

IN DEFENCE OF THE SUNNĪ CREED AND manhaj

*Evidences For Jinn
Possession*

A Reply To The Detractors

By

Compiled, Translated and Annotated

Abū Ḥibbān & Abū Khuzaimah Anṣārī

Salafi Research Institute

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Evidences For Jinn Possession

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Alhamdullilahi Rabbil A'lamīn, Wasalatu Wasalam Ala
Rasūlillahil Karīm, Wa Ba'd

The subject of Jinn possession has been historically documented in the Sirah of the Messenger of Allah Sallallahu Alayhi Wasallam which is full of wisdoms for this ummah to benefit from. However, in recent times there has been a spout of detractors, a rejuvenated modernistic cult who have incoherently uttered vague and inconclusive weak transmissions.

This is a very sad occasion because these detractors have claimed that there is no such teaching as jinn possession in the clear Quran and Sunnah. It is shocking to the say the least that these individuals have demonstrated a primitive mindset with flagrant loose remarks.

Needless to say, the Qur'an is clear and shall always be, the clarity is in this glorious book and the Sunnah of the prophet Muhammad Sallallahu Alayhi Wasallam however it is with great regret that these shameless individuals who proclaim the nobility of the Qur'an have constricted themselves to a madhahib.

These people are in clear contradiction who rigidly follow their respective madhab blindly and thereby side stepping the manhaj of the Prophet Muhammad Sallallahu Alayhi Wasallam.

Some Mu'tazilites and Jahmites essentially denied the existence of jinns altogether whereas some Mu'tazilites like al-Jabba'i and al-Razi denied jinn possession. [Aydah al-Dalalah Fi Umum al-Risalah from Majmu'a al-Fatawa [19:9-65].

Fakhr al-Razi explicitly denies jinn possession and also quotes Jabba'i and then offers his explanation [Tafsir al-Kabir [7:88-90]

As does Zamakshari in his al-Kishaf [1:399]

What is important to note here is that Imam Abul Hasan al-Ash'ari, those who the modern day Ash'arites and flagrant Kullabites attach themselves to cited an Ijma ie consensus of the scholars of Ahl al-Sunnah believing in jinn possession!!!

These modern, well we do not even know what they are upon and believe because we have just cited the position of Imam Abul Hasan al-Ash'ari on jinn possession. This is also followed up by the position of an 11th century Ash'ari Shafite theologian, Muhammad bin Ei'lan al-Siddiqi [1057H].

Another Hanafi scholar of the 8th century also cites the consensus mentioned by Imam Abul Hasan al-Ash'ari and authored a specific book on the Jinn, he is Shaikh Muhammad bin Abdullah al-Ashbili al-Hanafi [799H].

Without further digression, lets discuss the issue in detail and address this in light of the Qur'an and Sunnah, by the will of Allah Almighty.

EVIDENCE FOR JINN POSSESSION FROM THE QURAN

Allah said,

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by shaytan into insanity.” [Surah Al-Baqarah:275]

Imam Qurtubi said in explanation of this ayah, *"This ayah is an evidence against the people who reject and deny jinn possession and its evil affects, or those who believe a jinn cannot enter a human and roam through his body and rather they say he just has a medical*

illness.” [al-Jam’ e Li Ahkam al-Quran [3:255 no.12] also Mukhtasar Tafsir Qurtubi [1:210] of Basam Ni’mah]

Imam Tabari said in explanation of this ayah, *"The people who consume interest will rise in their graves in the hereafter like the person who has been beaten by satan into insanity ie shaytan chases after him and destroys his mind."* (Jam’ e al-Bayan an-Ta’wil al-Quran (3:101)

Hafiz Ibn Kathir said, *"It Means the one who consumes interest will rise up from their graves on the Day of Judgement just like the person who has been possessed by a shaytan, who renders him insane meaning that he stands in a strange and peculiar way in a fit of madness. Ibn Abi Hatim reported that Ibn Abbas said, "One who devours interest will be resurrected on the Day of Judgement insane in a suffocating form of madness."* Ibn Abi Hatim also said that similar commentaries were narrated from Awf ibn Malik, Sa’id ibn Jubair, al-Suddi, al-Rabi Ibn Anas, Qatadah and Muqatil bin Hayyan.” (Tafsir Ibn Kathir [1:326] refer also to Tafsir Ibn Abi Hatim [2:544]

Imam Ibn Qutaibah said ie the person is insane as in the man is possessed (by shaytan ie jinn) [Tafsir Gharib al-Quran [pp.98]

Imam Baghawi also mentioned the same explanation ie as if the person was possessed by a jinn. [Mu'allim al-Tanzil [1:340]

Shaikh Ulusi has also mentioned the same in his Ruh al-Bayan [3:49]

Hafiz Suyuti also mentions the same in al-Darr al-Manthur Fi Tafsir Bi'l Maithur [2:102]

Shaikh Muhammad Rashid Rida also cited the same, he cites the statements of Ibn Atiyyah and Baidhawi with Abu Sa'ud agreeing with him. He also mentions that the mu'tazilah deny jinn possession and some Ahlus Sunnah. [Tafsir al-Manar [3:94-96]

Shaikh Nawab Siddiq Hasan Khan also mentioned the same is insanity due to jinn possession. [Fath Fi Maqasid al-Quran [2:138]

Imam Shawkani also mentions the same in his Fath al-Qadir [1:338-339]

Muhammad Ali Sabuni the Ash'ari also cited the same [Safah al-Tafasir [1:174]

