



Q AND A ABOUT **JINNĀT** WITH THE LEADER OF AHL AL-SUNNAH, MAULANA ILYĀS ‘AṬṬĀR AL-QĀDIRĪ

Denying the existence of jinnāt

Why do cats yowl in homes?

Does applying perfume lead to being possessed by jinnāt?

Spiritual method for protection against jinnāt

Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)



امیرِ اہلِ سنّت سے جنّات کے بارے میں سوال جواب

Q and A about Jinnāt with the Leader of Ahl al-Sunnah, Maulana Ilyās

‘Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

Q and A about Jinnāt with the Leader of Ahl al-Sunnah,

Maulana Ilyās ‘Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

THIS booklet was presented in Urdu by *Madinah al-‘Ilmiyyah*.

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Q and A about Jinnāt with the Leader of Ahl al-Sunnah, Maulana Ilyās

‘Attār al-Qādiri دَامَتْ بَرَكَاتُهُ الْعَالِيَةُ

An English translation of ‘Jinnat Ke Bare Main Sawal Jawab’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du‘ ā for reading this book

Read the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ ā*.

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Q and A about Jinnāt

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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Q and A about Jinnāt with the Leader of Ahl al-Sunnah,

Maulana Ilyās ‘Atṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه

Supplication of the Successor to ‘Atṭār دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه

O Lord of Mustafā صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever reads or listens to the 28-page booklet ‘Q and A about Jinnāt with the Leader of Ahl al-Sunnah, Maulana Ilyās ‘Atṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, protect him/her from every type of calamity, difficulty and the evil of malevolent jinn.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of Ṣalāt

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Indeed, Allāh Almighty has appointed an angel at my grave, who has been granted the ability to hear the voice of every creature. No one sends ṣalāt upon me until the Day of Judgement except that the angel

Q and A about Jinnāt

informs me of the reciter's name and his father's name stating, 'So and so, the son of so and so, has sent *ṣalāt* upon you.'"¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Q: Some people do not believe in *damm* (cure through recital and blowing), the existence of jinn and magic; is there any proof for these matters?

A: Those people who do not believe in *damm*, one day their own *damm* (life) leaves them. Indeed, there are a number of people who do not accept the effect of jinnāt etc., nor do they get treatment from an *‘āmil* (one specialising in exorcism and curing the effects of magic) despite them actually being under the influence of a jinn. Remember, the effect of jinnāt is established from the Hadith, in fact, there is an entire chapter named ‘Sūrah al-Jinn’ in the noble Quran. In addition to this, there is mention of jinnāt in (different places) within the noble Quran. For this reason, if anyone denies the existence of jinnāt, he will become a disbeliever.²

Q: People ask the one possessed by a jinn about matters of the past or the future; is it okay to do so?

¹ Musnad al-Bazzār, vol. 4, p. 255, hadith 1425

² Fatāwā Hadīthiyyah, p. 167; Bahār-i-Sharī‘at, vol. 1, p. 97, part 1; Malfūzat-e-Ameer Ahl al-Sunnat, vol. 4, p. 46

A: When people learn that so and so is possessed by a jinn, they begin to ask him questions, whereas it is forbidden and foolishness to ask jinnāt about matters of the *ghayb* (unseen). In fact, believing that jinnāt can inform about future matters is disbelief,¹ because it is explicitly mentioned in the noble Quran that jinnāt do not possess knowledge of the unseen.²

It is possible for jinnāt to inform of past events, because when a child is born, a jinn and an angel are created with it. This jinn is called a hamzād.³ As this hamzād is with a person from his childhood, it remembers many things about that person. This hamzād apprises the possessing jinn of past occurrences, which the possessing jinn then correctly states.⁴

For example, “This person had typhoid in his childhood, and there was no hope of him surviving”, or “The physician had advised him to undergo surgery, but so and so treated him and he recovered without surgery.” People begin to think that this jinn has a high station. In this way, these people become

