

Jinn

According to the Qur-an and *Sunnah*

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The Different Types

Book - "The World of the Jinn and Devils", p. 7

Ibn Abdul Barr said, "The *jinn*, according to the scholars of the language, are of different types:

1. If one is mentioning the *jinn* purely of themselves, they are called *jinni*.*
2. If one is mentioning the *jinn* that live among mankind, they are called *amaar* whose plural is *amaar*.
3. If one is mentioning the ones that antagonize the young, they are called *arwaah*.
4. If one is mentioning the evil ones that antagonize humans they are called *shaytaan* for the singular [and *shayateen* for plural].
5. If they cause even more harm and become strong, they are called *afreet*.**

*Notice the similar sound between *jinni* and English's "genie". TV and other media have twisted the concept of *jinn*; however, it is interesting to note its origin is from Islam. "I Dream of Jeannie" is a TV show based around a Genie (*jinni*, plural of *jinn*). In this show, Jeannie, the genie, frequently was given a request and the requestor never quite got what was requested as she was always creating unintentional mischief. However we understand that the *shaytaan* among the *jinn* antagonize humans, not that they are kind beings who accidentally mess up on occasion. Those who seek aid (such as asking for favors or making request) from the *jinni* will find deception and a twisted type of aid that doesn't really meet the requestor's original request, but that satisfies the *shaytaan* *jinn's* desire for evil.

**An *Ifrît* (strong) from the *jinn*s 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." [The Noble Qur-an 27:39]

Narration - Reported by Al-Tahhaawi in Mushkil al-Athaar, 4/95, and by Al-Tabaraani in Al-Kabeer, 22/214

Abu Tha'labah al-Khushani said: "The Messenger of Allaah ﷺ said: '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.'" [Shaykh al-Albaani said in al-Mishkaat (2/1206, no. 4148): al-Tahhaawi and Abu'l-Shaykh reported it with a *saheeh isnaad*]

The Origin of the *Jinn*

The *jinn* are NOT fallen angels. They were created from a smokeless flame of fire. The first recorded *jinn* to be disobedient is Iblis. Disbelieving, disobedient *jinn* and humans are known as *shayateen* (satans).

The Noble Qur-an - Ar-Rahmaan 55:15, 15

He created man (Adam) from sounding clay like the clay of pottery.

And the *jinn*s did He create from a smokeless flame of fire.

The Noble Qur-an - Al-Hijr 15:26-42

26. And indeed, We created man from sounding clay of altered black smooth mud.

27. And the *jinn*, We created aforetime from the smokeless flame of fire.

28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud.

29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."

30. So, the angels prostrated themselves, all of them together.

31. Except Iblîs (Satan), - he refused to be among those who prostrate.

32. (Allâh) said: "O Iblîs (Satan)! What is your reason for not being among those who prostrate?"

33. [Iblîs (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud."

34. (Allâh) said: "Then, get out from here, for verily, you are *Rajeem* (an outcast or a cursed one)." [Tafsîr At-Tabarî]

35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."

36. [Iblîs (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be

resurrected."

37. Allâh said: "Then, verily, you are of those reprieved,

38. "Till the Day of the time appointed."

39. [Iblîs (Satan)] 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.

40. "Except Your chosen, (guided) slaves among them."

41. (Allâh) said: "This is the Way which will lead straight to Me."

42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghaaween* (*Mushrikoon* and those who go astray; criminals, polytheists, evil-doers, etc.).

Solomon's Experience with the *Jinn*

Allah made all the *jinn* subservient to the Prophet Sulaimaan (Solomon), a gift from Allah (swt), which will never be granted to another after him.

The Noble Qur-an - Saad 38:35-39

35. He 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 One Who Bestows."

36. So, We subjected to him the wind, it blew gently to his order whithersoever he willed,

37. And also the *Shayateen* (devils) from the *jinns* (including) every kind of builder and diver,

38. And also others bound in fetters.

39. [Saying of Allâh to Sulaimân (Solomon)]: "This is Our gift, so spend you or withhold, no account will be asked."

The Noble Qur-an - Saba 34:12-14

12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till mid-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 a two months' journey). And We caused a fount of (molten) brass to flow for him, and there were *jinns* 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.

13. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwud (David), with thanks!" But few of My slaves are grateful.

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (*jinn*s) 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*s saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.

The Noble Qur-an - An-Naml 27:17-19

17. And there were gathered before Sulaimân (Solomon) his hosts of *jinn*s and men, and birds, and they all were set in battle order (marching forwards).

18. Till when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts crush you, while they perceive not."

19. So he [Sulaimân (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

Every human has a partner *Jinn*

Hadith - Sahih Muslim 6757, Narrated Abdullah ibn Mas'ud, similar narration 6759 by 'Aishah, (ra)

Allah's Apostle ﷺ said: **There is none amongst you with whom is not an attaché from amongst the *jinn* (devil).** They (the Companions) said: Allah's Apostle ﷺ 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.**

Distancing Oneself

Fiqh 4.124

Anas reported that the Prophet ﷺ said, "The barrier between the eyes of the *Jinn* and the nakedness of the Children of Adam is (created) when a Muslim discards a garment and says, 'In the name of Allah besides Whom there is no other god'." (Ibn As-Sinni)

Hadith - Ahmad, an-Nasa'i, Dawud, al-Hakim and al-Baihaqi

Qatadah related from 'Abdullah ibn Sarjas who said, "The Messenger of Allah forbade urination into a hole." Said Qatadah, "What is disliked about urinating into a hole?" Said he, "It is the residence of the *jinn*." [Ibn Khuzaimah and Ibn as-Sakin classified it as *sahih*]

More About the Jinn

Hadith - Sahih Bukhari 4:533, Narrated Jabi bin 'Abdullah رضي الله عنه

The Prophet ﷺ said, "Cover your utensils and tie your water skins, and close your doors and keep your children close to you at night, as the *jinn*s 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." Ata said, "The devils." (Instead of the *jinn*s).

Hadith - Sunan of Abu Dawood, Narrated Abu Sa'id al-Khudri

Muhammad ibn AbuYahya said that his father said that he and his companion went to AbuSa'eed al-Khudri to pay a sick visit to him. He said: Then we came out from him and met a companion of ours who wanted to go to him. We went ahead and sat in the mosque. He then came back and told us that he heard AbuSa'eed al-Khudri say: The Apostle of Allah ﷺ 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 returns (after that), he should kill it, for it is a devil.**

Hadith - Al-Muwatta 54.33

...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 ﷺ who said, "There are *jinn* in Madinah 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 *shaytaan*." ""

Hadith – Al-Muwatta, 49.21

...*Shaytaan* does not open a locked door or untie a tied knot, or uncover a vessel.

Hadith - Tirmidhi #350

Allah's Messenger ﷺ said: Don't cleanse yourself with dung or with bones for that is the food of your brothers from amongst the *jinn*. [Transmitted by Tirmidhi, Nasa'i with this exception that he did not make mention of: The Food of your brothers from amongst the *jinn*.]

The Noble Qur-an - Ar-Rahmaan 55:56

Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or *jinn yatmithhunna* (has had sexual intercourse) before them.

Hadith - Abu Dawood 1046, Narrated Ali ibn Abu Talib

Ali said on the pulpit in the mosque of Kufah: When Friday comes, the devils go to the markets with their flags, and involve people in their needs and prevent them from the Friday prayer. ...

Allah will fill Hell with *jinn*s and men all together

The Noble Qur-an - As-Saaffaat 37:158

And they have invented a kinship between Him and the *jinn*s, but the *jinn*s know well that they have indeed to appear (before Him) (i.e. they will be brought for accounts).

The Noble Qur-an - Hud 11:119

Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with *jinn*s and men all together."

The Noble Qur-an - Al-An'aam 6:130, 131

O you assembly of *jinn*s 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.

This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).

The Noble Qur-an - Al-A'raaf 7:179

And surely, We have created many of the *jinn*s 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.