Shaikh Muhammad Ali al-Sayas also mentions the same and says this is the position of Ahl al-Sunnah and answers those who disagree [Tafsir Ayat al-Ahkam [1:172]

Hafiz Ibn Hajar has alluded in his Fath al-Bari that disbelieving jinns are Shaytan's meaning that when the word shaytan is used it means an evil disbelieving jinn. [Fath al-Bari [6:344] and [8:675]

EVIDENCE FOR JINN POSSESSION FROM THE SUNNAH

THE NARRATION OF UMM ABAN

Matar bin Abdur Rahman A'naq narrates that Umm Aban bint Warz'a bin Zar'a bin Amir Abdi, she mentioned to him whilst narrating from her father that her grandfather, Zar'a , *“She said my grandfather Zar’a went to the messenger of Allah Sallallahu Alayhi Wasallam and his son or nephew was with him and he was insane. He informed the Messenger of Allah Sallallahu Alayhi Wasallam his son or nephew was unwell and thus make du’a for him. At the time the Messenger of Allah Sallallahu Alayhi Wasallam was with a delegation. The messenger of Allah Sallallahu Alayhi Wasallam*

brought himself close to the boy and asked him to turn around. He then proceeded to strike his back and he lifted his arms until the whiteness of his arm pits were visible. He Sallallahu Alayhi Wasallam would say “Get out enemy of Allah, Get out enemy of Allah.” I later saw the child in a better state with his eyes in a normal state. I sat the child in front of the Messenger of Allah Sallallahu Alayhi Wasallam who called for some water for him and wiped his face then he prayed for him. After the Messenger of Allah Sallallahu Alayhi Wasallam’s prayer there was none in the delegation better than him.”

[Transmitted by Tabarani, Haithami said, Tabarani transmitted this Hadith however no one else other than Matar narrates from Umm Aban. He also said Ahmad also narrated this hadith in his Musnad in summarized form, which Tabarani cited who said Hind bint al-Wazr’a is in the chain and no one other than Matar narrates from her and the rest of the narrators are trustworthy. [Majma’a al-Zawa’id [9:2-3] also cited by Ibn Taymiyyah in Majmu’a al-Fatawa [19:57]. Also cited by Abu Dawud al-Tayalisi. Hafiz Ibn Hajar graded Umm Aban as acceptable ie (Maqbulah) See also Wahid Abdus Salam Bali’s, Waqayah al-Insan Minal Jinn Wa’l Shaytan [pp.57]. Hafiz Ibn Hajar has said no female narrator has been ever disparaged. [Refer to the general books of Mastalah]

THE NARRATION OF YA'LA BIN MARRAH

Abdullah bin Numair narrates from Ya'la bin Marrah who said, *“I observed 3 incidences of the Messenger of Allah Sallallahu Alayhi Wasallam that no individual has witnessed and neither will there be the possibility of any person witnessing such events. I travelled with the messenger of Allah Sallallahu Alayhi Wasallam and during the journey we saw a woman sitting beside a child. This woman approached the messenger of Allah Sallallahu Alayhi Wasallam and said that this child has been possessed for 7 years and as a result of this we are depressed. She also said that the child would experience 2 fits on a daily due to the possession. Upon hearing this, the messenger of Allah Sallallahu Alayhi Wasallam requested to have the child brought close to him, he proceeded to open the mouth of the child and blew into it 3 times and then said “I am the worshipper of Allah, go away enemy of Allah.” He then returned the child to the lady and requested to meet them again upon our return from the journey in the same location. Upon our return the lady was sat waiting with 3 sheep, the messenger of Allah Sallallahu Alayhi Wasallam asked “Where is the child?” the lady replied “I swear by him who sent you with the truth, we did not see his state change and then she presented the sheep to him. The messenger of Allah Sallallahu Alayhi Wasallam said to me to take one and leave the others with the lady.”*

[Transmitted by Musnad Ahmad [4:173], Darimi [1:15 no.18], Ibn Sunni [pp.299] Dalail al-Nabuwwah [no.294] of Abu Nu'aym, Dalail al-Nabuwwah [6:18-19] of Baihaqi, Mu'ajam al-Kabir of Tabarani [no.8347], Musannaf Ibn Abi Shaybah [11:488-496] with some very slight variation. However it should be noted that Yahya ibn Sa'id al-Attar is in the chain and he is weak and the narrator al-Masudi became confused before his death. Ibn Taymiyyah mentioned this in Majmu'a al-Fatawa [19:57-58]. Haithami said "*Ahmad transmitted it via 2 chains as did Tabarani. One being through Imam Ahmads chain whose narrators are Sahih*" [Majma'a al-Zawa'id [9:5-6]. Shaikh al-Albani cited a variation of it in his Silsilah al-Sahihah [no.485]. Imam Hakim also transmitted it in al-Mustadrak [2:617] via al-A'mash and graded the chain to be Sahih and Imam Dhahabi agreed. We have mentioned elsewhere Imam Hakims authentication and Imam Dhahabi agreeing with him alone is not sufficient unless supported by other scholars. This said, it is not an absolute principle and in every instance the chain shall be scrutinised. This authentication of the later two authorities is further supported by Hafiz al-Munziri who said its chain is good. [al-Tarhib Wal-Tarhib [3:158]

The narration of Ya'la ibn Murrah in Imam Ahmads Musnad via Waki is with the following wording *“Once a woman bought her child to the messenger of Allah Sallallahu Alayhi Wasallam who was insane so he said “Get out enemy of Allah, I am the Messenger of Allah Sallallahu Alayhi Wasallam” and thus he was relieved of the Jinn. He further said the woman had 2 male sheep, dried curd (cheese) and fat, which she presented to the Messenger of Allah Sallallahu Alayhi Wasallam who said “Take the dried curd (cheese) and fat and 1 animal and return the other”*

[Ahmad 4:170-172], Haithami said its narrators are the narrators of the Sahih. [Majma'a al-Zawa'id [9:6]. al-Arna'ut graded this narration to be Sahih ie authentic in his verification of Zad al-Ma'ad [4:68]

Imam Ahmad has transmitted this report with a slightly different wording from Abdur Razzaq via Ya'la ibn Marrah.