¹ *Fatāwā Africa*, pp. 175-179

² Just as Allāh Almighty mentions:

تَبَيَّنَتِ الْحِجْنَ أَنْ تَوَكَّانُوا يَعْلَمُونَ الْغَيْبَ مَا لَيْسُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

Translation from Kanz ul Iman: “The truth about the jinn was exposed. If they had known the unseen, so they would not have remained in this disgraceful punishment (of hard labour).” (al-Quran, 34:14)

³ *Ṣaḥīḥ Muslim*, Hadīth 7109

⁴ *Kufriya Kalamat Kay Baray Main Sawal Jawab*, pp. 322-323

captivated by its words, whereas it has not informed them of a matter of the unseen. Rather, it has informed them of past events after hearing them from the hamzād.

The issue is with affairs of the future. Hence, the jinn should not be asked about future events, such as:

- ‘Will such and such thing happen?’
- ‘Will I gain employment?’
- ‘I want to marry such and such person; will this happen?’
- ‘Will my child recover from illness?’

These are not matters that jinnāt should be asked about, as there is a danger of losing one’s *īmān*, because if the questioner asks with the belief that jinnāt can inform about the unseen, then the questioner will become a disbeliever. Alas! In this age, people are running such ‘businesses’ in many places. May Allah Almighty protect the Muslims from this.

If someone is possessed by something which mentions the name of a pious predecessor and claims to be that pious person, one should still get treated by a proficient *‘āmil*, because in reality it is a jinn. When the treatment takes place, the jinn will flee. Sometimes there are people within families who falsely claim of being possessed because they make an earning from it. At the very least, these individuals get acclaim for it, as people gather

around them, which proves to give them satisfaction. If someone tries to rectify such people, the latter react by being abusive.¹

Q: Humans have many different languages. Please inform us of the language of the jinnāt.

A: Jinnāt also have different languages; they speak Urdu, Arabic and other languages too. Just as I am Memon, but I am speaking in Urdu, similarly, whichever person they have sway over, they begin to speak in his language. It is possible that their mother tongue is different.

Quite some time ago, I was taken to see a Memon person having been told that he is unwell. I went along, and as per my habit, I greeted him with salaam and extended my hands, but he did not shake my hands. Seeing this, I was surprised and realised there was an issue. He was lying down, and whatever had possessed him was speaking in the Memon language. I do not recall everything that happened at that time. However, I remember it mentioning, “I have come with him from such and such country and such and such happened.”

I said, “Meet me alone. I want to speak to you alone. Come to the masjid.”

He replied, “No! I will feel pain in the masjid.”

¹ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 2, p. 473

Q and A about Jinnât

I asked, “Who will feel pain?”

He replied, “I will feel pain.”

I asked, “Where will you meet me then?”

He replied, “Masān (Shamshān: a Hindu crematorium).”

From this, I became aware of his religion (i.e. that it was Hindu). Then it said in the Memon language, “Do you want to shake hands?”

I replied, “I was trying to shake hands before.”

As I extended my hands, he struck his thumb against my palm and then shuddered. Thereafter, the person who was possessed became normal.

When he saw me, he said, “**مَا شَاءَ اللَّهُ!** Brother, come and sit; eat and drink.” Meaning, after returning to his normal state, this individual did not even realise what had happened to him. The jinn had fled. When he had struck my hand with his thumb, my own body had shuddered as well, and the person who had brought me had run off and stood near the stairway.

A person should not project himself as totally fearless proclaiming, “I do not fear anyone.” I have a lot of fear. May Allah Almighty grant us such a fear of Him that all other fears depart. It is human nature to fear, and there is no harm in this. The coronavirus has frightened everyone. Such a fear of viruses

has spread that even brave men are in a state of trepidation. One should not lie by asserting, “I do not fear anything.”