Fortune-tellers/Soothsayers

Hadith - Al-Bukhari 7.657, Narrated 'Aisha, (ra)

Some people asked Allah's Apostle (saw) about the fortunetellers. He said. -They are nothing." They said, -O Allah's Apostle! Sometimes they tell us of a thing which turns out to be true." Allah's Apostle said, "**A *jinn* snatches that true word and pours it into the ear of his friend (the fortuneteller as one puts something into a bottle). The fortuneteller then mixes with that word one hundred lies.**"

Muslim *jinn*

The Noble Qur-an - Az-Zaariyaat 51:56

And I (Allâh) created not the *jinn*s and humans except they should worship Me (Alone).

Hadith - Tirmidhi #861, Narrated Jabir ibn Abdullah, Tirmidhi reported it and said: This is a *gharib hadith*.

Allah's Messenger ﷺ came out to his companions and recited Surah Ar-Rahman (55) from the beginning to the end, but they remained silent. Thereupon he said: **I recited this before the *jinn* on the night of *jinn*, and their response was better than that of yours. When I came to these words: `Then which of the favours of your Lord do you deny?' They said: Our Lord, there is nothing that we deny of Thy favour; to Thee is praise due.**

The Noble Qur-an - Al-Jinn 72:1-14

1. Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of *jinn*s listened (to this Qur-ân). They said: 'Verily! We have heard a wonderful Recital (this Qur-ân)!
2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).
3. 'And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).
4. 'And that the foolish among us [i.e. Iblîs (Satan) or the polytheists amongst the *jinn*s] used to utter against Allâh that which was wrong and not right.
5. 'And verily, we thought that men and *jinn*s would not utter a lie against Allâh.
6. 'And verily, there were men among mankind who took shelter with the masculine among

- the *jinn*s, but they (*jinn*s) increased them (mankind) in sin and disbelief.
7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or *jinn*s).
 8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.
 9. '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.
 10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
 11. 'There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.).
 12. 'And we think that we cannot escape (from the punishment of) Allâh on the Earth, nor can we escape (from the punishment) by flight.
 13. 'And indeed when we heard the Guidance (this Qur-ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.
 14. '**And of us some are Muslims** (who have submitted to Allâh, after listening to this Qur-ân), and of us some are *Al-Qaasitoo*n (disbelievers; those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."
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Shaytaan

The *shaytaan* (Satan) can be human or *jinn*...

The Noble Qur-an - Al-An'aam 6:112

And so We have appointed for every Prophet enemies - Shayaateen (devils) among mankind and *jinn*s, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.

Know your enemy...

The Noble Qur-an - Faatir 35:6

Surely, *Shaytaan* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *hizb* (followers) that they may become the dwellers of the blazing Fire.

The Noble Qur-an - Az-Zukhruf 43:62

And let not *Shaytaan* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism), Verily,

he (Satan) to you is a plain enemy.

***Shaytaan* tells you to fear people instead of Allah (swt)...**

The Noble Qur-an - Az-Zukhruf 43:62

It is only *Shaytaan* (Satan) that suggests to you the fear of his [*Auliyaa*](#)- [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad (صلى الله عليه وسلم)], so fear them not, but fear Me, if you are (true) believers.

The *jinn's* power is to Whisper/Deceive

The Noble Qur-an - An-Naas 114

1. Say: "I seek refuge with (Allâh) the Lord of mankind,
2. "The King of mankind,
3. "The Ilâh (God) of mankind,
4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh),
5. "Who whispers in the breasts of mankind,
6. "Of *jinn*s and men."

The Noble Qur-an - Al-An'aam 6:128

And on the Day when He will gather them (all) together (and say): "O you assembly of *jinn*s! Many did you **mislead** of men," ...

The Noble Qur-an - Al-An'aam 6:112

And so We have appointed for every Prophet enemies - *Shayaateen* (devils) among mankind and *jinn*s, inspiring one another with **adorned speech as a delusion** (or by way of deception)....

The Noble Qur-an - An-Nahl 16:99-100

Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).

His power is only over those who obey and follow him (Satan), and those who join partners with

Him (Allâh) [i.e. those who are *Mushrikoon* - polytheists - see Verse 6:121].

The Noble Qur-an - Ibrahiim 14:22

And *Shaytaan* (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, so 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 *Zaalimoon* (polytheists and wrong-doers, etc.)."

