

Extents and Limits of Shiyateen

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Extents and Limits of Shiyateen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا
مُضِلَّ لَهُ وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ

All the praise be to Allah, we seek his help and apologize to him and find refuge in him from the mischief of ourselves and whom Allah guided none can mislead him and whom he sent astray none can guide him and I witness that there is no God except Allah and that Muhammad is his slave and prophet.



Pagans of Arabia used to worship Jinns¹ along with many deities. They had the belief that Jinns are the wives of Almighty and angels are His daughters. Allah said in Quran (surah As-Saffat)

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ (158) سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ (159)

And they have invented a kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him) (i.e. they will be brought for accounts). Glorified is Allah! (He is Free) from what they attribute unto Him!

They were so afraid of these unseen creatures that they seek the protection from Jinns whenever they pass through a deserted valley. The degradation of humans had made Jinns arrogant. In surah Al-Jinn it is informed that Jinn themselves were disturbed by this human act.

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا (6)

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

Satans were inspiring the pagans against Prophet peace be upon him

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرُهُمْ وَمَا يَفْتَرُونَ (112)

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

¹ Jinns are the beings created by Allah before the creation of humans. Like humans there are believers and non-believers among them. According to Quran we cannot see Jinns. (literally means hidden). They were created by Allah with fire before the creation of Human race (Quran). They eat bones and dried dung (Sahih Bukhari).

Quran informs us that at the time of creation of Adam, Allah instructed Angels of Most High to prostrate to Adam. The purpose was to pass on the message of superiority of Bani Adam on His creations. Allah informed us (surah Saad 72- 85):

(Remember) when your Lord said to the angels: "Truly, I am going to create man from clay". So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." So the angels prostrated themselves, all of them. Except Iblis (Satan) he was proud and was one of the disbelievers. (Allah) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" [Iblis (Satan)] said: "I am better than he, You created me from fire, and You created him from clay." (Allah) said: "Then get out from here, for verily, you are outcast. "And verily!, My Curse is on you till the Day of Recompense." [Iblis (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." (Allah) said: "Verily! You are of those allowed respite. "Till the Day of the time appointed." [Iblis (Satan)] said: "By Your Might, then I will surely mislead them all, "Except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism)." (Allah) said: "The Truth is, and the Truth I say, That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together."

Allah said (surah Al-isra 64-65)

And befool them gradually those whom you can among them with your voice and make assaults on them with your cavalry and your infantry, mutually share with them wealth and children and make promises to them." But Satan promises them nothing but deceit. "Verily! My slaves, you have no authority over them. And All-Sufficient is your Lord as a Guardian

Allah informed us that Satan got the respite from Him until the Day of Judgement. On that day Allah would address both humans and jinns (surah Al-Anam 128)

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

Allah informed us that we cannot see Jinns (Al-Araf 27)

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ

Verily, he and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them

Now we discuss the extents of satanic influences on humans.

Mind distraction from remembrance of Allah

In surah Al-Mujadilah Allah informed us

Shaitan (Satan) has overtaken them. So he has made them forget the remembrance of Allah. They are the party of Shaitan (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers!

In surah Al-Anam -68 Allah said

*And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. **And if Shaitan***

(Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (polytheists and wrong-doers, etc.).

In surah Kahf 63 we were informed:

He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shaitan (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

It is reported in Bukhari (Volume 4, Book 54, Number 498)

Narrated Ubai bin Kab:

That he heard Allah's Apostle saying, "(The prophet) Moses said to his attendant, "Bring us our early meal' (18.62). The latter said, 'Did you remember when we betook ourselves to the rock? I indeed forgot the fish and none but Satan made me forget to remember it.'" (18.63) Moses did not feel tired till he had crossed the place which Allah ordered him to go to."

It is reported in Bukhari (Volume 2, Book 22, Number 324)

Narrated Abu Huraira:

Allah's Apostle said, "When anyone of you stands for the prayers, Satan comes and puts him in doubts till he forgets how many Rakat he has prayed. So if this happens to anyone of you, he should perform two prostrations of Sahu while sitting.

It is reported in Bukhari (Volume 4, Book 54, Number 509)

Narrated Abu Huraira:

The Prophet said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him."

Enticement and Provocation

In surah Maryam 82 it is said:

See you not that We have sent the Shayatin (devils) against the disbelievers to push them to do evil.

In Surah al-Isra 53 Allah said

And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaitan (Satan) verily, sows disagreements among them. Surely, Shaitan (Satan) is to man a plain enemy.

In Surah Qasas 15 Allah said

And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing, verily, he is a plain misleading enemy."

It is reported in Bukhari (Volume 7, Book 62, Number 76)

Narrated Ibn 'Umar:

Two men came from the east and delivered speeches, and the Prophet said, "Some eloquent speech has the in fluency of magic

It is reported in Bukhari (Volume 4, Book 54, Number 502)

Narrated Sulaiman bin Surd:

While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know

a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allah from Satan.' then all is anger will go away." Some body said to him, "The Prophet has said, 'Seek refuge with Allah from Satan.'" The angry man said, "Am I mad?"

It is reported in Bukhari (Volume 8, Book 81, Number 768)

Narrated Abu Salama:

Abu Huraira said, "A man who drank wine was brought to the Prophet. The Prophet said, 'Beat him!'" Abu Huraira added, "So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, 'May Allah disgrace you!' On that the Prophet said, 'Do not say so, for you are helping Satan to overpower him.'"

It is reported in Bukhari (Volume 9, Book 88, Number 193)

Narrated Abu Huraira:

The Prophet said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)"

Devil's intrusion in the desire of Prophet

In surah Haj 52-53

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (52) لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةَ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ (53)

Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolished that which Satan proposed. Then Allah established His revelations. Allah is Knower, Wise; That He may make that which the devil proposed a temptation for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open schism

Some people quote the weak narration that Prophet had included the praise of goddesses of pagans². The verses only say that Prophet had recited the message of Allah but Satan tried to twist the message and Allah abolished what Satan proposed.