Once, someone affluent asked me, “You do not have any fear, do you?” I replied, “I do, which is why I have guards.” If I try to project myself as daring and say, “I am not afraid”, this would be a lie. Those who say “We do not fear” should reflect: if a cat meowed, they would run, and if a mouse appeared now, all these ‘brave lions’ would dart. The one who fears Allah Almighty is the bravest. A person should fear his parents also. Similarly, he should fear his teachers and pious elders out of respect for them. Fearing pious elders is a good thing.¹

Q: People say that sweetmeat (*mithai*) is the favourite food of jinnāt. Is this true?

A: Jinnāt consume bones, coal and dung.² When jinnāt consume bones, they taste meat and fat. As for sweetmeats, we have been hearing since our childhood that jinnāt consume sweetmeats. If it was their favourite food, how would sweetmeat shops survive? Not all jinn are so noble that they would come in human form and purchase the sweetmeats. In my opinion, if jinnāt began to purchase sweetmeats, the sweetmeat business would be such that multiple shops would open on every street,

¹ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 5, p. 251

² *Sunan Abī Dāwūd*: 39

Q and A about Jinnāt

because according to one narration, jinnāt are nine times greater in number compared to humans.¹

Q: Deceased humans are buried, but what happens to deceased jinnāt?

A: There is an account where people in a caravan found a white snake in its death throes. (When it died,) they wrapped it and buried it, whereupon they heard some voices expressing gratitude that explained that this was a Ṣaḥābī jinn that appeared in the form of a snake.² Nonetheless, as for the rulings relating to the burial of jinnāt, I have not seen any book on this subject. If there is such a book, it will be amongst the jinnāt, and it is they who are able to read it; we are not able to see it. However, there have been such muftis who knew the rulings relating to jinnāt, such as Imam (Abū Ḥafṣ ‘Umar b. Muḥammad) al-Nasafī رحمه الله عليه, who was ‘Mufti al-Thaqaalayn’, meaning both humans and jinnāt took fatāwā from him and presented their queries to him.³ Imam al-Nasafī رحمه الله عليه was certainly such a great scholar, for he also knew the rulings concerning jinnāt. In the present era, we do not know of any scholar who is also able to inform jinnāt of rulings.⁴

¹ *Tafsīr al-Ṭabari*, Part 17, Surah al-Anbiyah, verse 96, vol. 9, p. 85, hadith 24,803;

Malfuzaat-e-Ammer Ahl al-Sunnat, vol. 2, p. 63

² *Dalaail al-Nubuwwah al-Asbahani*, p. 214, hadith 257

³ *al-Fawa'id al-Bahiyah*, p. 194

⁴ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 1, p. 435

Q: Can we convey reward to Muslim jinnāt?

A: Yes, we can convey reward to Muslim jinnāt.¹

Instead of subjugating jinnāt, excellence is in subjugating the lower self (*nafs*)

Q: Do you prescribe a litany for subjugating jinnāt?

A: Until now, I have not recited any litany to subjugate jinnāt, nor have I ever imprisoned a jinn. If I can subjugate my lower self, there will be no proficient or brave person like me.

Nihang o azdaha maara agarche sher e nar mara

Barhay moozi ko maara nafs ammarah ko gar mara

Meaning: Nihang means crocodile. If you subdue a crocodile and a lion, you have not accomplished something. An achievement would be for you to succeed in subduing your lower self.

Subduing jinn is not my field. Some people go to spiritual healers to subdue a muakkil and jinnāt, but they themselves fall into the grasp of these spiritual healers and end up in a mess. The Reviver of Islām, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, has related the following statement of al-

¹ Malfuzaat-e-Ameer Ahl al-Sunnat, vol. 2, p. 428

Q and A about Jinnāt

Shaykh Muḥy al-Dīn ibn ‘Arabī رَحْمَةُ اللهِ عَلَيْهِ in *Fatāwā Razawiyyah*:

“The least someone who manages to subdue a jinn will do is become arrogant.”¹

He رَحْمَةُ اللهِ عَلَيْهِ must have said this considering the vast majority, because these days whoever becomes friends with the SHO (Police Station House Officer) thinks high of himself and walks with a proud gait claiming, “I am friends with the SHO.” Contemplate: if the state of someone who has friendship with an SHO is that he thinks high of himself, what will be a person’s state upon subduing jinnāt?²

Q: Some people hold the view that when it is 12 o’clock in the day or night, one should not write, read or go to the masjid, otherwise jinnāt will throw you to the ground.