Imam Ibn Asakir has transmitted a report from Usamah ibn Zaid RadiAllahu Anhu very similar to the wording of Ya'la ibn Marrah. [Akam al-Marjan Fi Ahkam al-Jan [pp.14]

THE NARRATION OF JABIR BIN ABDULLAH

Jabir bin Abdullah RadhiAllahu Anhu narrates *“We were travelling with the messenger of Allah on the expedition to Zat Al*

Raqa'a until we reached a placed called Harrah when a Bedouin woman came to them with her child and said to the Messenger of Allah Sallallahu Alayhi Wasallam. This is my son who is possessed by a Jinn. He replied bring him closer to me and open his mouth, she opened his mouth and the Messenger of Allah Sallallahu Alayhi Wasallam put some saliva in his mouth and said "Go away oh enemy of Allah I am the Messenger of Allah Sallallahu Alayhi Wasallam he said this three times and then he said look after this child and nothing will possess him and nothing will return to him that will harm him."

[Darimi [1:10], Haithami said, "Tabarani cited in Al-Awsth and al Bazzar in summarized form and the chain contains Abdul Hakim bin Sufyan, Ibn Abi Hatim mentioned him without disparaging or criticising him and the rest of the narrators are trustworthy."

[Majma'a al-Zawa'id [9:9]

THE NARRATION OF UTHMAN IBN ABI AAS

It was narrated that 'Uthman bin Abul-'As said, "When the Messenger of Allah Sallallahu Alayhi Wasallam appointed me as governor of Ta'if, I began to get confused during my prayer, until I no longer knew what I was doing. When I noticed that, I travelled to the Messenger of Allah Sallallahu Alayhi Wasallam, and he said: "The son of Abul-'As?" I said: "Yes, O Messenger of Allah." He said: "What brings

you here?’ He said: ‘O Messenger of Allah, I get confused during my prayer, until I do not know what I am doing.’ He said: ‘That is Satan. Come here.’ So I came close to him, and sat upon the front part of my feet then he struck my chest with his hand and put some spittle in my mouth and said: ‘Get out, O enemy of Allah!’ He did that three times, then he said: ‘Get on with your work.’” Uthman said: “Indeed, I never felt confused (during my prayer) after that.”

[Ibn Majah [no.3548]. Haithami said in Majma’a al-Zawa’id, “The chain is Sahih and its narrators are trustworthy.” Shaikh al-Albani authenticated in Sahih Sunan ibn Majah [3:185 no.2874]. Imam Bausairi said, “This chain is authentic and its narrators are trustworthy.” Also refer to Jam’e al-Usul [6:264]

Uthman ibn Abi Aas narrates, “I went to the messenger of Allah Sallallahu Alayhi Wasallam “my memory used to be very good and then something possessed me and I am forgetting things”. So he Sallallahu Alayhi Wasallam placed his hand on my chest and said “Oh Allah expel this shaytan from him” Thereafter I had no complaint of memory loss.”

[Muslim [no’s. 3, 22], Ahmad Musnad [4:218], Ibn Sunni [pp. 272], there is also a narration from Ubaid bin Rafa’h in the Musnad of Ahmad, Musannaf of Abdur Razzaq and in Ibn Abi Shaybah]

There is also another variation of this narration, where Uthman bin Abi al-Aas said to the Messenger of Allah Sallallahu Alayhi Wasallam, *“Oh Messenger of Allah, the shaytan came between me and my recitation in the prayer.”* The Prophet Sallallahu Alayhi Wasallam said, *“This is a shaytan called Khinzab. So if you feel its presence seek refuge in Allah from it and spit thrice to your left side.”* Uthman said, *“I did that and Allah The Most Great and Glorious removed it from.”*

[Muslim [no.5463], Musnad Ahmad [4:216]

THE NARRATION OF ABDUR RAHMAN IBN ABI LAYLA

It was narrated from ‘Abdur-Rahman bin Abi Laila that his father Abu Laila said, *“I was sitting with the Prophet Sallallahu Alayhi Wasallam when a Bedouin came to him and said: ‘I have a brother who is sick.’ He said: ‘What is the matter with your brother?’ He said: ‘He suffers from a slight mental derangement.’ He said: ‘Go and bring him.’”* He said: *“(So he went) and he brought him. He made him sit down in front of him and I heard him seeking refuge for him with Fatihatil-Kitab; four Verses from the beginning of Al-Baqarah, two Verses from its middle: ‘And your Ilah (Allah) is One Ilah (Allah),’ [2:163] and Ayat Al-Kursi; and three Verses from its end; a Verse from*

Al ‘Imran, I think it was: ‘Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He),’ [3:18] a Verse from Al-A’raf: ‘Indeed, your Lord is Allah,’ [7:54] a Verse from Al-Mu’minun: ‘And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof,’[23:117] a Verse from Al-Jinn: ‘And He, exalted is the Majesty of our Lord,’ [72:3] ten Verses from the beginning of As-Saffat; three Verses from the end of Al-Hashr; (then) ‘Say: He is Allah, (the) One,’ [112:1] and Al-Mu’awwidhatain. Then the Bedouin stood up, healed, and there was nothing wrong with him.”

