Allah's Apostle asked me, "**What did your prisoner do?**" I replied, "O Allah's Apostle! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle said, "**Verily, he told you a lie and he will return.**" I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Apostle as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite Ayat-al-Kursi-- 'Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum... ' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning." So, I released him. In the morning, Allah's Apostle asked, "**What did your prisoner do yesterday?**" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Apostle asked, "**What are they?**" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end --'Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum... ' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.' (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet said,

"He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, **"It was Satan."** (Bukhari)

AbuSa'id al-Khudri said: The Apostle of Allah صلى الله عليه وسلم said: **"Some snakes are jinn; so when anyone sees one of them in his house, he should give it a warning three times. If it return (after that), he should kill it, for it is a devil."** (Abu Dawood, Muslim)

Malik related to me from Safiyy, the mawla of Ibn Aflah that Abu's-Saib, the mawla of Hisham ibn Zuhra said, "I went to Abu Saeed: al-Khudri and found him praying. I sat to wait for him until he finished the prayer. I heard a movement under a bed in his room, and it was a snake. I stood up to kill it, and Abu Said gestured to me to sit. When he was finished he pointed to a room in the house and said, 'Do you see this room?' I said, 'Yes.' He said, 'There was a young boy in it who had just got married. He went out with the Messenger of Allah صلى الله عليه وسلم to al-Khandaq, (the ditch which the Muslims dug in the 5th year of the Hijra to defend Madina against the Quraysh and their allies). When he was there, the youth came and asked his permission, saying, "Messenger of Allah. Give me permission to return to my family." The Messenger of Allah صلى الله عليه وسلم gave him permission and said, **"Take your weapons with you, for I fear the Banu Quraydha tribe. They may harm you."** The youth went to his family and found his wife standing between the two doors. He lifted his spear to stab her as jealousy had been aroused in him. She said, "Don't be hasty until you go in and see what is in your house." He entered and found a snake coiled up on his bed. He transfixed it with his spear and then went out with it and pitched it into the house. The snake stirred on the end of the spear and the youth fell dead. No one knew which of them died first, the snake or the youth. That was mentioned to the Messenger of Allah, may Allah bless him and grant him peace, and he said, **"There are jinn in Madina who have become muslim. When you see one of them, call out to it for three days. If it appears after that, then kill it, for it is a shaytan."** (Muwatta Imam Malik)

Narrated Abu Dharr: The Messenger of Allah صلى الله عليه وسلم said: **"When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black dog."** I said: O Abu Dharr, what feature is there in a black dog which distinguishes it from the red dog and the yellow dog? He said: O son of my brother, I asked the Messenger of Allah (peace be upon him) as you are asking me, and he said: **"The black dog is a devil."** (Sahih Muslim)

13. Humans cannot control the Jinn:

"(Sulaymaan) said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower." So, We subjected to him the wind; it blew gently by his order whithersoever he willed, and also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver, and also others bound in fetters. [Allâh said to

Sulaimân:] "This is Our Gift, so spend you or withhold, no account will be asked of you." Surah Saad (38): 35-39

Narrated Abu Hurairah: The Prophet صلى الله عليه وسلم said, "Last night a demon from the Jinns came to me to disturb my prayer, but Allah gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the Statement of my brother Solomon: 'My Lord! Forgive me and bestow on me a kingdom such as shall not belong to any other after me.'" (Surah Saad 38.35) (Bukhari & Muslim)

Narrated Abu Darda: Allah's Messenger صلى الله عليه وسلم stood up (to pray) and we heard him say: "I seek refuge in Allah." Then he said: "I curse thee with Allah's curse" three times, then he stretched out his hand as though he were taking hold of something. When he finished the prayer, we said: Messenger of Allah, we heard you say something during the prayer, which we have not heard you say before, and we saw you stretch out your hand. He replied: "Allah's enemy, Iblis, came with a flame of fire to put it in my face, so I said three times: "I seek refuge in Allah from thee." Then I said three times: "I curse thee with Allah's full curse." But he did not retreat on (any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that had it not been for the supplication of my brother, Sulayman, he would have been bound and made an object of sport for the children of Medina." (Sahih Muslim)

Note: All the stories which we use to hear when we were kids - that there are people who can control Jinn – are all lies. The power to control Jinn was only granted to Prophet Sulaymaan عليه السلام as a gift by Allaah. No other Prophet after him was granted such dominion. The jinn which help the black magicians only deceive them into believing that they (the jinn) are under their (magician's) control.