Satan induces confusions in mind

It is reported in Bukhari (Volume 4, Book 54, Number 496):

Narrated Abu Huraira:

Allah's Apostle said, "Satan comes to one of you and says, 'Who created so-and-so?' 'till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts."

It is reported in Bukhari (Volume 3, Book 33, Number 251):

Narrated Ali bin Al-Husain:

Safiya, the wife of the Prophet told me that she went to Allah's Apostle to visit him in the mosque while he was in Itikaf in the last ten days of Ramadan. She had a talk with him for a while, then she got up in order to return home. The Prophet accompanied her. When they reached the gate of the mosque, opposite the door of Um-Salama, two Ansari men were passing by and they greeted Allah's Apostle. He told them: Do not run away! And

² The story of Gharaneeque is baseless. Many researchers are unanimous on this including Abu Bakr bin al-Arbi Al-Maliki in Ahkam Al-Quran and Qadhi Ayyadh in Al-Shifa and Fakaruddin Al-Radhi in Mafateeh al-Ghayb 6/193 and Al-Qurtabi in his Tafseer 12/80 and Al-Aini in Ummah-tul-Qari 9/47 and Al-Shokani in Fatah Al-Qadeer 3/247 and Al-Allosi in Rooh Al-Maani 17/160

said, "She is (my wife) Safiyya bint Huyai." Both of them said, "Subhan Allah, (How dare we think of any evil) O Allah's Apostle!" And they felt it. The Prophet said (to them), "Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds

It is reported in Bukhari (Volume 4, Book 54, Number 510:

Narrated 'Aisha:

On the day (of the battle) of Uhud when the pagans were defeated, Satan shouted, "O slaves of Allah! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father "Al-Yaman," (being attacked by the Muslims). He shouted, "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." 'Urwa said that Hudhaifa continued to do good (invoking Allah to forgive the killer of his father till he met Allah (i.e. died).

Satan induces fear via dreams

It is reported in Bukhari (Volume 4, Book 54, Number 513:

Narrated Abu Qatada:

The Prophet said, "A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek Refuge with Allah from its evil, for then it will not harm him."

Satan sometimes utters the truth

Allah informed us in Quran (8:48)

And (remember) when Shaitan (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment."

It is reported in Bukhari (Volume 3, Book 38, Number 505t:

Narrated Abu Huraira:

Allah's Apostle deputed me to keep Sadaqat (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Apostle ." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Apostle asked me, "What did your prisoner do yesterday?" I said, "O Allah's Apostle! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Apostle said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allah's Apostle had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Apostle. He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go.

In the morning Allah's Apostle asked me, "What did your prisoner do." I replied, "O Allah's Apostle! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Apostle as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite "Ayat-al-Kursi"-- 'Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning. " So, I released him. In the morning, Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Apostle asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end ---- Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum----.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.'" (Abu Huraira or another sub-narrator) added that they (the companions) were very

keen to do good deeds. The Prophet said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, "It was Satan."

This was a special incident and in his later life Abu Hurairah (d. 59 AH) may Allah pleased with him had never encountered Satan in physical form. Also no other companion of Prophet had seen Satan in physical form. Abu Hurairah may Allah pleased with him accepted Islam when Prophet peace be upon him migrated to Medinah and he stayed in the company of Prophet for three years.

Soothsaying

Also Allah informed us that jinn are the complete different creation which can move from Earth to skies. Allah informed us surah Jinn 8-9:

And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.

It is reported in Bukhari (Volume 2, Book 21, Number 225) in early years of Prophethood pagans thought that Prophet is also a Soothsayer (Nazobillah)

Narrated Jundab bin 'Abdullah :

Gabriel did not come to the Prophet (for some time) and so one of the Quraish women said, "His Satan has deserted him." So came the Divine Revelation: "By the forenoon And by the night When it is still! Your Lord (O Muhammad) has neither Forsaken you Nor hated you." (93.1-3)

Jinns are in close connection with soothsayers. In surah Yaseen (221-222) Allah said:

Shall I inform you (O people!) upon whom the Shayatin (devils) descend? They descend on every lying (one who tells lies), sinful person.

It is reported in Bukhari (In Bukhari Volume 3, Book 34, Number 439:

Narrated Abu Mas'ud Al-Ansari:

Allah's Apostle forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer

It is reported in Bukhari (Volume 4, Book 54, Number 432:

Narrated 'Aisha:

I heard Allah's Apostle saying, "The angels descend, the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it, and the latter would add to it one-hundred lies of their own.

It is reported in Bukhari (Volume 9, Book 93, Number 650:

Narrated 'Aisha:

Some people asked the Prophet regarding the soothsayers. He said, "They are nothing." They said, "O Allah's Apostle! Some of their talks come true." The Prophet said, "That word which happens to be true is what a Jinn snatches away by stealth (from the Heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies."

Thus it is informed in both Quran and Hadith that soothsayers have close connections with Shayateen or devils.

Magic

Magic is a phenomenon in which Magician symbolically passes on the message to devils to affect the people minds and cause hallucinations or illusions momentarily.

Magicians against Moses

It is reported in Quran (surah Taha 65-70):

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى (65) قَالَ بَلْ أَلْقُوا فَإِذَا حِبَابُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى (66) فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (67) قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى (68) وَأَلْقِ مَا فِي يَمِينِكَ تَلْفَفْ مَا صَنَعُوا وَإِمَّا صَنَعُوا كَيْدٌ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى (69) فَأَلْقَى السَّحْرَةَ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (70)

They said: "O Musa (Moses)! Either you throw first or we be the first to throw?" [Musa (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Musa (Moses) conceived a fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain." So the magicians fell down prostrate. They said: "We believe in the Lord of Harun (Aaron) and Musa (Moses)."

