

The World of the Jinn and Devils

By

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Translator's Preface

Verily, all praise is due to Allah. We praise Him, seek His help and ask for His forgiveness. We seek refuge in Allah from the evil in our own souls and from our sinful deeds. Whoever Allah guides, no one can mislead. And whoever Allah allows to go astray, no one can guide. I bear witness that there is none worthy of worship except Allah, the One, having no partner. And I bear witness that Muhammad is His servant and messenger. O believers! Have fear of Allah according to His right and die not save as Muslims. O mankind! Have fear of your Lord, the One who created you from one soul and created from it its mate and from them spread many men and women. And fear Allah from whom you demand your mutual rights and [do not cut off] ties of kinship. Surely, Allah is Ever an All-Watcher over you. O Believers! Have fear of Allah and always speak the truth. He will direct you to righteous deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger has indeed achieved a great achievement.

To proceed: Verily, the truest speech is the Book of Allah. The best guidance is the guidance of Muhammad. The worst affairs are the innovated ones. Every innovated matter is a heresy. And every heresy is misguidance. And every misguidance is in the Hell-fire.

In the work before you, Dr. Umar al-Ashqar, a well-known contemporary scholar of Islam, has attempted to tackle two important topics. The first topic is that of the characteristics of the jinn. The second topic is the characteristics and methodology of Satan himself.

The first topic concerning the characteristics of the jinn is a difficult topic for many reasons. Foremost among those reasons is that humans, in general, do not have much contact with the jinn and, therefore, it is difficult to gather much information about them. Secondly, the devils are known to be liars. Thus, even when a person does encounter them, he cannot put much trust in what they claim about themselves. Therefore, one must virtually rely only on the **statements** of the Quran and the authentic hadith of the Prophet (peace be upon him). In this work, al-Ashqar has done a good job of bringing together the texts of the Quran and sunnah

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such that the reader will have a proper conception of this species that lives in our midst.

The second topic concerning Satan himself is a most important topic concerning which every believer should be knowledgeable. It is no coincidence that Allah has mentioned Satan, his goals, his plots and his allies throughout the entire Quran. This is because Satan is man's greatest enemy. The believer must know the key to defending himself from Satan. Once again, Dr. **al-Ashqar** has done an excellent job of presenting the information concerning Satan as derived from the Quran and authentic hadith.

I thank Allah for the opportunity and ability to complete this work. I pray that He accepts this work from me and forgives me for any mistakes and errors that have occurred herein.

I completed the translation of this work in the late 1980s. Unfortunately, I have not had the opportunity to publish this work until now. I must express my thanks to Br. Homaidan al-Turki whose encouragement and assistance has helped this book finally see its published form.

Obviously, I must express my thanks to Dr. Umar **al-Ashqar** for giving me permission to translate and publish this book. That permission was given to me around 1990. I pray that I have not disappointed the *shaikh* by taking too long in finally getting this book published.

After Dr. **al-Ashqar** gave me the permission to publish this book, a number of its chapters were published in the now defunct magazine *al-Basheer*. I must also express my thanks to the publishers of *al-Basbeer* magazine for giving us the permission to publish those articles in this book.

I would also like to express my thanks to my wife Zainab for reviewing the manuscript and consistently encouraging me to publish this work due to its overall benefit.

Many people also assisted in the translation of the work itself. They include Fauzi al-Hesadi, Faraj Sherrima, Mahmoud Misbah, Bashir Shabah, Solaiman Shebani and Faleh al-Sulaiman. I ask Allah to reward them all greatly.

There are numerous others who are always deserving of mention in any of my books. Allah has blessed me by their company, encouragement, help and guidance throughout the years. I pray that Allah rewards all of them greatly. These people include but are not limited to: Nahar al-Rashid, Humaidan **al-Turki**, Said Lahrichi, Muhammad al-Osimi, Fahd al-Yahya, Hamad al-Shaikh, Ahmad al-Teraiqi, Muhammad Tahlawi and Jaafar Sheikh Idris. Of course, my wife deserves special mention for all of her years of encouragement, help and patience.

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I pray that this work is beneficial to those who read it. As always, if anyone has any comments, corrections or suggestions for this work, they should feel free to contact me through the publisher.