A: In Ramaḍān, the *mu’takifīn* (those performing spiritual retreat) are in the masjid day and night, and 12 o’clock comes twice a day. To this day, jinnāt have not thrown any *mu’takif* to the ground, nor can any jinn do so إِنْ شَاءَ اللهُ. These are all fables spread by people. Comments are made by people based on their own thinking. One should take guidance from scholars.³

¹ *Fatāwā Razawiyyah*, vol. 21, p. 606

² *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 2, p. 40

³ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol.10, part. 243

Q: If a cat yowls in someone's home, people say there is magic or jinnāt in that house; is there any reality to this?

A: There is no reality to this. As cats have perception, they also have some form of memory, which is why they display familiarity. They go to the homes of some people and enter through their doors, and they do not enter other houses, which shows that they remember things. A cat may yowl because an animal has devoured one of its kittens in front of it, and this has deeply affected it. When the cat recalls this, it yowls. There could be any reason for a cat to yowl. Therefore, one should not conclude from a cat yowling that a jinn is present.

Jinnāt are generally in every place

Jinnāt are generally in every place, as their number is nine times more than that of humans; meaning, for every human being, there are nine jinnāt. Understand this in the following way: suppose there are 1 billion human beings living in the world, in which case there would be 9 billion jinnāt. Remember, not every jinn is a nuisance. Just as thousands of Islamic brothers gather together in different places and sit peacefully to participate in the Madani Muzakarah without disturbing anyone, jinnāt are also peaceful. However, some jinnāt are evil and harm humans. (Not only jinnāt,) but some humans also cause harm; they sit in

gatherings and remain on the lookout for an opportunity to pick someone's pocket or steal someone's sandals.¹

Q: A few years ago, there were not as many incidents of women being affected by jinnāt. However, nowadays, these are more commonplace. What do you say about this?

A: Women being affected by jinnāt is not a phenomenon from just a few years ago, rather I have seen and heard of this since my childhood. However, it is not something that affects all of them. Some women get possessed at the shrines of saints, which is why they have their hair open and are seen leaping and jumping around. It is possible that some of them are genuinely influenced and troubled by jinnāt, whereas some are merely acting in this manner; it is a mixed state of affairs. There is no reason to completely deny the influence of jinnāt. Some people deny the effect of jinnāt, but they understand things very quickly when they are affected themselves. If they do not understand, they must fall over in repeated fits upon their heads, eventually dying as a result.

Remember, it is not necessarily the case that every woman is affected by jinnāt. People are also affected by psychological issues. Sometimes they suffer from illnesses that make them think they are affected by jinnāt. For example, if someone's hands and feet begin to arch and bend backwards, people start

¹ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 2, p. 138

assuming that a jinn has affected that person, whereas this happens due to illness as well.

Normally these matters are subject to the whims of spiritual healers. If they say this is the effect of a jinn, people believe them, and if they say an entire tribe of jinnāt is causing an issue, they will also believe that; whatever reason they give, people will accept it wholeheartedly. Spiritual healers should not frighten people unnecessarily. However, if according to their judgement or *istikhārah* such a matter is discovered, there is no harm in revealing this.¹

Q: What do you say about applying perfume after maghrib? Furthermore, can we apply perfume on four to five-year-old children?