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ (115) قَالَ أَلْقُوا فَلَمَّا أَلْقُوا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ (116) وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (117) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (118)

Al-Araf 115-118

They said: "O Musa (Moses)! Either you throw (first), or shall we have the (first) throw?" He [Musa (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. And We inspired Musa (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. Thus truth was confirmed, and all that they did was made of no effect.

It is therefore revealed that the magic caused the illusion on the mind and inculcates fear in hearts but Allah destroyed the magic and made his Prophet successful. When magicians saw the destruction of their great magic they become shameful and prostrated to Allah Almighty.

Harut and Marut

In 586 BC the Babylonian king Nebuchadnezzar destroyed the Solomon's mosque in Jerusalem and enslaved the Jews. While Jews were in Babylon they were indulged in the esoteric sciences and learned magic to separate husband and his wife. To put them in trial, Allah sent two angels Harut and Marut in Babylon to entice Bani Israel in sorcery³. In Surah Al-Baqarah 102-103 it is informed that:

³ Some people object that how could Allah sent angels to teach something which is Sheerk, but they failed to realise that Allah is the Lord He can do what ever He likes. He sent the angels to sodomites in form of young boys to entice them.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ
 وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ
 فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا
 يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلَّمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا
 يَعْلَمُونَ (102) وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ (103)

They followed what the Shayatin read out about the Kingdom of Solomon. Solomon did not disbelieve, but the Shayatin disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

Allah has informed us that he has given Prophet Sulaiman (Solomon) a kingdom which has not given to any one after him. Allah told us in Quran surah Saad

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ (35) فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي
 بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ (36) وَالشَّيَاطِينَ كُلَّ بِنَاءٍ وَغَوَّاصٍ (37) وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ (38) هَذَا
 عَطَاؤُنَا فَامْتِنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (39) وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ (40)

He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." So, We subjected to him the wind, it blew gently to his order whithersoever he willed, And also the Shayatin (devils) from the jinns (including) every kind of builder and diver, And also others bound in fetters. [Saying of Allah to Sulaiman (Solomon)]: "This is Our gift, so spend you or withhold, no account will be asked." And verily, he enjoyed a near access to Us, and a good final return (Paradise).

After this prayer Allah bestowed on Solomon a kingdom in which Wind and brass were following on the orders of Prophet Solomon peace be upon him. Also he has been gifted with the powers to control demons to fulfil his needs. In surah Saba 12-14 Allah informed us:

وَلَسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمَنْ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ
 يَرِغْ مِنْهُمْ عَنْ أَمْرِنَا نُدْفِعْهُ مِنْ عَذَابِ السَّعِيرِ (12) يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَمَتَائِلَ وَجِفَانٍ كَالْجَوَابِ
 وَقُدُورٍ رَاسِيَاتٍ اعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٍ مِنْ عِبَادِيَ الشَّكُورُ (13) فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ
 عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ
 الْمُهِينِ (14)

And to Solomon (We subjected) the wind, its morning (stride from sunrise till noon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey) i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the

torment of the blazing Fire. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dawud (David), with thanks!" But few of My slaves are grateful. Then when We decreed death for him [Sulaiman (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.

Also one time Solomon asked his courtiers Who would bring the throne of Queen of Saba from Yemen to Jerusalem? And according to surah An-Namal 38-39 a Jinn offered his services:

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ (38) قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (39)

He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" An Ifrit (strong) from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

After Solomon's death the sorcerers and magicians in Bani Israel claimed that the magnificent kingdom of Solomon was due to magic and sorcery. (Naodubillah)

Lubaid bin Al-A'sam's Magic

In the following narrations it is informed that Prophet was affected by the magic done by a Jew 'Lubaid bin Asam. The affect was temporary that he began to fancy that he was doing a thing which he was not actually doing or he thought some times that he had already gone to his wives but he wasn't.

It is reported in Bukhari (Volume 4, Book 54, Number 490:

Narrated 'Aisha:

Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, 'He has been bewitched' The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.' " So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

It is reported in Bukhari (Volume 7, Book 71, Number 658:

Narrated 'Aisha:

A man called Labid bin al-A'sam from the tribe of Bani Zaraq worked magic on Allah's Apostle till Allah's Apostle started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allah and invoked for a long period, and then said, "O 'Aisha! Do you know that Allah has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, "What is the disease of this man?" The other replied, "He is under the effect of magic.' The first one asked, 'Who has worked the magic on him?' The other replied, "Labid bin Al-A'sam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwan;' " So Allah's Apostle along with some of his companions went there and came back saying, "O 'Aisha, the color of its water is like the infusion of Henna leaves. The tops of the

date-palm trees near it are like the heads of the devils." I asked, "O Allah's Apostle? Why did you not show it (to the people)?" He said, "Since Allah cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth.

It is reported in Bukhari (Volume 8, Book 73, Number 89:

Narrated 'Aisha:

The Prophet continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said, to me, "O 'Aisha! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man? The latter replied, 'He is under the effect of magic.' The first one asked, 'Who had worked magic on him?' The other replied, 'Lubaid bin Asam.' The first one asked, 'What material (did he use)?' The other replied, 'The skin of the pollen of a male date tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwan.'" Then the Prophet went to that well and said, "This is the same well which was shown to me in the dream. The tops of its date-palm trees look like the heads of the devils, and its water looks like the Henna infusion." Then the Prophet ordered that those things be taken out. I said, "O Allah's Apostle! Won't you disclose (the magic object)?" The Prophet said, "Allah has cured me and I hate to circulate the evil among the people." 'Aisha added, "(The magician) Lubaid bin Asam was a man from Bani Zuraiq, an ally of the Jews."