[Ibn Majah [no.3549], Ibn Sunni [pp.298-299], Hakim said the hadith is Sahih and preserved, however Haithami said, “Abdullah ibn Ahmad narrated it from and the chain contains Abu Janab who is weak, he would do a lot of tadlis. Ibn Hibban authenticated him and the rest of the narrators are the narrators of the Sahih’s” [Majma’a al-Zawa‘id [5:115], Hafiz Ibn Hajr said, “Abu Janab is Yahya bin Abi Hayyah who is weak and also a mudallis, a good narrator and there is speech concerning him and he also opposed his teachers in the chain. It is apparent there is a companion in the hadith and he did not mention his name or kunyah which is contradictory and indicative from the chain.” [Fatuhah al-Rabaniyyah [4:42], Shaikh al-Albani graded it weak in his checking of the Sunan of Ibn Majah.

THE NARRATION OF ABDULLAH IBN MAS'UD

It is narrated that once Abdullah ibn Mas'ud RadiAllahu Anhu recited some ayahs in the ear of someone inflicted or suffering and he regained consciousness. The Messenger of Allah Sallallahu Alayhi Wasallam asked him, "What did you recite in his ear?" He replied and said, "Then did you think that We created you uselessly and that to Us you would not be returned?". So exalted is Allah , the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne. And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed. And, [O Muhammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful." [Surah al-Mu'minun:115-118]. The Messenger of Allah Sallallahu Alayhi Wasallam said, "If a person was certain (about Allah) recited it on a mountain it would perish."

[Abu Nu'aym in Hilyah ul-Awliya [1:8], Ibn Sunni [pp.298], As does Hakim, Tirmidhi, Abu Ya'la, Ibn Abi Hatim, Ibn Mardawiyah and Nawawi in al-Azkar [pp.120-121] all via Abdullah bin Lahiyah who is weak. Haithami said, "Transmitted by Abu Ya'la and Ibn Lahiyah is in the chain who is weak, his hadith are hasan and the remaining narrators are the narrators of the Sahihs." [Majma'a al-Zawa'id [5:115], Hafiz Ibn Hajr said, "This Hadith is Gharib, Tabarani transmitted it in his book

al-Du'a, Ibn Abi Hatim in his Tafisr, however Uqaili said Abdullah ibn Ahmad bin Hanbal said his father (ie Imam Ahmad) said, "It is fabricated, it is a report of the liar." [Dhu'fa al-Kabir [2:113], also cited by Dhahabi in al-Mizan [2:185]

Hafiz Ibn Qayyim mentions his teacher and the Shaikh of Islam Ibn Taymiyyah "He would recite this ayah in the ear of the insane people. On one occasion he recited it and the possessing jinn said 'Yes' in a drawn out voice. So he took and stick and beat him on his veins on the side of his neck until his arm became fatigued the people thought the man was dead from the beating. During the beating the jinn cried out and said, "I love him." Imam Ibn Taymiyyah said, "He does not love you." It said, "I want to make Hajj with him," He replied, "He does not want to make Hajj with you." It said, "I will leave him in your honour." He replied, "no, do so in obedience to Allah and his Messenger Sallallahu Alayhi Wasallam." It said, "Then I will leave him," The man person sat up and looked left and right and said, "Why did I come to the honourable Shaikh?" The people present said, "What about all the beating your received," He asked, "For what would the Shaikh Beat me when I have not committed a sin?" He was not aware that he had been beaten. The Shaikh also used to treat people with Ayatul Kurdi and he used to order the possessed as well as the exorcist to read it often, alone with the Muwwadhatain." [Zad al-Ma'ad [4:67-68]

THE NARRATION OF ABDULLAH IBN ABBAS

Ibn Abbas RadiAllahu Anhu narrates from the Messenger of Allah Sallallahu Alayhi Wasallam that he supplicated for a child (inflicted with possession) and stroke his chest with his hand. [Majma'a [9:2]

Ibn Abbas RadiAllahu Anhuma also narrates a woman bought her child to the Messenger of Allah Sallallahu Alayhi Wasallam and informed him of him being inflicted with mental illness (Jinn possession) and is seized with fits every morning and evening and ruins our lives. The Messenger of Allah Sallallahu Alayhi Wasallam put his hand on the child's chest and supplicated for him. He immediately vomited and they found remnants of a black puppy which ran away. The child became well and then left.

[Sunan Darimi [no.20] and Musnad Ahmad. Haithami mentioned that one narrator in the chain Farqad is weak however Ibn Ma'in and al-Ejli said he was trustworthy. Majma'a [9:2]. [Tabarani, Baihaqi and Abu Nu'aym have also transmitted it, refer also to [Khasais al-Kubra [2:290]

This narration that mentions the child vomited and there were remnants of a black puppy, this addition is not established

with an authentic chain. However this narration being weak is not problematic as the issues seems exactly the same and thus reaches the level of Hasan.