A: Perfume can be applied after maghrib. There is no time during the day or night when perfume cannot be applied. Perfume can be applied on four to five-year-old children. In fact, it can be applied on children four to five-days old, or a child that is one-day old even. These are completely false claims that by applying perfume after maghrib or applying it to children results in jinnāt getting hold of them or possessing them; none of this is true. If this was true, jinnāt would have ransacked all

¹ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 3, p. 111

the perfume shops. It is not known whether or not they like perfume. “Angels like perfume.”¹

(The honourable mufti sat next to Maulana Ilyās ‘Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ stated:) The *Khalīfah* of Mufti A’ḥam Hind (Maulana Aḥmad Muqaddam Riḍawī Nūrī) states that Mufti A’ḥam Hind رَحِمَهُمُ اللّٰهُ عَلَيْهِ would say, “Jinnāt attach themselves due to bad odours, not due to good smells.”

One of the reasons for preventing² women and children from going out after maghrib for some time is because they have not memorised the supplications that protect them from these creatures, and secondly, because they do not give due regard to matters of purity. Consequently, there is the risk of jinnāt becoming attached to them.³

¹ *Firdaws al-Akhhbār*, vol. 2, p. 32, *hadith* 3,60

² The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, “When it is the first part of the night or you find it to be evening, withhold your children, for the devils disperse at that time. Then, once a portion of the night elapses, let the children free, close the doors and mention the name of Allah, for Satan does not open a closed door.” (*Ṣaḥīḥ al-Bukhārī*, *Hadīth* 3,280)

Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُمُ اللّٰهُ عَلَيْهِ states, “Shayṭān refers to both malevolent jinnāt and humans. It is at night that those who kidnap children are more actively on the move.” He further states, “One comes to know that the effect of jinnāt and shayāṭīn is greater upon children; for this reason, they are prevented from going out.” (*Mirāt al-Manāḥij*, vol. 6, p. 85)

³ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 4, p. 289

Q: Is there any benefit in keeping a lemon in the fridge or in the home?

A: The pious predecessors have stated that if there are lemons in the home, malevolent jinnāt do not come.¹

Q: Sometimes there are jinnāt in a new home; how can this issue be dealt with?

A: The home in which prayers are offered and the noble Quran and litanies are recited is protected from many calamities. On the contrary, there are more calamities in the home in which there are sins, such as playing music, watching movies and dramas, swearing, fighting and drinking alcohol. Therefore, beautify your homes with the Sunnahs of the Prophet ﷺ. Let the sound of the Quran and prophetic praises being recited fill your homes; **إِنْ شَاءَ اللَّهُ** evil jinnāt will flee.

(At this juncture, the Successor to Aṭṭār **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** mentioned :) If one recites Ṣalāt al-Tājiyyah 100 times on Friday and blows in the four corners of the home, jinnāt will leave.

(Mawlānā Ilyās ‘Aṭṭār al-Qādirī **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** continued :) If the names of ‘Aṣḥāb al-Kahf’ (The Sleepers of the Cave) are written and hung up, malevolent jinn do not enter the home,

¹ *Luqaṭ al-Marjān fi Ah kām al-Jānn*, p. 103; *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 4, p. 80

Q and A about Jinnāt

and if they are present, they flee.¹ There are also many other solutions to this.²

Q: My wife is affected by a jinn. She has received a lot of treatment, but she is not improving. Please advise me of a litany.

A: There are many remedies for freeing a person from jinnāt. One of these remedies is to recite the azan in the ear of the one possessed by a jinn; the jinn will flee.³ Another remedy is to recite the last four verses of Sūrah al-Mu'minūn aloud from the 18th juz;⁴ the jinn will flee⁵ اِنْ شَاءَ اللّٰهُ. Likewise, آيَةُ الْكُرْسِيِّ is very effective for dealing with jinnāt.⁶ May Allāh Almighty protect your wife from malevolent jinnāt.⁷

Q: Is it possible to see jinnāt in their original form?