Some people argue that these narrations could not be authentic as we are informed in Quran that our Prophet peace be upon him was not Mas-hura i.e. under influence of magic. However they failed to realise that this was the propaganda by the pagans who claim that the Prophet has uttered the verses against the established Arabian religion so he must be under spell of some kind. To degrade him pagans also called him soothsayer or poet. But this was the strategy adopted by pagans of Arabia to distract the people from Messenger of Allah. Later when Prophet migrated to Medina he was not declared under the spell by his opponents rather they knew that he was sane person and to disturb the prophetic mission they acquired the help of a Jewish sorcerer. Bukhari's narrations inform that they failed to affect the prophetic mission and only affect they inflicted via magic is that Prophet sometimes forgot to go to his wives. From the life style of the Prophet we know that he used to go to his wives and that affect of magic must be very short otherwise his wives would have indicated that to him. In the narrations it is informed that Prophet had the self realised this matter and Allah informed him about the reality of matter through vision.

Wrong beliefs about the Shiyateen

Satan's deception in dream and Prophetic image

It is reported in Bukhari (Volume 8, Book 73, Number 217:

Narrated Abu Huraira:

The Prophet said, "Name yourselves after me (by my name), but do not call yourselves by my Kuniya, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire

It is reported in Bukhari (Volume 9, Book 87, Number 122:

Narrated Abu Huraira:

I heard the Prophet saying, "Whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape." Abu 'Abdullah said, "Ibn Sirin said, 'Only if he sees the Prophet in his (real) shape.'"

These ahadith are only for the lifetime of Prophet, as Prophet said whoever sees me in a dream will see me in his wakefulness. Now Prophet is not among us, this is not possible. It was mainly told for the Muslims, who do not live in Medinah and have converted to Islam (in the Prophet's life time) by the preaching of some fellow Muslim brothers. So it is informed

that if they see Prophet in dream then the dream is from Allah and it would fulfil and the dreamer would visit Prophet soon.

After the demise of Prophet seeing Prophet in dream is not possible and we cannot stop Satan to appear in our dream in whatever appearance and say I am Messenger of Allah who was sent in Makkah! How do we make sure that the person is in reality is our beloved Prophet peace be upon him? Some people say that dreamer must be very pious person and if the Person (whom we saw in dream as a Prophet) tells us a thing of virtue than surely he must be a Messenger of Allah. On the contrary Bukhari has reported a narration that even Satan may utter truth some times.

Exorcism and Demonic Possessions?

Ibn Tammiyah⁴ said in Majmoo al Fatawah juz 24, pg 276 when an inquirer asked about the demonic possessions:

فَأَجَابَ : الْحَمْدُ لِلَّهِ ، وَجُودُ الْجِنِّ ثَابِتٌ بِكِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ وَاتِّفَاقِ سَلَفِ الْأُمَّةِ وَأَيْمَتِهَا . وَكَذَلِكَ دُخُولُ الْجِنِّيِّ فِي بَدَنِ الْإِنْسَانِ ثَابِتٌ بِاتِّفَاقِ أُمَّةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ قَالَ اللَّهُ تَعَالَى : { الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ } وَفِي الصَّحِيحِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ } . وَقَالَ عَبْدُ اللَّهِ بْنُ الْإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ قُلْتُ لِأَبِي : إِنَّ أَقْوَامًا يَقُولُونَ : إِنَّ الْجِنِّيَّ لَا يَدْخُلُ فِي بَدَنِ الْمَصْرُوعِ فَقَالَ : يَا بُنَيَّ يَكْذِبُونَ هَذَا يَتَكَلَّمُ عَلَى لِسَانِهِ ..

Answered: Praise be to Allah, the existence of Jinn is proved from Book of Allah and Sunnah of messenger of Allah peace be upon him and the consensus of Salaf of Ummah and scholars. And likewise entering of the Jinn in the body of human is proved with the consensus of Ahlul sunnah wal-Jamah, Allah said Those who eat Riba (usury) will not stand except like the standing of a person beaten by Shaitan (Satan) and in Sahih (hadith) from messenger of Allah peace be upon him Satan moves everywhere in the human body as blood moves in it. And Abdullah bin Imam Ahmed bin Hambal said I asked My father that some say that the Jinn cannot enter the body of possessed person He replied O son they lied it (Jinn) speaks in their language ...

The verse to which Ibn-Tammiyah has referred is in Surah Al-Baqarah 275:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (275)

Those who eat Riba (usury) will not stand except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein.

⁴ Ibn- Qayyam wrote that Ibn-Tammiyah also used to practice exorcism (see in Zad-Al-Maad, juz 4, pg 60).

The verse was revealed in Medinah, where in the early days Jewish tribes were also settled. They were the stalwart supporters of usury. It is informed that those who eat usury are so obsessed with it that they would rise against the command like as if they are possessed. It is further stated what these people would say in favour of usury as sated in verse *Trading is only like Riba* which also indicate that the verses are about the sane people who still like to eat usury and do argumentation.

Some people tried to extract from these verses the unlimited demonic power that the Satan can hulool (dissolve) inside human body which is totally an erroneous conclusion. For proof, they present the verses of Quran in which Allah informed us about the trial of Prophet Ayub.

In Surah Saad 41-42 Allah informed about the Prophet Ayub peace be upon him that

وَأَذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَيُّ مَسَّنِي الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (41) ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ
وَشَرَابٌ (42)

And remember Our slave Ayub (Job), when he invoked his Lord (saying): "Verily! Shaitan (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)! (Allah said to him): "Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink."

Here the touch of devil⁵ does not means that Satan can inflict Prophets by only one single touch. The touch here means the affect on the mind momentarily as like anger etc. In state of anger Prophet Ayub took an oath in name of Allah which he later realised, is wrong. Allah Almighty instructed him to complete his oath and a way of fulfilling the oath is told.

In surah Alaaraf 201 Allah informed about the demonic touch as an evil thought sweeping in mind.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ (201)

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

They also present the narration in Nisai juz 8 pg 677 which report that

أَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ قَالَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ صَيْفِيِّ مَوْلَى أَبِي أَيُّوبَ عَنْ أَبِي الْيَسْرِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرْدِي وَالْهَدْمِ وَالْغَرَقِ وَالْحَرِيقِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدَيْعًا

Abi Al-Yassr said Messenger of Allah peace be upon him said: O Allah, I seek refuge from degradation and destruction, drowning, fire and seek refuge that flounder me Devil at the death and seek refuge to die when ran away from your way and seek refuge to die from snake bite.