THE NARRATION OF IBN ABBAS FROM ATA BIN ABI RABAH

Narrated 'Ata bin Abi Rabah, Ibn `Abbas said to me, *"Shall I show you a woman of the people of Paradise?"* I said, *"Yes."* He said, *"This black lady came to the Prophet Sallallahu Alayhi Wasallam and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.'* The Prophet Sallallahu Alayhi Wasallam said (to her), *'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.'* She said, *'I will remain patient,'* and added, *'but I become uncovered, so please invoke Allah for me that I may not become uncovered.'* So he invoked Allah for her."

[Bukhari [no.5652], Fath al-Bari [10:114], Muslim [no.2576], Sharh Sahih Muslim [16:131], Ahmad [no.3420], Riyadh al-Salihin [no.35] also cited by al-Bazzar]

The 11th century Ash'ari theologian, Muhammad bin Ei'lan al-Siddiqi [1057H] in his explanation of this narration clearly

mentions there are two types of epileptic fits (1) due to an illness and (2) due to jinn possession. The later is established from the Quran itself based on the ayah, “**Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by shaytan into insanity.**” [Surah al-Baqarah:275] and the hadith in Musnad Ahmad of the mother who bought her possessed child to the Messenger of Allah Sallallahu Alayhi Wasallam whilst he was travelling and he exorcised the jinn by asking it to leave. The mother offered some gifts in return. This type of possession should be cured through ruqyah by reciting ayah al-Kursi and the Muwadhatain. [Dalil al-Falihin Sharh Riyadh al-Salihin [1:125]

The word used in the hadith is epilepsy or convulsing fits. Hafiz Ibn Hajr explained this and said the wording of another hadith mention, “*The woman would say, “I fear the Khabith (evil Shaytan jinn) will expose/uncover me (ie the uncover my clothes during the fits and expose my private parts.)”* [Fath al-Bari [10:115] and the hadith is from Musnad al-Bazzar [no.5073]

THE HADITH OF ANAS

The hadith of Anas RadiAllahu Anhu is also an evidence of jinn possession, he narrates the Messenger of Allah Sallallahu Alayhi Wasallam said, “*For verily shaytan (evil jinn) runs through the veins (of humans) like blood does.*”

[Muslim [no. 2174], Adab al-Mufrad [pp.471 no.1288], Sharh al-Sunnah [14:404-405] of Baghawi, Musnad Ahmad [3:162, 285], Tahawi [1:29], Shu’bal Iman [5:321] of Baihaqi, Musnad Abu Ya’la [no.3470]

THE HADITH OF SAFIYYAH BINT HUYAY

When the Messenger of Allah Sallallahu Alayhi Wasallam said, “*Verily shaytan (evil jinn) runs through humans just like blood flows...*”

[Bukhari [no.2035 2038, 2039, 3281], Fath al-Bari [13:159] Muslim [no.2175], Sharh Sahih Muslim [4:155], Sharh al-Sunnah [14:404-405], Abu Dawud [no.4994], Shaikh al-Albani graded the hadith in Sunan Abi Dawud as Sahih]

Some scholars have used this Hadith as evidence that Shaytan is an evil jinn can possess a human which is often the reason for mental illnesses and fits. According to Hafiz al-Haithami

this Hadith clearly refutes the Mu'tazilah who deny and reject a jinn can possess a human. [Kitab al-Radud Ala Abatil [2:138]

The modern day jahmites and those who are bent in imitating the kuffar with their chains and dress code have relied on a statement of Qadi Ayad under the guise of the Maliki Madhab which is itself aberrant just because Qadi Ayad was learned of the Maliki Madhab.

Qadi Ayad said that the aforementioned hadith give an apparent meaning of vigilance in that shaytan is constantly and continuously engaged in attempting to beguile and misguide the human with his whisperings. Thus it seems as if shaytan is inseparable from man just as blood is constantly running through the body.

However Qadi Ayad as part of the statement also said the apparent meaning of the hadith is that Allah ordained such power for shaytan for it to run through the human just as blood does. [Hashiyyah Sahih Muslim [4:193]

There are numerous other ahadith which show the Messenger of Allah Sallallahu Alayhi Wasallam sought refuge in Allah from the evil Shaytan and it was not their whisperings only. He

would recite supplications daily in his prayers which highlights how serious and concerned he was about the evil effects of evil Jinns. In fact he even fought with the jinns!!!

Narrated Abu Hurairah RadiAllahu Anhu, The Prophet Sallallahu Alayhi Wasallam once offered the prayer and said, *"Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, 'My Lord ! Bestow on me a kingdom such as shall not belong to any other after me.' Then Allah made him (Satan) return with his head down (humiliated)."*

[Bukhari no's 332, 461, 1210], Muslim [no's 541]

It was narrated from Ibn Jubair bin Mut'im that his father said: *"I saw the Messenger of Allah Sallallahu Alayhi Wasallam when he started the prayer. He said: 'Allahu Akbaru kabiran, Allahu Akbaru kabiran (Allah is the Most Great indeed),' three times; 'Al-hamdu Lillahi kathiran, al-hamdu Lillahi kathiran (Much praise is to Allah),' three times; 'Subhan Allahi bukratan wa asilan (Glory is to Allah morning and evening),' three times; 'Allahumma inni a'udhu bika minash-Shaitanir-rajim, min hamzihi wa nafkhihi wa nafthihi (O*

Allah, I seek refuge in You from the accursed Satan, from his madness, his poetry, and his pride)."