A: There are differing views about the possibility of seeing jinnāt in their original form. According to one opinion, no one can see jinnāt in their original form.⁸ Therefore, one should not desire to see jinnāt. Some people sketch an image of jinnāt with big

¹ *Shifa al-'Alil ma' al-Qawl al-Jamīl*, p. 162

² *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 4, p. 352

³ *Musannaf Ibn Abī Shaybah*, vol. 15, p. 355, *hadith* 30,360

⁴ *Musannaf Ibn Abī Shaybah*, vol. 15, p. 355, *hadith* 30,360

⁵ *Fatāwā Razawīyah*, vol. 1, p. 1,115

⁶ *Madani Panj Surah*, p. 15

⁷ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 4, p. 124

⁸ *Tafsīr al-Qurṭubī*, juz 8, *Surah al-'A'rāf*, verse 27, vol. 4, p. 134

horns and large fangs. These are all fictitious images, which have no connection with reality.¹

Q: Do jinnāt also worship Allāh Almighty?

A: Yes, jinnāt also worship Allāh Almighty. It is mentioned in the noble Quran:

***Translation from Kanz ul Iman:** And I have created Jinn and human beings only for this, that they should worship Me.²*

Not only are there Muslims amongst the jinnāt, there are also Ṣaḥābah amongst them. In Makkah al-Mukarramah, near Jannah al-Ma'ālā, there is a masjid called Masjid al-Jinn. Here, the jinn heard the Prophet ﷺ recite the noble Quran, and so they embraced Islam.³

Q: Inform us of a spiritual remedy for protection against jinnāt.

A: At the time of retiring to sleep, form a protective circle (*ḥiṣ ār*) as the Prophet ﷺ would do this. The method for doing so is to spread one's hands as done when supplicating, recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, Sūrah al-Ikhlāṣ, Sūrah al-Falaq and Sūrah al-Nās, and then blow on your hands and wipe the front part of your body, followed by the right and left side. Wipe all areas of

¹ Malfuzaat-e-Ameer Ahl al-Sunnat, vol. 7, p. 419

² Al-Quran, 51:56; Nuzhat al-Qaari, vol. 4, p. 351

³ Malfuzaat-e-Ameer Ahl al-Sunnat, vol. 8, p. 346

the body where your hands can reach.¹ By doing this, a protective circle will be formed. **إِنْ شَاءَ اللَّهُ** Neither jinn nor magic will have any effect. However, this should be performed on a daily basis and should not be missed. All letters should be pronounced from their correct origin. It is farḍ to learn however much is farḍ to recite in salah. It is necessary (*wājib*) to learn however much is necessary to recite in salah. Furthermore, it is necessary to memorise those chapters and verses that one recites in salah.²

(At a different point, the Sheikh further mentioned:) Forming a protective circle (*hiṣār*) is established from the Sunnah, as the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** performed this action himself.³ Perform this act with the intention of carrying out a Sunnah. **إِنْ شَاءَ اللَّهُ** No jinn will trouble you, and no magic will affect you.⁴

Q: If a place is left uninhabited for some months, do jinnât take over that place?

A: Allah Almighty knows best. There is a saying: “*Khanah khali ra deo mi ghirad*”, meaning, an empty house is occupied by a jinn. However, this is just a saying and not evidence in Islam. Nonetheless, jinnât stay on the roofs of houses,⁵ but they cannot

¹ *Malfuzaat-e-Ala Hazrat*, p. 338

² *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 8, p. 90

³ *Ṣaḥīḥ al-Bukhārī*, Hadith 5,017; *al-Muʿjam al-Kabīr*, vol. 7, p. 152, hadith 6,666

⁴ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 8, p. 80

⁵ *Laqaʿ al-Marjān fi Ahkām al-Jānn*, p. 44; *Nuzhah al-Qārī*, vol. 4, p. 351

be seen. Hence, they have no need of taking possession of empty houses. Not every jinn causes trouble. Rather if there is a malevolent jinn, it causes problems.