⁵ The word **مَسَّنِي** touch does not necessarily means physical touch but could be affect on thought as well.

On the words *يَتَخَبَّطِي الشَّيْطَانُ عِنْدَ الْمَوْتِ* *Suyuti* quoted the Al-Khattabi's opinion in *Sharah Nisai* that

حَاشِيَةُ السِّيُوطِيِّ : (وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطِي الشَّيْطَانُ عِنْدَ الْمَوْتِ) قَالَ الْحَطَّابِيُّ هُوَ أَنْ يَسْتَوْلِيَ عَلَيْهِ عِنْدَ مُفَارَقَةِ الدُّنْيَا فَيُضِلُّهُ وَيَجُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ

Khattabi said: That is captured Satan when one is leaving world so it mislead one and stands between the him and repentance

Scholars who believe in demonic possessions then present the following narrations.

Narration of Uthman bin Abi Aas

It is reported in *Ibn Majah*, juz 2, pg 1174

حدثنا محمد بن بشار . حدثنا محمد بن عبد الله الأنصاري . حدثني عيينة بن عبد الرحمن . حدثني أبي عن عثمان بن أبي العاص قال لما استعملني رسول الله صلى الله عليه و سلم على الطائف جعل يعرض لي شيء في صلاتي حتى ما أدري ما أصلي . فلما رأيت ذلك رحلت إلى رسول الله صلى الله عليه و سلم . فقال : (ابن أبي العاص ؟) قلت نعم يا رسول الله قال (ماجاء بك ؟) قلت يا رسول الله عرض لي شيء في صلواتي حتى ما أدري ما أصلي . قال (ذاك الشيطان . ادنه) فدنوت منه . فجلست على صدور قدمي . قال فضرب صدري بيده وتفل في فمي وقال (اخرج . عدو الله) ففعل ذلك ثلاث مرات . ثم قال (الحق بعملك) قال فقال عثمان فلعمري ما أحسبه خالطني بعد

Uthman bin Abi Al-Aas said that When Messenger of Allah peace be upon him appointed him on Taif , it made displays for me during prayer until I don't know what I prayed. When I saw this I travelled to visit Messenger of Allah peace be upon him. He said Ibn Abi Al-Aas? I said Yes O Messenger of Allah He asked What happened? I said O Messenger of Allah there is display of things in my prayer until I do not know what I prayed. He said that is Satan and then I came close to him (Prophet). He sat on my breasts and then hit my chest with his hand and spit in my mouth and said Exit, enemy of Allah. He did it three times. Then he said truth lies in your deed Uthman informed: he never had the illusions afterwards.

The narrator *محمد بن عبد الله بن المثنى بن عبد الله بن أنس بن مالك الأنصاري* of above narration is although generally considered as authentic. But in *Tahzeeb ul Kamal*, juz 25 , pg 542

وقال أبو داود تغير تغيرا شديدا

Abi Daood informed that He has phenomenally changed

The change probably happened at an old age. As the above narration is *Shaz* (i.e. against a *Sahih* narration reported in *Sahih Muslim*)

It is reported in *Sahih Muslim*, juz 4, pg 1728

حدثنا يحيى بن خلف الباهلي حدثنا عبد الأعلى عن سعيد الجريري عن أبي العلاء : أن عثمان بن أبي العاص أتى النبي صلى الله عليه و سلم فقال يا رسول الله إن الشيطان قد حال بيني وبين صلاتي وقراءتي يلبسها علي فقال رسول الله صلى الله عليه و سلم ذاك شيطان يقال له خنزب فإذا أحسسته فتعوذ بالله منه واتفل على يسارك ثلاثا فقال ففعلت ذلك فأذهب الله عني

Abi Alla narrated that Uthman bin Abi Al-Aas came to Messenger of Allah peace be upon him and said O Messenger of Allah Indeed the Satan indulge between me and prayer and my recitation is affected. So Messenger of Allah peace be upon him said this (is due to) satan, called Khanzab so when you feel his presence

then seek refuse of Allah from him and spit on your left thrice. He (Uthman) said I did that and Allah removed him from (disturbing) me.

The hadith of Muslim informed that on that day Uthman met Messenger of Allah peace be upon him but there was no exorcism done. Therefore Ibn-Majah narration is Shaaz and cannot be considered authentic.

Narration of Yala bin Murrah

It is reported Musnad Ahmed, juz 4, pg 170

حدثنا عبد الله حدثني أبي ثنا عبد الله بن نمير عن عثمان بن حكيم قال أخبرني عبد الرحمن بن عبد العزيز عن يعلى بن مرة قال : لقد رأيت من رسول الله صلى الله عليه و سلم ثلاثا ما رآها أحد قبلي ولا يراها أحد بعدي لقد خرجت معه في سفر حتى إذا كنا ببعض الطريق مررنا بامرأة جالسة معها صبي لها فقالت يا رسول الله هذا صبي أصابه بلاء وأصابنا منه بلاء يؤخذ في اليوم ما أدري كم مرة قال ناولينيهِ فرفعته إليه فجعلته بينه وبين واسطة الرحل ثم فغرفاه فنفت فيه ثلاثا وقال بسم الله أنا عبد الله اخسأ عدو الله ثم ناولها إياه فقال القينا في الرجعة في هذا المكان فأخبرنا ما فعل قال فذهبنا ورجعنا فوجدناها في ذلك المكان معها شياء ثلاث فقال ما فعل صبيك فقالت والذي بعثك بالحق ما حسسنا منه شيئا حتى الساعة

تعليق شعيب الأرنؤوط : إسناده ضعيف لجهالة عبد الرحمن بن عبد العزيز

Yalla bin Murrah said: I saw Allah's Messenger peace be upon him do three things which no one before or after me saw. I went with him on a trip. On the way we passed by a woman sitting at the roadside with a young boy. She called out O Messenger of Allah this boy is afflicted with a trial, and from him we have also been afflicted with a trial. I do not know how many times in a day he has seizures or fits Prophet said hand him over to me so she lifted him up to the prophet and he placed him between himself and the middle of the saddle he opened the boy's mouth and blew in it three times saying in the name of Allah I am the slave of allah get out O enemy of Allah then he hand over the boy back to her and said Meet us on our return at the same place and tell us how he has faired. We then went and on our return we found her at the same place with three sheeps When he said to her How is your son? She replied by the one who has sent you with truth we have not detected any thing unusual.