[Sunan Ibn Majah [no.807] graded Hasan]

It was narrated from Ibn Mas'ud RadiAllahu Anhu that the Prophet Sallallahu Alayhi Wasallam said, "*Allahumma inni a'udhu bika minash-Shaitanir-rajim, wa hamzihi wa nafkhihi wa mafthihi (O Allah, I seek refuge in You from the accursed Satan, from his madness, his pride, and his poetry).*"

[Sunan Ibn Majah [no.808], Shaikh al-Albani graded it Sahih
[Sahih Sunan Ibn Majah [1:248 no.665]

Abu Sa'id al-Khudri RadiAllahu Anhu narrated: "*When Allah's Messenger Sallallahu Alayhi Wasallam stood for Salat during the night, he would say the Takbir (Allahu Akbar), then say: (Subhanaka Allahumma wa bihamdika wa Tabarakasmuka wa Ta'ala Jadduka wa la ilaha ghairuk.) 'Glorious You are O Allah, and with Your praise, and blesses is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You' Then he would say: (A'udhu Bilahi As-Sami'il-Alimi min Ash-Shaitanir-Rajimi, min Hamzihi Wa Nafkhihi wa Nafthihi.)" 'Allah is undoubtedly the greatest.' (Allahu Akbaru Kabira). Then he would say: 'I seek refuge in Allah the All-*

Hearing, the All-Knowing, from the cursed Shaitan, from his madness, his arrogance, and his poetry.”

[Jam’e al-Tirmidhi [no.242], Graded Sahih by Shaikh al-Albani in Sahih Jam’e al-Tirmidhi [1:149 no.242]

Jabir RadiAllahu Anhu saw the Messenger of Allah Sallallahu Alayhi Wasallam observing prayer. *(The narrator Amr said: I do not know which prayer he was offering.) He (the Prophet) said: Allah is altogether great; Allah is altogether great; Allah is altogether great; and praise be to Allah in abundance; and praise be to Allah in abundance; and praise be to Allah in abundance. Glory be to Allah in the morning and after (saying it three times). I seek refuge in Allah from the accursed devil, from his puffing up (nafkh), his spitting (nafth) and his evil suggestion (hamz). He (Amr) said: His nafth is poetry, his nafkh is pride, and his hamz is madness.”*

[Sunan Abi Dawud [no.764]. This narration is weak but used here as a support]

Abu Hurairah RadiAllahu Anhu said the Messenger of Allah Sallallahu Alayhi Wasallam said, *“The yawning as from the devil. So when one of you yawns he should try to restrain it as far as it lies in his power.”* And the Hadith of Abu Sa’id al-Khudri RadiAllahu

Anhu who said Allah's Messenger Sallallahu Alayhi Wasallam said, *“When one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil that enters therein.”*

[Sahih Muslim no's. 2994, 2995]

Dear readers note the word used is يَدْخُلُ Yadkhulu ie enter...

Hafiz Ibn Hajr said it is possible the entering of shaytan in the mouth is haqiqi ie real and as shaytan roams or runs through the human body, he does not over power him as long as he continues to make zikr of Allah. So when a person yawns he is not making zikr and thus shaytan overpowers him and enters into him in reality ie haqiqi. [Fath al-Bari [10:216]

Minawi said shaytan entering into him when he yawns and opens his mouth shaytan enters his stomach. [Faidh al-Qadir [1:404]

Shaikh Abdul Muhsin al-Abbad said it is known that shaytan runs through the body of bani Adam and thus also enters into him. [Sharh Sunan Abi Dawud [27:437]

Narrated Alaqah ibn Sahar at-Tamimi *“That he came to the Messenger of Allah Sallallahu Alayhi Wasallam and embraced Islam.*

He then came back from him and passed some people who had a lunatic fettered in chains. His people said: We are told that your companion has brought some good. Have you something with which you can cure him? I then recited Surat al-Fatihah and he was cured. They gave me one hundred sheep. I then came to the Messenger of Allah Sallallahu Alayhi Wasallam and informed him of it. He asked: Is it only this? The narrator, Musaddad, said in his other version: Did you say anything other than this? I said: No. He said: Take it, for by my life, some accept it for a worthless chain, but you have done so for a genuine one.”

[Sunan Abi Dawud [no.3896], authenticated by Shaikh al-Albani]

Kharijah b. al-Salt quoted his paternal uncle as saying “That he passed by a clan (of the Arab) who came to him and said, “You have brought what is good from this man. Then they brought a lunatic in chains. He recited Surat al-Fatihah over him three days, morning and evening. When he finished, he collected his saliva and then spat it out, (he felt relief) as if he were set free from a bond. They gave him something (as wages). He then came to the Prophet Sallallahu Alayhi Wasallam and mentioned it to him. The Messenger of Allah Sallallahu Alayhi Wasallam said: Accept it, for by my life, some accept it for a worthless charm, but you have done so far a genuine one.”

[Sunan Abi Dawud [no.3420] graded Sahih by the Shaikh and Albanian Hadith Master]

Kharijah b. al-Salt quoted his parental uncle as saying “That he passed (some people), He recited Surat al-Fatihah over him for three days morning and evening. Whenever he finished it, he collected some of his saliva and spat it out, and he seemed as if he were set free from a bond. They gave him something as payment. He then came to the Prophet Sallallahu Alayhi Wasallam. He then transmitted the rest of the tradition to the same effect as Musaddad narrated.”