The Noble Qur-an - Al-Israa 17:61-65

And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except Iblîs (Satan). He said: "Shall I prostrate to one whom You created from clay?"

[Iblîs (Satan)] Said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

(Allâh) Said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense.

"And *Istafziz* (literally means: befool them gradually) those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways; usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them." But Satan promises them nothing but deceit.

"Verily! My slaves (i.e. the true believers of Islâmîc Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian."

Supplication for one afflicted by whisperings in prayer or recitation...

Hadith - Sahih Muslim 5463, Narrated Uthman ibn Abul'As, (ra)

Uthman came to Allah's Messenger ﷺ and said, "Allah's Messenger, Satan intervenes between me and my prayer and my reciting of the Qur-an and he confounds me." Thereupon Allah's Messenger ﷺ 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.

* this is a dry spit in the air

Seeking refuge IN the *Jinn*

The Noble Qur-an - Al-Jinn 72: 6-7

6. 'And verily, there were men among mankind who took shelter with the masculine among the *jinn*s, but they (*jinn*s) increased them (mankind) in sin and disbelief.

7. 'And they thought as you thought; that Allâh will not send any Messenger (to mankind or *jinn*s).

The Noble Qur-an - Ibraheem 14:22

And *Shaytaan* (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, so 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 *Zaalimoon* (polytheists and wrong-doers, etc.)."

The Noble Qur-an - Al-An'aam 6:100-102

100. Yet, they join the *jinn*s as partners in worship with Allâh, though He has created them (the *jinn*s), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him.

101. He is the Originator of the heavens and the Earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.

102. Such is Allâh, your Lord! *Laa ilaaha illa Hu* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakeel* (Trustee, Disposer of affairs, Guardian, etc.) over all things.

The Noble Qur-an - Al-An'aam 6:128

And on the Day when He will gather them (all) together (and say): "O you assembly of *jinn*s! Many did you mislead of men," **and their *auliyaa-* (friends and helpers, etc.) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us."** He will say: "May The Fire be your dwelling place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All Wise, All Knowing."

Seeking Refuge FROM the Evil Jinn

Say "*a'udhu billah*" (I seek refuge in Allah) and other *dhikr* [remembrance of Allah (swt)] when the evil whisper of *Shaytaan* comes upon you, such as

- when becoming angry
- when having confusing or disobedient thoughts
- when approached by arrogant people who dispute the Truth of the *ayaat* of Allah (swt)
- when about to recite the Qur-an,
- when in any situation that the Qur-an and *Sunnah* teach you is a result of the *Shaytaan*.

The Noble Qur-an - Fussilat 41:36

And if an evil whisper from *Shaytaan* (Satan) tries to turn you away [O Muhammad (saw)] (from doing good, etc.), then seek refuge in Allâh. Verily, He is the All Hearer, the All Knower.

The Noble Qur-an - Al-A'raaf 7:200, 201

And if an evil whisper comes to you from *Shaytaan* (Satan) then seek refuge with Allâh. Verily, He is All Hearer, All Knower.

Verily, those who are *Al Muttaqoon* (the pious - see V.2:2), when an evil thought comes to them from *Shaytaan* (Satan), they remember (Allâh), and (indeed) they then see (aright).

The Noble Qur-an - Ghaafir 40:56

Verily, those who dispute about the *ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you Muhammad (saw) as a Messenger of Allâh and to obey you]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh [O Muhammad (saw) from the arrogant]. Verily, it is He Who is the All Hearer, the All Seer.

The Noble Qur-an - An-Nahl 16:98

So when you want to recite the Qur-an, seek refuge with Allâh from *Shaytaan* (Satan), the outcast (the cursed one).