Jamaal Zarabozo
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Introduction

In the name of Allah, Most Compassionate, Most Merciful

All praises are due to Allah; we praise Him; we seek His help, we seek His forgiveness; and we seek His guidance. We seek refuge in Allah from the evil in our souls and the badness of our deeds. For whoever Allah guides, there is none to lead him astray. And for whoever He allows to go astray, there is none to guide him. I bear witness that there is none worthy of worship except Allah, for whom there is no partner. And I bear witness that Muhammad is His servant and Messenger.

Some people think that writing about this topic is writing about a topic that is from the periphery of knowledge. They approve of humans going over this topic in the quickest of fashions and not giving it much thought. They think that the benefits that accrue from such a study are very limited. Furthermore, they believe that being ignorant of this topic is not harmful at all.

However, I am not delving into something distant. Humans today spend billions of dollars with which they could build cities or countries and end poverty in the farthest reaches the world- and, instead, they spend that money on research to discover if there is life or if life is possible on nearby planets. Scientists spend a great deal of their time and resources on such a question. What about an existence that is known to be living and thinking and that lives right here with us on our earth? They live in our houses and they eat and drink with us. In fact, they even spoil our thoughts and our hearts. These creatures drive us to destroy our own selves and to spill each others' blood. They make us worship them or any other creature so that we will be deserving of the anger and wrath of our Lord. The Lord's anger will come upon us and the result for those who have gone away from their Lord will be a raging fire.

No price can be put on the importance of the texts of the Quran and authentic hadith that have reached us, giving us knowledge of this matter.

Those texts uncover for us the secrets of that existence: the world of the jinn. They give us enough information for us to know about the details of their lives. They also tell us how deeply rooted is the enmity between that creation and man. They also tell us about the extremes and continuous actions that they go through in order to misguide and destroy us.

Following up the numerous verses of the Quran that discuss the jinn and devils should be sufficient for you as an indication showing you the importance of this matter.

The one who looks over these texts knows that the life of a human is nothing but a struggle between him and Satan. Satan wishes to dominate him and take him to his destruction and ruin. The human who Allah fills with His light struggles in order to stay upon the straight path of his Lord and to help others remain on that path. In order to do that, he must fight against that enemy with respect to the inclinations of his soul, thoughts of his heart, and his dreams and aspirations. He must always scrutinize his goals and aims, both close and distant, in order for him to know how close or distant he stands from his Lord and how far he has purified himself from his enemy who is trying to lead him by his neck like a farmer leads his donkey.

I compiled the texts that discuss this topic as well as the statements of the leading scholars in this area. I pondered over what they wrote. The result was this book which is composed of six chapters. The first chapter is an identification and definition of this species: their source, their creation, their names, their types, their food and drink, their spouses, their residences, their animals and the abilities that Allah has given them. In the midst of that chapter, one will find the evidence that proves their existence and refutes those who reject their existence.

Chapter Two explains the goal for which they were created, the means by which they receive the message of their Lord and the generality of the Prophet's message to both jinn and mankind.

Chapter Three is the heart of this work. It discusses the following topics:

(1) The causes for the enmity between man and Satan; the evidence concerning the strength and depth of that enmity; and Allah's *warning for us concerning that enemy.*

- (2) The short-range and long-range goals of Satan.
- (3) The methods of Satan in misleading mankind.
- (4) His leaders in the battle and his soldiers.
- (5) The plots that Satan makes against mankind.

And that chapter is concluded with a discussion of Satan's secret whispering that is his weapon in ruining mankind and planting evil in their hearts.

Chapter Four covers a number of issues by which the devils mislead humans. They include:

- (1) Devils appearing like humans and talking to humans and the evil that results from such interaction.
- (2) Seances and the conjuring up of spirits; how authentic such things are and their relationship with the devils.
- (3) The extent to which the jinn have knowledge of the unseen and the evil that is the result of people believing that jinn do have knowledge of the unseen.
- (4) The jinn and unidentified flying objects.

In the fifth chapter, the weapons that a believer must have in his struggle against Satan are defined.

In the sixth and final chapter, there is a discussion of the wisdom behind the creation of Satan.

I ask Allah, Most High, to make this writing beneficial for its writer, publisher and reader. I also ask Allah to grant all of them its reward. I also ask of Him refuge for us from Satan. I also ask that He supports us with His help and care. He is the greatest protector and helper. And peace and blessings be upon His servant and messenger, Muhammad, and upon his family and Companions.