[Sunan Abi Dawud [no.3897]. Nawawi graded this hadith Sahih [al-Azkar [pp.88] as did the Albanian Hadith Master, the Shaikh Muhammad Nasir al-Din]

There are numerous reports from the great Imams of this Ummah who would expel jinns from people. There are reports from Imam Ahmad [See Tabaqat Ashab Imam Ahmad of Qadhi Abu Ya’la and also Akam al-Marjan [pp.15] of al-Ashbili]

Shaikh Muhammad Hamid Fiqhi said, *“When we known Jinns have no form and invisible, then possessing a humans body is not something that is inconceivable by the way of intellectually and textually. This is because a minute or something small can enter into something bigger. Examples of this are air which penetrates our body, fire reaches in the inner core of something and electricity passes*

through a wire. The position of the people of truth is to accept these texts which transmit and thus allude to Jinns entering the human body. There are an overwhelming number of textual evidences which can not be ignored or abandoned just for the sake of the futility of those who deny and reject this (ie Jinn possession). There are so many incidences of Jinns entering the human body and eyewitness account that enumerating them would be extremely difficult. Thus, those who deny this reality and such accounts effectively refute and rebuke their own statements themselves.” [Radud Ala Abatil [2:135]

Shaikh Wahid Abdul Salam Bali said there are so many evidences on this issue and an overwhelming amount of statements from the people of knowledge that only an arrogant and argumentative person would deny them. [Waqayah Al-Insan Minal Jinn wal-Shaytan [pp.56-68]

Hafiz Ibn Qayyim mentions that convoluting fits are of two types and that one of them is due to roaming evil Jinns [Tibb Nabawi [pp.51]

Hafiz Ibn Qayyim goes on to describe the biological causes. He says, “*Regarding madness due to humors (akhlaat), it is a sickness which partially prevents the limbs from feeling, moving and straightening out. It is caused by a viscous, sticky humor partly blocking pores inside the brain, resulting in a fractional inhibition of sensory influence and movement within it and within the limbs. Or it*

could be from other causes. For example, it could be from the trapping of a viscid odor in the outlets of the spirit, or from the rising of bad gases to the brain from some of the organs...causing the brain to contract in order to ward off the pain. This is followed by convulsions and twitching in all the limbs. The man is not able to remain upright but falls down, and froth usually appears in his mouth. This illness is considered among the periodical sicknesses relative to the [short] time frame of its painful occurrence. It is also considered among the chronic illnesses relative to the long period of its presence and the difficulty of curing those afflicted, especially beyond the age of twenty-five. It is an illness of brain matter, and such a form of epilepsy is persistent. As Hippocrates said, “Epilepsy remains in such persons until death.” [al-Tibb al-Nabawi [pp.55]

Hafiz Ibn Qayyim also said, “There are two types of Jinn’s possession of human beings, Possession caused by earthly malicious spirits ie jinns and the other caused by filthy mixtures. As for the second type, it is the domain of physicians to find what causes it and how to treat it. Concerning the possession by spirits, the knowledgeable persons among them acknowledge its existence and do not deny it. They also admit that its treatment should be by confronting the celestial, benevolent and honorable spirits with that wicked and malicious ones to ward off the evil they cause and forestall their acts. This is even stated by Hippocrates in some of his

books, as he mentioned some cures for possession. However, he said that his cure is only beneficial in case of possession caused by mixture of filthy blends, but not for that caused by evil spirits. Whereas, ignorant, worthless and disreputable physicians deny the possession by spirits and do not admit that they affect the body of the possessed person relying on no evidence to support their claims. They are only ignorant, as there is no medical proof to prove the impermissibility of this matter. The Jinn's possession of human beings is an established fact and reality attests to it. However, the physicians' denial of possession and ascribing this to the occurrence of some filthy blends is partially, not completely true. Ignorant and atheist doctors started to attribute the possession of human beings as caused only by filthy blends, but anyone with the least knowledge of such spirits and how they affect the body of the possessed will be astonished at the ignorance of such people and the weakness of their perception of such matters." [Zad al-Ma'ad Fi Hadi Khair al-Ibad [4:67-69]

Shaikh al-Islam Ibn Taymiyyah mentions some of the reasons why jinns possess humans, "The occasional possession of man by the jinn may be due to sensual desires on the part of the jinn...or even love, just as it may be among humans." He also said "Demonic possession sometimes also occurs as a result of horseplay, jest or plain evil on the part of the jinn, just as evil and mischief occurs among the humans for similar reasons." He goes onto say, "However, possession

is most often a result of the jinn being angry because some wrong has been done to them. Thus, the jinn punish those who wronged them. For example, when humans accidentally harm them or hurt them by urinating on them, by pouring hot water on them, or by killing some of them, the jinn think that they have been intentionally harmed. Although humans may not realize what they have done, the jinn are by nature very ignorant, harsh and volatile in their behaviour, so they may vengefully punish humans much more severely than they deserve.” [See Majmu’a al-Fatawa [19:39] Risalah al-Jinn [pp.31-32]

Hafiz Ibn Hajr also mentions that convoluting fits are due to evil Jinns possessing the body and causing it harm. (Fath Al-Bari (10:114)

Hafiz Ibn Hajr also mentioned there are numerous evidences which allude to the harms and effects of jinn possession. [refer to Bazl al-Ta’un Fi Fazal al-Ta’un [pp.83].

Shaikh ul-Islam Ibn Taymiyyah said, “*The scholars of Ahlus Sunnah are unanimously agreed that a jinn can enter a human body.*” [Majmu’a al-Fatawa [24:276-277]. He uses as evidence Ayah of Surah al-Baqarah:275 and the Hadith of shaytan running through the body.