The narrator عبد الرحمن بن عبد العزيز is unknown. There is another narrator with the same name but he too is very much criticised. In his noting Shoaib Al.Arnawat has also indicated that he is unknown narrator.

Narration of Jabir

It is reported in Masnad Darmi juz 1, pg 22

أخبرنا عبيد الله بن موسى عن إسماعيل بن عبد الملك عن أبي الزبير عن جابر قال : خرجت مع النبي صلى الله عليه و سلم في سفر وكان لا يأتي البراز حتى يتغيب فلا يرى فنزلنا بفلاة من الأرض ليس فيها شجر ولا علم فقال يا جابر اجعل في إداوتك ماء ثم انطلق بنا قال فانطلقنا حتى لا نرى فإذا هو بشجرتين بينهما أربع أذرع فقال يا جابر انطلق إلى هذه الشجرة فعرضت له امرأة معها صبي لها فقالت يا رسول الله إن ابني هذا يأخذه الشيطان كل يوم ثلاث مرار قال فتناول الصبي فجعله بينه وبين مقدم الرحل ثم قال اخسأ عدو الله أنا رسول الله صلى الله عليه و سلم اخسأ عدو الله أنا رسول الله صلى الله عليه و سلم ثلاثا ثم دفعه إليها فلما قضينا سفرنا مررنا بذلك المكان فعرضت لنا المرأة معها صبيها ومعها كبشان تسوقهما

فقال يا رسول الله اقبل مني هديتي فوالذي بعثك بالحق ما عاد إليهِ بعد فقال خذوا منها واحدا وردوا عليها الآخر

I went out with Prophet in a trip (and we were so involved that) we passed no stool and we see no ground until we descend on a plain without trees and indications. He said O Jabir Mark the water and quickly inform us. We set out to search until we see as if it is two trees between four arms. He said O Jabir lets go to that tree. ... then came a woman with a boy and she said, 'O Messenger of Allah, My son takes the devil every day three times per day, said He took the boy and placed him between him and the Rahil and then said Go away you O enemy of Allah I am the Messenger of Allah (may Allah bless him and grant him peace) Go away enemy of God I am the Messenger of Allah and He (Prophet) said this three times and then returned the boy. When we spent our journey and we passed by the same place came to us the same women with her boy and with two rams and she said, O Messenger of Allah Accept gift from me, By Allah the one who sent you with truth, he (devil) has not returned to him after this. Prophet said, Take one of them (rams) and returned others.....

It is reported that the narrator عبد الملك بن إسماعيل is very weak. Ibn- Addi wrote in Al-Kamil, juz 1, pg 279

علي قال سمعت يحيى بن سعيد يقول تركت إسماعيل بن عبد الملك

Ali (Al-Madini) said I heard Yahyah bin Saeed said I rejected Ismaeel bin Abdul-Malik

Therefore the narrator is Matrook and his narrations should not be considered as authentic.

It is reported in Tabarai Al-Awsat, juz 9, pg 52

– حدثنا مسعدة بن سعد ثنا إبراهيم بن المنذر نا محمد بن طلحة التيمي ثنا عبد الحكيم بن سفيان بن أبي نمر عن شريك بن عبد الله بن أبي نمر عن جابر بن عبد الله قال خرجنا في غزوة ذات الرقاع حتى إذا كنا بحرة واقم عرضت امرأة بدوية بابن لها فجاءت إلى رسول الله صلى الله عليه و سلم فقالت يا رسول الله هذا ابني قد غلبني عليه الشيطان فقال ادنيه مني فأدنته منه فقال افتحي فمه ففتحته فبصق فيه رسول الله صلى الله عليه و سلم ثم قال اخسأ عدو الله وأنا رسول الله قالها ثلاث

The contents are similar to above narration. Tabarani said

لم يرو هذا الحديث عن شريك بن عبد الله إلا عبد الحكيم بن سفيان ، ولا عن عبد الحكيم إلا محمد بن طلحة ، تفرد به إبراهيم بن المنذر

No one reports this hadith from Shareek bin Abdullah except Abdul-Hakeem bin Sufyan and from Abdul Hakim no one except Muhammad bin Talha, Ibrahim bin Al-Mundir has Taffarud in this narration.

The narrator Abdul Hakeem bin Sufyan is unknown. Ibn Abi Hatim has reported in Al-Jarah wa Tadeel that this narrator reports from his father but stated nothing for the trustworthiness of him.

In *سؤالات الأجري* when Al-Ajari asked Abi Dawood about the narrator Muhammad bin Talha he said

سئل أبو داود عن محمد بن طلحة فقال : يخطئ.

Asked Abu Dawood about Muhammad bin Talha said: did mistakes

This narration is weak as well.