Hadith - Al-Muwatta 51.10

Yahya related to me from Malik that Yahya ibn Sa'eed said, "When the Messenger of Allah ﷺ was taken on the Night Journey, he saw an evil *jinn* seeking him with a torch of fire. Whenever the Messenger of Allah ﷺ turned, he saw him. Jibril said to him, 'Shall I teach you some words to say? When you say them, his torch will be put out and will fall from him.' The Messenger of Allah ﷺ said, '**Yes, indeed.**' Jibril said, 'Say, 'I seek refuge with the Noble Face of Allah and with the complete words of Allah which neither the good person nor the corrupt can exceed, from the evil of what descends from the sky and the evil of what

ascends in it, and from the evil of what is created in the earth and the evil of what comes out of it, and from the trials of the night and day, and from the visitations of the night and day, except for one that knocks with good, O Merciful!' ""

A'udhu bi wajhi lillahil karim wa bi kalimatil lahit tammaati. Allati la yujawazu hunna barra wa la fajir, min sharri ma yanzil min as ama, wa sharri ma yaruju fiha, wa sham ma dhara fil ard, wa sharri ma yakhruju minha, wa min fitanil layli wan nahar, wa min tawariqil layli wan

nahar illa tariqan yatruq bikhayr ya Rahman!

Say Bismillah and then the du'a below before entering the toilet area...

Hadith - Al-Tirmidhi 358, Narrated Ali ibn Abu Talib (ra)

Allah's Messenger صلى الله عليه وسلم said: **The screen between the eyes of the jinn and the private parts of the sons of Adam as one of them enters the privy is that he should say: In the name of Allah.** [This hadith has been transmitted by Tirmidhi and he said: It is a *gharib hadith* and its *isnad* is not sound.]

[Bismillahi] Allahumma inna a'udhu bika minal khubuthi wal khabaa-ith.

[With the Name of Allah]. Oh Allah, I seek protection in You from unclean spirits, male and female. [Abu Dawud 4/264, Ahmad 2/389]

The "Ayat Al-Kursi" (2:255) is well known as a means for repelling mischievous jinn...

The Noble Qur-an - Al-Baqarah 2:255

Allah! *Laa ilaaha illa Hu* (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 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 encompass anything of His Knowledge except that which He wills. His *Kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great [*Ayat-Al-Kursi*].

Hadith - Tirmidhi #2173, Narrated Jubayr ibn Nufayr [Darimi transmitted it in *mursal* form].

Allah's Messenger صلى الله عليه وسلم said, "**Allah finished Surat Al-Baqarah with two verses which I have been given from His treasure which is under the Throne; so learn them and teach them to your**

womenfolk, for they are a blessing, a means of approach (to Allah) and a supplication."

Ibn Taimiyah, Majmu, vol. 19, p. 55

"The numerous people who have experienced these events all confirm the amazing effectiveness of this verse in warding off *jinn* and breaking their spells. It (*Ayat Al-Kursi*) has a great effect in repelling devils from humans, from the possessed and from those picked out by *jinn*, such as wrongdoers, people with bad tempers, those who follow their desires and lusts, musicians and those who become ecstatic through whistling and clapping. If these verses are read over them with sincerity to Allah, the *jinn* will leave. It will put an end to the mirages created by the *jinn*. It will also disclose the falseness of those, the brothers of the *jinn*, who perform miraculous acts. The *jinn* inspire their devotees with some knowledge that the ignorant think are miracles that Allah grants His pious servants. In fact, they are simply *Shaytaan's* acts of deception over his devotees, of those who have earned Allah's wrath and those who have gone astray."

Hadith - Tirmidhi #2145, Narrated An-Nu'man ibn Bashir

Allah's Messenger ﷺ said, "Two thousand years before creating the heavens and the earth, Allah inscribed a book of which He sent down two verses with which He concluded Surat Al-Baqarah. The Devil will not come near a house in which they are recited three nights."

[Tirmidhi and Darimi transmitted it, Tirmidhi saying this is a *gharib* tradition.]

Make *du'a* (supplication) such as the following:

The Noble Qur-an - Al-Baqarah 2:286

Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error. Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians). Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter, Protector, etc.) so give us victory over the disbelieving people."