May Allāh Almighty grant us protection from these malevolent jinn. If these malevolent jinn take over a place, they cause much trouble as they are not visible. How can a person free himself from their pursuance? Such jinnāt are deserving of Jahannam. Furthermore, those jinn that are disbelievers will remain in Jahannam forever. Sinful, Muslim jinn will not be in Jahannam forever, rather they will be sent to Jahannam as a punishment for their sins.¹

Q: The summary of a Ḥadīth is that Satan partakes in eating the food over which **بِسْمِ اللَّهِ** has not been recited, whereas the noble scholars have said that the food of jinnāt is bones and dung. Given that Satan is a jinn, how does he eat our food?

A: Where is it written that Satan cannot consume our food? It is stated in a Ḥadīth that Satan eats food, just as it once transpired that a person who had not recited **بِسْمِ اللَّهِ** was eating, and thus when he remembered and recited **بِسْمِ اللَّهِ أَكَلَهُ وَإِخْرَءُ** whilst eating, the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** smiled and mentioned that Satan

¹ Nuzhah al-Qāri, vol. 4, p. 351; Malfuzaat-e-Ameer Ahl al-Sunnat, vol. 8, p. 333

Q and A about Jinnāt

vomited out what he had consumed.¹ This means that Satan can consume our food.²

Q: What is Wādī al-Jinn near Madīnah al-Munawwarah all about?

A: (The honourable mufti sat next to Maulana Ilyās ‘Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ stated:) “Wādī al-Jinn is a sacred place because of its proximity to Madīnah al-Munawwarah. However, despite there being an incline, objects move in an upwards direction or towards Madīnah al-Munawwarah themselves due to a scientific reason. There are other places in the world where despite there being a slope, magnetic fields cause things to move upwards. It is famous about this area that jinn push things towards Madīnah al-Munawwarah, but I have not read anything to support this, nor have I heard it from any reliable source.

(Maulana Ilyās ‘Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ stated:) Meaning, a magnet moves towards the North Star. Regarding this, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحِمَهُمُ اللّٰهُ عَلَيْهِ, has written in *Fatāwā Razawīyyah* that until today, science has been unable to explain the reason behind magnets moving towards the North Star.³ Will it now be claimed that there is an enormous jinn sitting on the North Star that pulls the magnet!

¹ *Sunan Abī Dāwūd*: 3,728

² *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 8, p. 86

³ *Fatāwā al-Razawīyyah*, vol. 29, p. 296

Matters of this nature that cannot be comprehended or are beyond the intellect are attributed by people to jinnāt. There is no denying the existence of jinnāt; they certainly exist. Even in Makkah al-Mukarramah there is Masjid al-Jinn, because some jinnāt embraced Islam there at the blessed hands of the Prophet ﷺ. In remembrance of this, Masjid al-Jinn still exists today, near Jannah al-Ma'la'.¹ Nonetheless, the existence of jinnāt is certain, but this does not mean that any matter which the intellect cannot comprehend must be done by jinnāt, rather there could be other reasons.²

Q: People say that any supplication a jinn is made to make is accepted. Is this true?

A: If someone has some connection with a pious jinn, there is no harm in asking it to supplicate; the supplications of jinnāt are also accepted. Requesting a supplication from a jinn is a secondary matter, because there are many pious humans, and one should request them to supplicate. Even the supplication of a sinner is accepted. Mufti Ahmad Yār Khān Na'imī رَحْمَةُ اللهِ عَلَيْهِ has written, "The supplication of an oppressed disbeliever and an oppressed animal is also accepted."³

¹ Akhbār Makka li al-Azraqī, vol. 2, p. 201; Aashiqan-e-Rasool Ki 130 Hikayaat, p. 229

² Malfuzaat-e-Ameer Ahl al-Sunnat, vol. 4, p. 101

³ Mirāt al-Manājih, vol. 3, p. 300

Likewise, the supplications of animals are also accepted.¹

Q: What is meant by ‘*balā*’ (affliction)? Does this include jinnāt too?