Narration of Ume Aban

It is reported in Muajam Al-Kabeer by Tabarani juz 5 pg 275

حدثنا العباس بن الفضل الأسفاطي ثنا موسى بن إسماعيل ثنا مطر بن عبد الرحمن الأعنق حدثني أم بان بنت الوازع عن أبيها : أن جدها الزارع انطلق إلى رسول الله صلى الله عليه و سلم فانطلق معه بابن له مجنون أو ابن أخت له قال جدي : فلما قدمنا على رسول الله صلى الله عليه و سلم المدينة قلت : يا رسول الله إن معي ابن لي أو ابن أخت لي مجنون أتيتك به تدعو الله عز و جل له فقال : أتيتك به فانطلقت به إليه وهو في الركاب فأطلقت عنه وألقيت عنه ثياب السفر وألبسته ثوبين حسنين وأخذت بيده حتى انتهت به إلى رسول الله صلى الله عليه و سلم فقال : ادنه مني اجعل ظهره مما يليني قال : فأخذ بمجامع ثوبه من أعلاه وأسفله فجعل يضرب ظهره حتى رأيت بياض إبطيه وهو يقول : اخرج عدو الله اخرج عدو الله فأقبل ينظر نظر الصحيح ليس بنظره الأول ثم أقعده رسول الله صلى الله عليه و سلم بين يديه فدعا له بماء فمسح وجهه ودعا له فلم يكن في الوفد أحد بعد دعوة رسول الله صلى الله عليه و سلم يفضل عليه

Narrated Umme Aban Al-Wazay from her father that her grandfather Al-Zari Went to the Messenger of Allah peace be upon him, and also went with him his possessed son or nephew of his grandfather. Her grandfather said: when we reach Messenger of Allah peace be upon him at Medinah and said: O Messenger of Allah I have my possessed son or nephew with me and we arrived here so that you pray Allah Almighty for them. Prophet said ... (took the boy and said).. Exit O enemy of Allah, Exit O enemy of Allah,

The narrator مطر بن عبد الرحمن الأعنق is the only one narrating from Umme Abban. Dr. Bashshar Awwad wrote in his noting on Tahzeeb Al-Kamal

ذكرها الذهبي في المجهولات من " الميزان " بسبب تفرد مطر بالرواية عنها (4 / الترجمة 11004)، وقال ابن حجر في " التقريب " : مقبولة.

Dahabi has discussed her in Al-Majhoolat (unknown) narrators in Al-Meezan due to the uniqueness of reporting of Matar from her (4/ discussion 11004) and Ibn Hajar said in Taqreeb Maqbool

None of the above narrations is strong enough to be taken as Sahih.

Cohabitation

Some scholars also believe in the possibility of marriage of Jinns with humans. They present the following verse from Quran for their claim. In surah Al-Isra 64 Allah informed that Allah had given Satan respite

اسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدْتُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا (64)

"And Istafziz [literally means: befool them gradually] those whom you can among them with your voice , make assaults on them with your cavalry and your infantry, mutually share with them wealth and children and make promises to them." But Satan promises them nothing but deceit.

The correct meaning of the words وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ is not that humans can marry Jinns but refers to adultery. There is no evidence of the marriage between Jinn and Humans, there is not a single authentic hadith on marriage between Jinn and humans and also human experience denies this. However one cannot stop the wild imagination of some people and they claim that demons can possess humans and cohabit with them (Naodubillah)

Ibn-Tammiyah said in Fatwah (Fatawah al-Kubra, juz 19 pg 40)

وَصَرَعَهُمْ لِلْإِنْسِ قَدْ يَكُونُ عَنِ شَهْوَةٍ وَهَوَى وَعَشَقٍ كَمَا يَتَّفِقُ لِلْإِنْسِ مَعَ الْإِنْسِ وَقَدْ يَتَنَاحَى الْإِنْسُ وَالْجِنُّ وَيُولَدُ بَيْنَهُمَا وَلَدٌ وَهَذَا كَثِيرٌ مَعْرُوفٌ وَقَدْ ذَكَرَ الْعُلَمَاءُ ذَلِكَ وَتَكَلَّمُوا عَلَيْهِ وَكَرِهَ أَكْثَرُ الْعُلَمَاءِ مَنَاحَةَ الْجِنِّ وَقَدْ يَكُونُ وَهُوَ كَثِيرٌ أَوْ الْأَكْثَرُ عَنِ بَغْضٍ وَمَجَازَاةٍ مِثْلَ أَنْ يُؤْذِيَهُمْ بَعْضُ الْإِنْسِ أَوْ يَظُنُّوْنَ أَنَّهُمْ يَتَعَمَدُونَ أَذَاهُمْ إِمَّا بِبَوْلٍ عَلَى بَعْضِهِمْ وَإِمَّا بِصَبِّ مَاءٍ حَارٍّ وَإِمَّا بِقَتْلِ بَعْضِهِمْ وَإِنْ كَانَ الْإِنْسِيُّ لَا يَعْرِفُ ذَلِكَ وَفِي الْجِنِّ جَهْلٌ وَظَلَمٌ فَيَعَاقِبُونَهُ بِأَكْثَرٍ مِمَّا يَسْتَحِقُّهُ وَقَدْ يَكُونُ عَنِ عَيْثٍ مِنْهُمْ وَشَرٍّ بِمِثْلِ سَفَهَاءِ الْإِنْسِ

And the demonic possession of the human may happen due to lust, desire and love, as one human do with other humans and Jinn and Human can marry and bear children and it is well known and many scholars discussed this and spoke about this. And abhor many scholars the marriage with Jinn. And it (demonic possession) may happen and that is many times the reason is that they want to retaliate like if some of the humans have inflicted pain to them (Jinn) or they (Jinn) thought in this manner (that human hurt them intentionally) like urination (by humans) on them or throwing hot water or have killed some of them (Jinn) even though humans did that unintentionally and Jinns are ignorant so they afflict suffering on humans more than what humans deserve and it (demonic possession) may also happen due to futility by Jinns like stupid humans do with each other....

This shows that by 700 AH, the Muslim societies were so obsessed with the spiritual world that they lack realism. Scholars who depict hidden world as mysterious were famous.

Diseases from Satan

Some scholars even believe that Satan can inflict diseases on humans!

Mensuration

It is narrated in Musnad Ahmed , juz 6, pg 439

حدثنا عبد الله حدثني أبي ثنا عبد الملك بن عمرو قال ثنا زهير يعني بن محمد الخرساني عن عبد الله بن محمد يعني بن عقيل بن أبي طالب عن إبراهيم بن محمد بن طلحة عن عمه عمران بن طلحة عن أمه حمنة بنت جحش قالت....