14. Jinn do not see the angels nor do they know the unseen:

“And to Sulaimân (We subjected) the wind, its morning (stride from sunrise till noon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave 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 worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd, with thanks!" But few of My slaves are grateful. Then when We decreed death for him [Sulaimân], nothing informed them (jinn) of his death except a little worm (termite) 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.” Surah al-Sabaa' (34): 12-14

15. Worst enemy of man:

Allaah says: "Did I not command you, O Children of Adam, that you should not worship Shaitân (Satan)? Verily, he is a plain enemy to you." Surah Yaseen (36): 60

"And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except Iblîs (Satan); he refused. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So, let him not get you both out of Paradise, so that you will be distressed. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat. Then Shaitân (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?" Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance." Surah Taha (20): 116-122

16. A big deceiver:

"And Shaitân (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong doers)." Surah Ibraheem (14): 22

"(Their allies deceived them) like Shaitân (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, Shaitân (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'âlamîn (mankind, jinn and all that exists)!" Surah al-Hashr (59): 16

17. Most active at night:

Narrated Jabir bin Abdullah: The Prophet صلى الله عليه وسلم said, "Cover your utensils and tie your water skins, and close your doors and keep your children close to you at night, as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (i.e. the rat) may drag away the wick of the candle and burn the dwellers of the house." (Bukhari)

18. The Jinn teach magic and sorcery:

"And they followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but

neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew." Surah al-Baqarah (2): 102

19. The Jinn Help the magicians and fortunetellers, and how they steal the news from the Heavens:

Allaah says: "And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it (near heaven) from every outcast Shaitân (devil). Except him (devil) who steals the hearing then he is pursued by a clear flaming fire (comet)." Surah al-Hijr (15): 16-18

Narrated Abu Hurairah: The Prophet صلى الله عليه وسلم said, "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock. ('Ali and other sub-narrators said, 'The sound reaches them.')

Until when fear is banished from their (angels) hearts, they (angels) say, 'What was it that your Lord said?' They say, 'The truth; And He is the Most High, the Most Great.' (34.23)

Then those who gain a hearing by stealing (i.e. devils) will hear Allah's Statement: 'Those who gain a hearing by stealing, (stand one over the other like this).'

(Sufyan, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.)

A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyan said, 'Till the news reaches the earth.')

Then the news is inspired to a sorcerer who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say, 'Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that is true because of the true news heard from heaven.'" (Bukhari)

Allaah says: "Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side." Surah al-Saaffaat (37): 6-8

Narrated Aishah: The Prophet صلى الله عليه وسلم said, "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a soothsayer as one pours something in a bottle, and they add one hundred lies to that (one word)." (Bukhari)

Narrated Aisha: Some people asked the Prophet صلى الله عليه وسلم regarding the soothsayers. He said, "They are nothing." They said, "O Allah's Apostle! Some of their talks come true." The Prophet said, "That word which happens to be true is what a Jinn snatches away by stealth (from the

Heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies." (Bukhari)

Narrated Ibn Abbas: The Prophet set out with the intention of going to Suq 'Ukaz (market of 'Ukaz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been placed between us and the news of heaven. And fire has been thrown at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tuhama came across the Prophet at a place called Nakhla and it was on the way to Suq 'Ukaz and the Prophet was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said, "By Allah, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord." Allah revealed the following verses to his Prophet (Sura 'Jinn') (72): **"Say: It has been revealed to me." And what was revealed to him was the conversation of the Jinns. (Bukhari)**

20. Every human being has been assigned a companion from the Jinn:

Describing the Day of Judgment Allaah says: **"His (the man's) companion (devil) will say: "Our Lord! I did not push him to transgression, but he was himself in error far astray." Surah Qaaf (50): 27**

Narrated Abdullah ibn Mas'ud: Allah's Apostle صلى الله عليه وسلم said: **"Everyone of you has been assigned a companion from the Jinn."** They (the Companions) said: Allah's Apostle (peace be upon him) with you too? Thereupon he said: **"Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good." (Sahih Muslim)**

Note: Every human, either a man or a woman, has been assigned with him a companion from amongst the Jinn. Sometimes, this Jinn is good and help's his companion from amongst the humans to do good. Then there are evil ones, who incite their companions (humans) to do evil.

This hadith also explains all the claims for re-births, and how people can narrate of what took place with them in their "previous lives". Firstly, there is no such thing as birth and re-birth. There is only one life in this world, and no one would come back to it after his/her death. The only life after this life is the life of the hereafter.

Secondly, all the false claim of "re-birth" can be understood with the above text from the Qur'aan and the Sunnah. When a person dies, his Jinn gets in touch with some other human being and tells him of what has taken place in the life of the deceased. Thus, this person puts up a claim that he is the deceased reborn and informs the people of all what the Jinn had told him.