Shaikh ul-Islam Ibn Taymiyyah further said that Imam Abul Hasan al-Ashari said in his Maqalat Ahlus Sunnah Wa'l Jama'ah that a jinn can enter and possess the a human being as Allah said *“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity.”* [Surah al-Baqarah:275]. [Majmu'a al-Fatawa [19:12]

Abdullah bin Imam Ahmad bin Hanbal said, *“I said to my father, “People say a jinn cannot possess (ie enter) a human (body) and cause harm.” He replied, “Oh my son, these people lie and in reality it is shaytan himself who makes them say this (lie) (whilst possessing them).”* [Majmu'a al-Fatawa [24:227], Akam al-Marjan [pp.143-144]

There are also reports from Imam Ahmad that he exorcised jinns [Refer to Laqt al-Marjan Fi Ahkam al-Jann [pp.138]

Amr bin Ubaid said, *“Whoever denies and rejects jinns posses humans and enter their bodies he is an atheist.”* [Akam al-Marjan [pp.109]

Imam Ibn Taymiyyah has devoted a great deal of research and writings on this subject and clarified in great detail of the reality and veracity of jinn possession and their affects. Shaikh al-Islam Ibn Taymiyyah has discussed this at length in his book *‘Aydah al-Dalalah Fi Umum al-Risalah’* which is incorporated in

volume 19 of his Majmu'a al-Fatawa. It was published as a separate treatise titled '*Aydaḥ al-Dalalah Fi Umum al-Risalah Wa'l Ta'rif Bi Ahwal al-Jinn*' in Egypt with the verification of the late Egyptian scholar Shaikh Muhammad Shakir and this treatise is commonly known or often referred to '*al-Risalah al-Jinn*.' Shaikh al-Islam Imam Ibn Taymiyyah also discusses and touches on the subject in volume 35 of his Majmu'a al-Fatawa as well as his outstanding book, '*al-Furqan Bayna Awliya al-Rahman Wa Awliya al-Shaytan*.'

Imam Ibn Hazm said, "*When Shaytan ie jinn enters a human he enters a state of insanity.*" [al-Fasal Fil Milal Wa'l Nihal [5:14]

The Hanafi scholar, Shaikh Muhammad bin Abdullah al-Ashbili al-Hanafi [799H] who we have cited above from his book authored a detailed book on this subject titled, '*Akam al-Marjan Fi Ghara'ib al-Akhbar Wa Ahkam al-Jann*.' Just as Shaikh al-Islam Ibn Taymiyyah mentioned Imam Abul Hasan al-Ash'ari cited an ijma ie consensus of the Sunni scholars on jinn possession, al-Ashbili also cited the same consensus in his book. [Akam al-Marjan [pp.143]

Hafiz Qastalani also believes in jinn possession and their evil effects. [al-Muwahid al-Ladunya Bi'l Manah al-Muhammadiyah [3:448-449]

In current times before the recent immature outburst from those who have mocked the sacred sciences was Shaikh Ali Tantawi, he rejected and denied Jinn possession and no doubt this was probably due to the influence of Mu'tazilite theology which does not fall short of heresy.

Also again prior to another recent Nadwi outcry based on lack of knowledge of the sacred sciences and bold claims of knowledge and defence of the Hanafi madhab.

Some of the Nadwis made this claim over 30 years ago and thus this erroneous notion and opposition to the Ijma, consensus of Sunni scholars spreading 1400 years is indeed a rejected and disparaged position which should be shunned and warned against as well as those who ignorantly promote this.

We are referring to the article of Dr. Muhammad Irfan which appeared in the Nadwa Journal dated 14:10:1407 where he alleged the word majnun ie madness has disappeared from the medical perspective, furthermore, that jinn possession and or the jinn entering a human and speaking through him is 100% wrong!!!

Shaikh Abdul Aziz ibn Abdullah Baz refuted this notion and Shaikh Ali Tantawi's position in his short epistle and treatise titled, *'Aydah al-Haq Fi Dukhul al-Jinn Fi'l Insi Wa Radd A'la Man*

Ankara Zalik. The Shaikh Ibn Baz expounds the position and creed of Ahlus Sunnah in great detail with extensive evidences. The avid reader is advised to refer to it. [The epistle appeared in the al-Mujtama journal [Issue no.830], Dated: 12th Dhul Hijjah 1407H / 18th August 1987]

Shaikh Abdul Aziz ibn Abdullah ibn Baz said, “*We have cited the evidences for jinn possession and the consensus of the scholars of Ahl al-Sunnah and the reader will clearly know the people who deny and reject jinn possession and that jinns can enter a humans body are upon clear error.*” [Majmu’a al-Fatawa [3:307].

Shaikh Muhammad bin Saleh al-Uthaimin also mentioned the same as did Shaikh Saleh al-Fawzan [refer to Fatawa Islamiyyah and Muntaqa Fi’l Fatawa al-Fawzan]

This is the reality based on textual evidences from the Quran, its Tafsir, the Hadith and from its explanation and from the statements of the scholars. There are an overwhelming number of evidences in this regard and due to time constraints we have kept this relatively brief and short.

The evidences outlined in this epistle show the true reality of the modern so called scholars and their actual knowledge of the Islamic sciences no matter how many books they have written or how many KGs they can lift. Lastly we advise to be

careful who you take knowledge from and also who you promote as you will be responsible for any misguidance and deviation.

The two weak slaves of Allah in need of his Mercy and your Duas.

Abu Hibban & Abu Khuzaimah Ansari

13th Jamada al-Ula 1437H : Monday 22nd February 2016

Birmingham, England.