Umar Sulaiman al-Ashqar

Identification and Clarification

What are the Jinn?

The Jinn are a world of their own, different from that of the humans or the angels. They do, however, possess some characteristics in common with humans, such as the ability to think and reflect. Similarly, they also have the ability to choose between the path of good and the path of evil in the same manner as humans. They, though, differ from humans in other characteristics, including one very important characteristic: Their origin.

They are called *jinn* (جن) because they are obscured from human sight,

إِنَّهُ يَرِنكُمْ هُوَ وَقَبِيلُهُ

مِنْ حَيْثُ لَا تَرَوْنَهُمْ

“Lo! He sees you, he and his tribe, from whence you see him not”
(*al-Araaf* 27) .

Their Origin

Allah has informed us that the jinn have been created from fire as He says in the Quran,

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ

“And the jinn did we create aforetime of essential fire” (*al-Hijr* 27). In *surah al-Rahmaan* (verse 15), He says,

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ

“And the jinn He did create of a smokeless flame of fire.” According to Ibn Abbaas, Ikrimah, Mujaahid, Al-Hasan and others the meaning of *marajin-min-nar*, is “the extremity of the flame,” and in one narration it is described as the purest and best (of fire).¹ An-Nawawi said in his commentary to *Sahih Muslim*, “The smokeless flame of fire is that mixed with the blackness of the fire.”

In a hadith recorded by Muslim on the authority of Aisha, the Prophet (peace be upon him) said,

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَّارِجٍ مِنْ نَّارٍ وَخُلِقَ آدَمُ مِمَّا
وُصِفَ لَكُمْ

“The angels were created from light, the jinn were created from a smokeless flame of fire and Adam was created from what has been described to you [by Allah in the Quran].”

When were they created?

There is no doubt that the jinn were created before mankind, as Allah says,

¹ See *Al-Bidayab wa an-Nibayab*, vol. 1, p.59.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾
وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

“Verily We created man of potter’s clay of dark mud altered. And the Jinn did We create aforetime of a flameless fire” (*al-Hijr* 26-27). This verse clearly states that the jinn were created before mankind. Some of the earlier scholars were of the opinion that they were created a thousand years before mankind, but for that statement they have no proof in either the Quran or the sunnah.

The Names for the Jinn in the Arabic language

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* (جني).
2. If one is mentioning the jinn that live among mankind, they are called *aamar* (عامر) whose plural is *amaar* (عمار).
3. If one is mentioning the ones that antagonize the young, they are called *arwaah* (أرواح).
4. If one is mentioning the evil ones that antagonize humans they are called *shaitan* (شيطان) for the singular [and *shayateen* (شياطين) for plural].
5. If they cause even more harm and become strong, they are called *afreet* (عفريت).

Types of Jinn

The Prophet (peace be upon him) said,

الجن ثلاثة أصناف فصنف يطير في الهواء وصنف حيات وكلاب
وصنف يحلون ويظعنون

“There are three types of jinn: one that flies through the air, one that are snakes and dogs, and one which stay in places and travel about.”

There is no room for the denial of the existence of the jinn

A small number of people absolutely deny the existence of another being known as jinn. Some of the polytheists claimed that the meaning of jinn was the souls of the planets.²

Some of the philosophers claim that the jinn are the evil inclinations in the souls of mankind in the same way that the angels are the inclination for good in the souls of mankind.³

Some of the modern-day people allege that the jinn are the bacteria and microbes that modern science has recently discovered.

Muhammad al-Bahi, in his commentary on *Surah al-Jinn*, says that the jinn are the angels. To him, the jinn and angels are one existence without any difference between them. His proof is that the angels also cannot be seen by mankind. Except that he includes among the jinn those who hide from the world of human beings concerning their belief or disbelief and their good or evil.⁴

¹ This was recorded by al-Tabarani and al-Haakim and by al-Baihaqi in *Al-Asmaa wa as-Sifaat* with a *salih isnad*. See Muhammad Naasir al-Deen al-Albani, *Sahih al-Jaami al-Sagheer*, vol. 3, p. 85.

² See Ahmad ibn Taimiya, *Majmu al-Fatawa*, vol. 24, p. 280.