Recite *Surahs Al-Falaq (Chapter 113) and An-Naas (Chapter 114)*

Hadith - Al-Tirmidhi 1019, Narrated Abu Sa'eed al-Khudri

The Prophet ﷺ used to seek protection against the *jinn* and the evil eye till *surahs* Al-Falaq and An-Naas were revealed. After they were revealed he stuck to them and discarded everything besides them. [Transmitted by Tirmidhi]

Hadith - Al-Tirmidhi 4563, Narrated Abu Sa'eed al-Khudri

Allah's Messenger ﷺ used to seek refuge in Allah from *jinn* and the evil eye in men till the *ma'uwadhatain* came down, after which he made use of them and abandoned everything else. [Tirmidhi and Ibn Majah transmitted it, Tirmidhi saying this is a *hasan gharib* tradition]



Action Items for the *uttaqoon*:

- Recite the complete Surah Al-Baqarah in your house.
- Learn *Ayat Al-Kursi* and recite it frequently.
- Learn the Qur-anic *du'a*; Surah Al-Baqarah 2:286.
- Do not urinate in a hole.
- Say '*Bismillah*' when changing clothes.
- Seek refuge in Allah (swt) when approached by the evil whispers of *shaytaan*.
- Leave alone the *shayateen* with their fabrications.
- Do not fear the *jinn*, only Allah (swt). Know that *jinn* can be Muslim or *shaytaan* and are male or female. Know also that the *shaytaan* can come to you in the forms of humans or *jinn*s.

(1) Narrated Abu Hurayrah: "The Prophet said, "Last night a big demon (*efreet*) from the *jinn*s came to me and wanted to interrupt my prayers (or said something similar) but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Solomon (as stated in the Qur-an): My Lord! Forgive me and bestow on me a kingdom such as shall not belong to anybody after me (38.35)." The sub narrator Rauh said, "He (the demon) was dismissed, humiliated." [Book # 8, Hadith # 450m]

(2) Narrated 'Abdul Rahman: Abu Sa'eed Al-Khudri told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce *adhan* for the prayer raise your voice in doing so, for whoever hears the *adhan*, whether a human being, a *jinn* or any other creature, will be a witness for you on the Day of Resurrection." Abu Sa'eed added, "I heard it (this narration) from Allah's Apostle." [Book # 11, Hadith # 583]

(3) 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 Nakhlah 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 believe in it and would not ascribe partners to our Lord.” Allah revealed the following verses to His Prophet [Surah Al-Jinn 72:1]: “Say: It has been revealed to me.” And what was revealed to him was the conversation of the *jinn*s. [Book # 12, Hadith # 740]

(4) Narrated Ibn ‘Abbas: The Prophet prostrated while reciting An-Najm and with him prostrated the Muslims, the pagans, the *jinn*s, and all human beings. [Book # 19, Hadith # 177]

(5) Narrated Anas: The Prophet said, “When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: What did you used to say about this man, Muhammad ? He will say: I testify that he is Allah’s slave and His Apostle. Then it will be said to him, ‘Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.’ ” The Prophet added, “The dead person will see both his places but a non-believer or a hypocrite will say to the angels, ‘I do not know, but I used to say what the people used to say! It will be said to him, ‘Neither did you know nor did you take the guidance (by reciting the Qur-an).’ Then he will be hit with an iron hammer between his two ears and he will cry and that cry will be heard by whatever approaches him except human beings and *jinn*s.” [Book # 23, Hadith # 422]

(6) Narrated Anas bin Malik: Allah’s Apostle said, “When (Allah’s) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, ‘What did you used to say about this man (i.e. Muhammad)?’ The faithful Believer will say, ‘I testify that he is Allah’s slave and His Apostle.’ Then they will say to him, ‘Look at your place in the Hell Fire; Allah has given you a place in Paradise instead of it.’ So he will see both his places.” (Qatada said, “We were informed that his grave would be made spacious.” Then Qatada went back to the narration of Anas who said;) Whereas a hypocrite or a non-believer will be asked, “What did you used to say about this man?” He will reply, “I do not know; but I used to say what the people used to say.” So they will say to him, “Neither did you know nor did you take the guidance (by reciting the Qur-an).” Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except *jinn*s and human beings. (See Hadith No. 422). [Book # 23, Hadith # 456]

(7) Narrated Abdur Rahman bin ‘Abdullah bin Abdur- Rahman bin Abi Sasaa Ansari that Abu Sa’eed Al-Khudri said to his father, “I see you are fond of sheep and the desert, so when you want to pronounce the *adhan*, raise your voice with it for whoever will hear the *adhan* whether a human being or a *jinn* or anything else, will bear witness, in favor on the Day of Resurrection.” Abu Sa’eed added, “I have heard this from Allah’s Apostle .” [Book # 54, Hadith # 517]