21. Possession and exorcism:

a. Qur'aanic Evidence:

Allaah says: **“Those who live on usury will not rise up before Allah except like those who are driven to madness by the touch of Shaitan.”** Surah al-Baqarah (2): 275

Ibn Katheer in his exegesis on the afore mentioned ayah says: “This Ayah means, on the Day of Resurrection, these people will get up from their graves just as the person **afflicted by insanity or possessed by a demon would**. Ibn `Abbas said, "On the Day of Resurrection, those who consume Riba (usury) will be resurrected while insane and suffering from seizures." Ibn Abi Hatim also recorded this and then commented, "This [Tafsir](#) was reported from `Awf bin Malik, Sa`id bin Jubayr, As-Suddi, Ar-Rabi` bin Anas, Qatadah and Muqatil bin Hayyan."

Imam Qurtubi (in his exegesis) said: “This verse shows that those who deny the epilepsy can be caused by the jinn and that it is caused only by physical factors and that the Shaytaan cannot affect man or cause insanity, are wrong.”

Imam Tabaaree (in his exegesis) said: “They will not rise from their graves in the hereafter except in the manner of one who has been beaten by the Shaytaan and driven to insanity. **What is meant by that is that the Shaytaan beats him in this world, causing insanity.**”

b. Evidence from the Sunnah:

It was narrated that Matr bin Abdul Rahman said: Umm Abaan told me, from her father that her grandfather brought a son of his – or a son of his sister’s – to the Messenger of Allaah صلى الله عليه وسلم. My grandfather said: When we came to Messenger of Allaah صلى الله عليه وسلم in Madinah, I said: “O Messenger of Allaah صلى الله عليه وسلم, I have with me son of mine – or a son of my sister’s – who is insane. I have brought him to you so that you may pray to Allaah for him.” The Messenger of Allaah صلى الله عليه وسلم said: **“Bring him to me.”** So, I went to him (the child) who was with the caravan, took off his travelling garments and dressed him in two good clothes. Then I took him by the hand and brought him to the Messenger of Allaah صلى الله عليه وسلم. He said: **“Bring him close to me and turn his back towards me.”** Then he took hold of his garment at the top and bottom, and started hitting his back, until I could see the whiteness of his (the Prophet’s) armpits, and he was saying: **“Come out, enemy of Allaah; come out enemy of Allaah.”** Then the child’s eyes started to look different than they had before. The Messenger of Allaah صلى الله عليه وسلم sat him down in front of him and prayed for him, and wiped his face. After the Messenger of Allaah صلى الله عليه وسلم prayed for him, there was no one among the delegation who was better than him (the child). **(reported by Al-Tabaraani)**

It was narrated that Jabir bin Abdullaah said: We went out with the Messenger of Allaah صلى الله عليه وسلم on the campaign of Dhaat al-Riqaa’. When we were in Harrat Waaqim

(name of a place), a Bedouin woman brought a son of hers to the Messenger of Allaah صلى الله عليه وسلم and said: "O Messenger of Allaah صلى الله عليه وسلم, the Shaytaan has got hold of this son of mine and I cannot do anything." He said: **"Bring him close to me."** So she brought him close to him, and he said: **"Open his mouth."** So, she opened it and the Messenger of Allaah spat into it, then he said: **"begone, enemy of Allaah, for I am the Messenger of Allaah."** He said that three times and he said: **"Take your son, there is nothing wrong with him (now), and the problem that he suffered will not come back to him."** (reported by Al-Tabaraani in al-awsat and Al-Bazzaar)

Saffiyah inb Huyay narrated that the Prophet صلى الله عليه وسلم said: **"The Shaytaan flows through the son of Adam like his blood."** (Bukhari and Muslim)

Narrated Abu Hurairah: The Prophet said, **"When any human being is born, Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead."** (Bukhari)

c. **From the saying of the scholars:**

`Abdullaah ibn Ahmad al-Hanbal said: I said to my father: There is someone who claims that the jinn cannot enter human bodies. He said: O my son, he is lying; the jinn is speaking through him.

Shaykh al-Islaam ibn Taymiyyah said: The fact that the jinn can enter human bodies is proven according to the consensus of Ahlus-Sunnah. This is something that has been seen and witnessed by those who examined the matter. The jinn enters the body of the epileptic and he says things of which he is not aware and that he does not remember.

All praise is for Allaah who has guided me to write a short treatise on the subject of Jinn. All the good is from Allaah alone, and all the mistakes are from my shortcoming. May Allaah guide us all. I intend to write a sequel to this, inshaa-Allaah, where all the ways to protect one's self against the Shaytaan will be mentioned. And Allaah is the granter of success.