³ See *Ibid.*, vol. 4, p. 346.

⁴ Muhammad al-Bahi, *Tafseer Surah al-Jinn*, p. 8.

Not possessing knowledge concerning them is not a type of proof

The most that these deniers can say is that they have no knowledge concerning their existence. But not having any knowledge about them is not a proof that they do not exist.’ The mind that denies everything that it does not know of certainly is blameworthy. In fact, that is a reason why Allah blames the unbelievers. Allah says in the Quran,

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ

“Nay, but they denied that, the knowledge whereof they could not compass.. .” (*Yunus* 39). This thought is a modern invention that no one should be obstinate enough to stick to. Is it permissible for man who has lived hundreds of years to reject their possibility even if a trustworthy person informs him of it? Was our lack of hearing the sounds that go on throughout the world evidence that those sounds did not exist until the radio was invented and gave us the ability to hear and confirm those sounds?

The truth of the matter

The correct position is that the jinn are a third type of being, apart from angels or humans. They are intelligent and understanding creatures; they are not philosophical accidents or germs and are not like the microorganisms. They are responsible for their actions and have been ordered by Allah to perform some deeds and to abstain from others.

¹ They cannot argue by the statement in *Sahib al-Bukhari* of ibn Abbas who denied the Messenger’s speaking with the jinn. He only rejected his speaking with them and not the existence of the jinn. Furthermore, Companions other than ibn Abbas, such as ibn Masud, confirmed the Prophet’s seeing of the jinn. And whoever knows something is a proof against one who does not know it.

Proofs for the correct position

1. *Mutawatir* [Undeniable agreement about their existence by different groups of people]

Ibn Taimiya says in *Majmu al-Fatawa*,

None of the different groups of Muslims have differed about the existence of the jinn, nor in the fact that Allah sent Muhammad as a messenger to them also. The majority of the different groups of the unbelievers also confirm their existence. And the people of the book from among the Jews and the Christians also accept their existence in the same way as the Muslims do, even though one may find some among them who will deny their existence, but in the same way one can find among the Muslims some who deny their existence... like the Jahamiyya and the Mutazila.¹ But the majority of the sects and their leading scholars accept their existence. This is because the reports about their existence have come in a *mutawaatir*² manner from the Prophets which necessitates automatic and certain knowledge. It is also known with certainty that they are alive, thinking and acting by choice. They have been ordered to do certain deeds and have been prohibited from certain other deeds. They are not attributes or characteristics of humans or other creatures, as some of the “atheists” claim. Since the matter of the jinn is something narrated in *mutawaatir* form from the Prophets, the scholars and masses know

¹ Thee Jahmiyyah and Mutazilah are two heretical groups that appeared in the history of Islam. The Jahmiyyah, in particular, are known for denying many of the attributes of Allah. The Mutazilah developed their own five principles of religion and accepted or rejected the aspects of faith based on those five principles.—JZ

² A *mutawaatir* manner implies that the matter has been reported in such a way, such as by so many people in each generation, that it leaves *no room for doubt or question*.—JZ

about them and no group that claims any relationship with a messenger may deny them.’

On page 13 he also wrote,

All of the groups of the Muslims acknowledge the existence of the jinn, as do the majority of the people of the book (Jews and Christians), the polytheists among the Arabs and others from the children of Ham (the son of Noah). Similarly, the majority of the Canaanites and the Greeks from the children of Yaafith believe in them. Therefore, the majority of all people accept their existence.

2. Quranic and Hadith statements about them.

[There are numerous statements in the Quran and hadith that affirm the existence of the jinn.] For example, Allah says in the Quran,

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ

“Say (O Muhammad): It is revealed unto me that a company of the Jinn listened...” (*al-Jinn* 1). Allah also says,

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ
رَهَقًا

“And indeed (O Muhammad) individuals of mankind used to invoke the protection of individuals of the Jinn, so that they increased them in revolt” (*al-Jinn* 6).

In fact, there exist many statements about them in the Quran and hadith, and we shall mention most of them in the rest of this work, Allah willing.

¹Ibn Taimiya, *Majmoo al-Fatawa*, vol. 19, p.10.

3. Eyewitness Accounts.

Many people of our times and of the previous times have witnessed something of the jinn, even though many who had seen them or who had heard them were not aware that they were jinn. They thought that they were ghosts, spirits, invisible men, creatures from outer space and so forth.