A: We can call every calamity, difficulty and worry a *balā*. It is correct to use this word for those jinnāt—be they Muslim or not—that trouble a person and steal wealth. However, we cannot use this word for those pious Muslim jinn who do not cause trouble at all. According to the terminology of the ‘*āmils*, an impure jinn is a disbelieving jinn and a pure jinn is a Muslim jinn, even if the latter is a nuisance who attacks and steals. However, due to being Muslim, it is referred to as pure. Even amongst humans, a Muslim that steals or commits other sins will also be referred to as pure by virtue of his beliefs, although from the perspective of actions he is not.²

Q: It is said that a white rooster should be kept in the home as calamities are averted due to it. However, if that rooster pecks people, what should be done?

A: It is not necessary that calamities are only averted due to a white rooster. If it pecks at people, it will end up on the chopping board! However, the encouragement to keep a white rooster in the home is found in a Ḥadīth stating that jinn and calamities

¹ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 4, p. 302

² *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 6, p. 16

are averted due to it.¹ Such meanings are found in Hadith. Narrations pertaining to a white rooster have been mentioned in volume 1 of *Faizān-e-Sunnat* in the chapter *Etiquettes of Food*.²

Q: When children do not listen, they are often frightened by jinnāt being mentioned to them. For example, if a child keeps entering a particular room in which there is a cycle or some other toy, the child is told, “Do not go there as a jinn will come.” What do you say about scaring children this way?

A: It is reprehensible to frighten a child in this manner. This comprises of lying, deception and many wrongdoings. The fear of jinnāt will settle in the heart of the child as a result, and the child’s character will also be ruined. Never scare children in this way. Give them courage and make them brave.³

¹ *al-Mu’jam al-Awsaṭ*, vol. 1, p. 201, hadith 677

² *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 1, p. 456.

Note two statements of the Prophet ﷺ:

1. “Keep a white rooster, because if there is a white rooster in the home, Satan and magicians will not be near that home nor the surrounding homes.” (*al-Mu’jam al-Awsaṭ*, vol. 1, p. 201, hadith 677)
2. “Do not speak ill of the white rooster, as it is my friend, and I am its friend; its enemy is my enemy. As far as its voice reaches, it makes jinnāt go away.” (*Luqaṭ al-Marjān fi Ahkām al-Jānn*, p. 165)

³ *Malfuzaat-e-Ameer Ahl al-Sunnat*, vol. 3, p. 417

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Q: My cousin's mobile was stolen. An *istikhārah* was done, and it indicated that this was the act of some malevolent jinnāt. Can jinnāt cause such mischief?

A: It is possible. However, it is not necessary that we apportion the blame of theft on jinnāt all the time. Two legged 'jinnāt' (i.e. human thieves) also roam around, and they are not short of a trick or two. Remember, *istikhārah* does not yield results that are 100% definitive, rather, they are probable. For this reason, do not remain inactive by attributing the theft of the mobile to the misdoing of jinnāt. Rather, search for it, because a person sometimes also leaves something somewhere and forgets.¹

Note: The last question on page 11, the first question on page 12 and the final question on page 15 have been presented by the Department of the Malfūzāt of the Leader of Ahl al-Sunnah, Maulana Ilyās 'Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, whereas the answers are from Maulana Ilyās 'Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ himself.

¹ Malfuzaat-e-Ameer Ahl al-Sunnat, vol. 6, p. 274

Protection against Satan and Jinnāt

Remember to recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** when entering your home; **إِنْ شَاءَ اللَّهُ** Satan and malevolent jinnāt will not enter your home.

(Ṣaḥīḥ al-Bukhārī, Hadith 5,623)

Make a habit of reciting **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** whenever opening and closing doors, windows, wardrobes; and whenever picking up or putting down clothes, crockery or any item. **إِنْ شَاءَ اللَّهُ** Malevolent Jinnāt will not enter your home, neither will they steal or use your belongings.

(Faizan-e-Sunnat, vol. 1, p. 137)



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