(8) Narrated Jabir bin ‘Abdullah: The Prophet said, “Cover your utensils and tie your water skins, and close your doors and keep your children close to you at night, as the *jinn*s 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.” Ata said, “The devils” (instead of the *jinn*s). [Book # 54, Hadith # 533]

(9) Narrated Abu Hurayrah, “The Prophet said, “A strong demon from the *jinns* came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him and so I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the invocation of my brother Solomon: ‘And grant me a kingdom such as shall not belong to any other after me.’ (38.35) so I let him go cursed.” [Book # 55, Hadith # 634]

(10) Narrated ‘Abdur Rahman, “I asked Masruq, ‘Who informed the Prophet about the *jinns* at the night when they heard the Qur-an?’ He said, ‘Your father ‘Abdullah informed me that a tree informed the Prophet about them.’ ” [Book # 58, Hadith # 199]

(11) Narrated Abu Hurayrah that once he was in the, company of the Prophet 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 Hurayrah.” The Prophet said, “Bring me stones in order to clean my private parts, and do not bring any bones or animal dung.” Abu Hurayrah 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.” [Book # 58, Hadith # 200]

(12) Narrated ‘Abdullah bin ‘Umar: I never heard ‘Umar saying about something that he thought it would be so-and-so, but he was quite right. Once while ‘Umar was sitting, a handsome man passed by him. ‘Umar said, “If I am not wrong, this person is still on his religion of the pre-Islamic period of ignorance or he was their fortuneteller. Call the man to me.” When the man was called to him, he told him of his thought. The man said, “I have never seen such a day on which a Muslim is faced with such an accusation.” ‘Umar said, “I am determined that you should tell me the truth.” He said, “I was a fortuneteller in the pre-Islamic period of ignorance.” Then ‘Umar said, “Tell me the most astonishing thing your female *jinn* has told you of.” He said, “One-day while I was in the market, she came to me scared and said, ‘Haven’t you seen the *jinns* and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e. Arabs)?’” ‘Umar said, “He is right.” and added, “One day while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying, ‘O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except you (O Allah).’ On that the people fled, but I said, ‘I shall not go away till I know what is behind this.’ Then the cry came again: ‘O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except Allah.’ I then went away and a few days later it was said, “A prophet has appeared.” [Book # 58, Hadith # 206]

(13) Narrated ‘Abdullah regarding the explanation of the verse: ‘Those whom they call upon (worship) (like Jesus the Son of Mary, angels etc.) desire (for themselves) means of access to their Lord (Allah) as to which of them should be the nearer and they hope for His Mercy and fear His torment.’ [17:57] They themselves (e.g. angels, saints, apostles, Jesus, etc.,) worshipped

Allah. Those *jinn*s who were worshipped by some Arabs became Muslims (embraced Islam), but those human beings stuck to their (old) religion. Al-Amash said extra: ‘Say, (O Muhammad): Call unto those besides Him whom you assume (to be gods).’ [17:56] [Book # 60, Hadith # 238]

(14) Narrated ‘Abdullah regarding the verse: ‘Those whom they call upon (worship) (like Jesus the Son of Mary or angels etc.) desire (for themselves) means of access, to their Lord....’ [17:57] (It was revealed regarding) some *jinn*s who used to be worshipped (by human beings). They later embraced Islam (while those people kept on worshipping them). [Book # 60, Hadith # 239]

(15) Narrated Abu Hurayrah: The Prophet said, “Last night a demon from the *jinn*s came to me (or the Prophet said a similar sentence) 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.’ [38:35] The narrator added: Then he (the Prophet) dismissed him, rejected. ‘Nor am I one of the pretenders (a person who pretends things which do not exist).’ [38:86] [Book # 60, Hadith # 332]

(16) Narrated Ibn ‘Abbas: The Prophet performed a prostration when he finished reciting Surah An-Najm, and all the Muslims and pagans and *jinn*s and human beings prostrated along with him. [Book # 60, Hadith # 385]