Many trustworthy narrators, of the present day and previously, have narrated events concerning them. The famous scholar of hadith, al-Amash said, "A jinn appeared among us. I said to him, 'What is your favorite food?' He said, 'Rice.' We brought some to him and I would see the spoon go up and down but could not see anyone. I said, 'Do you also have people of desires [and innovations] among you like what we have?' He said, 'Yes.' I said, 'What is the situation of the Rafidha [extreme Shia] among you.' He said, 'They are the worst of us.'"

Ibn Kathir wrote, after recording the above story, "I presented its chain to our teacher Abu al-Hajjaj al-Mizi. He said, 'The chain is authentic back to al-Amash.' Then he said, 'Ibn Asaakeer recorded in the biography of al-Abbas ibn Ahmad al-Dimishqi that he said, 'I heard some of the jinn recite, 'The hearts are in pain until they connect with their beloved and are with Him in any place, in the West or East; They are filled with the love of Allah, and Allah is their lord, they are connected to Allah and not to anything of his creation.'"

I [Dr. al-Ashqar] add: Many trustworthy people have told me about their speaking with the jinn and their seeing them. Allah willing, some of these events will be mentioned later in this work where we will discuss the ability of the jinn to take on different forms.

4. The source from which they were created. The messenger of Allah (peace be upon him) has informed us that the angels were created from light and the jinn were created from fire. He made a distinction between their two sources. This refutes the claim of those who say that the jinn and the angels are nothing but one and the same beings.

Donkeys and Dogs see the jinn

Even though we humans do not see the jinn, some animals, like dogs and donkeys, can see them. It is recorded in *Musnad Ahmad* and *Sunan Abu Dawud* with a *sahih* chain from Jabir that the Prophet said,

إِذَا سَمِعْتُمْ نُبَّاحَ الْكِلَابِ وَنَهَيْقَ الْحُمْرِ بِاللَّيْلِ فَتَعَوَّدُوا بِاللَّهِ فَإِنَّهُنَّ يَرَيْنَ
مَا لَا تَرَوْنَ

“If you hear the bark of dogs or the braying of donkeys during the night, seek refuge in Allah from Satan, as they see what you do not see.” This is not strange as many scientists have confirmed that animals are capable of many things that humans are not capable of. Bees can see ultraviolet light and can also see the sun on an overcast day. An owl can see a mouse running in a crowded corn patch on a dark night.

Satan and the Jinn

Satan, which Allah mentions to us many times in the Quran, is from the world of the jinn. He used to worship Allah at the beginning of his creation. He lived among the angels in the heavens. He entered Paradise. But then he disobeyed Allah when he refused to prostrate to Adam, out of pride, arrogance and envy. Therefore Allah cast him out of from His mercy.

Satan, in the Arabic language, is a general term for any arrogant rebel. It is used, in general, for that one specific being because he was so arrogant and rebelled against his Lord.

He is called *taaghoot* in *al-Nisaa*, verse 76,

¹ *Taaghoot* can be understood to mean any false object of worship and submission.-JZ

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا
يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ
كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

“Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of *taaghoot*. So fight the minions of the devil. Lo, the devil’s strategy is weak.” *Taaghoot* is a word that is well-known to many of the people of the earth, with exactly the same lettering, according to al-Aqaad in his book *Iblees*. He is called a *taaghoot* because he has transgressed the limits, rebelled against his Lord and tried to set himself up as a god to be worshipped.

Satan has despaired of any chance of mercy from Allah and for that reason Allah has named him Iblees (إبليس). *Alabalas* (الْبَلَس) means he has no good in him. And *ublis* (ابليس) means despaired and lost.

Many of the early scholars have mentioned that his name before he disobeyed his Lord was *azaazeel*. Allah knows best how correct that is.

Satan, the created

The one who studies the Quran and in the hadith knows that Satan is one of Allah’s creation and he has a mind, ability to understand, he moves and so forth... He is not like what some of the ignorant have claimed, “an evil spirit that takes the shape of the evil conscience animalistic part of man, who leads the person when it takes the place of the spiritual, good conscious in the heart.”

¹ This was stated in *Dairat al-Maarif al-Haditha*, p. 357.