(17) Narrated Ibn ‘Abbas: Allah’s Apostle went out along with a group of his companions towards ‘Ukaz Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down upon them, so the devils returned. Their fellow-devils said, “What is wrong with you?” They said, “Something has intervened between us and the news of the Heaven, and fires (flames) have been shot at us.” Their fellow-devils said, “Nothing has intervened between you and the news of the Heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened.” And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the Heaven. Those of the devils who had set out towards Tihama, went to Allah’s Apostle at Nakhlah (a place between Mecca and Taif) while he was on his way to Ukaz Market. (They met him) while he was offering the Fajr prayer with his companions. When they heard the Holy Qur-an being recited (by Allah’s Apostle), they listened to it and said (to each other). This is the thing which has intervened between you and the news of the Heavens.” Then they returned to their people and said, “O our people! We have really heard a wonderful recital (Qur-an). It gives guidance to the right, and we have believed therein. We shall not join in worship anybody with our Lord.” (See 72:1-2) Then Allah revealed to His Prophet (Surah Al-Jinn): ‘Say: It has been revealed to me that a group (3 to 9) of *jinn*s listened (to the Qur-an).’ [72:1] The statement of the *jinn*s was revealed to him. [Book # 60, Hadith # 443]

(18) Narrated ‘Aishah: When Allah’s Apostle emigrated to Medina, Abu Bakr and Bilal got a fever. I entered upon them and asked, “O my father! How are you? O Bilal! How are you?” Whenever fever attacked Abu Bakr, he would recite the following poetic verses: ‘Everybody is staying alive among his people, yet death is nearer to him than his shoe laces.’ And whenever

the fever deserted Bilal, he would recite (two poetic lines): ‘Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (two kinds of good smelling grass). Would that one day I would drink of the water of Majinna and would that Shama and Tafil (two mountains at Mecca) would appear to me.’ Then I came and informed Allah’s Apostle about that, whereupon he said, “O Allah! Make us love Medinah as much or more than we love Mecca. O Allah! Make it healthy and bless its Mudd and Sa for us, and take away its fever and put it in Al’Juhfa.” [Book # 70, Hadith # 558]

(19) Narrated ‘Aishah: When Allah’s Apostle emigrated to Medina, Abu Bakr and Bilal had a fever. I entered upon them and said, “O my father! How are you? O Bilal! How are you?” Whenever Abu Bakr got the fever he used to say, “Everybody is staying alive with his people, yet death is nearer to him than his shoe laces.” And when fever deserted Bilal, he would recite (two poetic verses): “Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (two kinds of good smelling grass). Would that one day I could drink of the water of Majinna, and would that Shama and Tafil (two mountains at Mecca) would appear to me!” I went to Allah’s Apostle and informed him about that. He said, “O Allah! Make us love Medinah as much or more than we love Mecca, and make it healthy, and bless its Sa and its Mudd, and take away its fever and put it in Al-Juhfa.” (See Hadith No 558). [Book # 70, Hadith # 581]

(20) Narrated ‘Aishah: Some people asked Allah’s Apostle about the fortunetellers He said, “They are nothing.” They said, ‘O Allah’s Apostle! Sometimes they tell us of a thing which turns out to be true.” Allah’s Apostle said, “A *jinn* snatches that true word and pours it into the ear of his friend (the fortuneteller) (as one puts something into a bottle) The fortuneteller then mixes with that word one hundred lies.” [Book # 71, Hadith # 657]

(21) Narrated Ibn ‘Abbas: The Prophet used to say, “I seek refuge (with You) by Your ‘*Izzah*, none has the right to be worshipped but You; Who does not die while the *jinn*s and the human beings die.” [Book # 93, Hadith # 480]

(22) Narrated ‘Abdullah bin ‘Abdur Rahman that Abu Sa’eed Al-Khudri said to him, “I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the *adhan*, raise your voice, for no *jinn*, human being or any other things hear the *mu’adhdhin*’s voice but will be a witness for him on the Day of Resurrection.” Abu Sa’eed added, “I heard this from Allah’s Apostle.” [Book # 93, Hadith # 638]

(23) Narrated ‘Aishah: Some people asked the Prophet 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 fortuneteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies.” [Book # 93, Hadith # 650]