إِنَّمَا هَذِهِ رَكْضَةٌ مِنْ رَكْضَاتِ الشَّيْطَانِ

Indeed this (blood of menstruation) is dripping from the drippings of Satan

In book *حاتم* , Abdul Haddi wrote (juz 1, pg 63-64):

وقال ابن أبي حاتم سألت أبي عن حديث رواه ابن عقيل عن إبراهيم ابن محمد عن عمران بن طلحة عن أمه حمنة بنت جحش في الحيض فوهنه ولم يقوي إسناده

Ibn Abi Hatim said I asked my father about the hadith narrated by Ibn Aqeel from Ibrahim bin Muhammad from Imran bin Talha from his mother Hamnata bint Jahash on the mensuration, he declared it weak and said sanad is not strong.

ويبلغني عن أبي عيسى الترمذي أنه سمع محمد بن إسماعيل البخاري يقول حديث حمنة بنت جحش في المستحاضة هو حديث حسن إلا أن إبراهيم بن محمد بن طلحة هو قديم لا أدري سمع منه عبد الله بن محمد بن عقيل أم لا

It reached me from Abi Isa al-tirmidhi that he heard from Muhammad bin Ismail Al-Bukhari that he said Hadith Hamnata bint Hajash on the menstruating woman is hadith hasan indeed Ibrahim bin Muhamad bin Talha is from earliest era don't know whether he heard from Abdullah bin Muhammad bin Aqeel or no!.

Therefore according to Bukhari this narration is broken. Ibn Abi Hatim has completely rejected it.

Plague

It is also claimed that plague is due to Jinns! It is reported in musnad Ahmed juz 4, pg 413

حدثنا عبد الله حدثني أبي ثنا بكر بن عيسى قال ثنا أبو عوانة عن أبي بلج قال حدثنا أبو بكر بن أبي موسى الأشعري عن أبيه عبد الله بن قيس : ان النبي صلى الله عليه و سلم ذكر الطاعون فقال وخز من أعدائكم من الجن وهى شهادة المسلم
Abullah bin Qais narrated that Messenger of allah peace be upon him talked about plague and he said the tingling of your enemies from the Jinn and it is martyrdom for a Muslim

It contains narrator أبو بلج وهو الفزاري الواسطي الكبير and he is a weak narrator Bukhari called him فيه نظر which indicate that he is a weak narrator. So this narration is weak.

There is another narration in Musnad Ahmed juz 4, pg 395

حدثنا عبد الله حدثني أبي ثنا عبد الرحمن ثنا سفيان عن زياد بن علاقة عن رجل عن أبي موسى قال قال رسول الله صلى الله عليه و سلم : فناء أمتي بالطعن والطاعون فليل يا رسول الله هذا الطعن قد عرفناه فما الطاعون قال وخز أعدائكم من الجن وفي كل شهداء

Abi Musa narrated that Messenger of allah peace be upon him said the destruction of my Ummah will be by stabbing and plague, asked O Messenger of Allah stabbin we understood what is this plague? Said it is tingling from your enemies in Jinn, and those suffer this are martyrs.

This narration is weak as it contains unknown narrator also narrator Ziyad bin Illaqah has heard this narration from whom? In another narration Ziyad informed that unknown narrator is أُسَامَةَ بْنِ شَرِيكٍ then in Muajjam Tabarani Alawsat (juz 2, pg 105), Ziyad informed that person was يزيد بن الحارث. In Musnad al-Bazzaz (juz 4, pg 402) Ziyad informed that he heard from قُطَيْبَةَ بْنِ مَالِكٍ and in same Musnad he said he heard from كُرْدُوسٍ؟

Darqutini said in Illal juz 7 pg 136

وسئل عن حديث كردوس عن المغيرة عن النبي صلى الله عليه وسلم قال قال فناء أمتي بالطاعون والطعن فقال يرويه زياد بن علاقة واختلف عنه فرواه أبو أحمد الزبيري عن الثوري عن زياد بن علاقة عن كردوس عن المغيرة ورواه إسماعيل بن زكريا عن مسعر والثوري عن زياد بن علاقة عن كردوس عن أبي موسى ورواه وكيع عن الثوري ورواه أبو بكر النهشلي عن زياد بن علاقة عن أسامة بن شريك عن أبي موسى ورواه أبو حنيفة عن زياد بن علاقة عن عبد الله بن الحارث عن أبي موسى ورواه سعد بن سليمان عن زياد بن علاقة عن يزيد بن الحارث عن أبي موسى ورواه أبو شيبة إبراهيم بن عثمان عن زياد بن علاقة عن اثني عشر رجلا من بني ثعلبة عن أبي موسى ورواه الحكم بن عتيبة عن زياد بن علاقة عن رجل من قومه لم يسمه عن أبي

موسى

And asked about the narration of Kurdos from Al-Mughaira from Messenger of Allah said that destruction of my ummah is due to stabbing and plague ? Darqutini said Zyad bin Illaqah narrates and there are differences so

- narrated Abu Ahmed Al-Zubairi from Thori from Zyad bin Illaqah from **Kurdos** from Mughaira and
- narrated Ismael bin Zakarya from Massar and Thoei from Zyad bin Illaqah from **Kurdos** from Abi Musa and
- narrated Abu bakr Al-Nahshali from Zyad bin Illaqah from **Usama bin Shareek** from Abi Musa and
- narrated Abu Hanifa from Zyad bin Illaqah from **Abdullah bin Harith** from Abi Musa and
- narrated Saad bin Salman from Zyad bin Illaqah from **Yazid bin Al-Harith** from Abi Musa and
- narrated Abu sheeba Ibrahim bin uthman from Zyad bin Illaqah from **tweleve men from Bani Thalaba** from Abi Musa
- narrated Al-Kakm bin Utbah from Zyad bin Illaqah from **a man not named** from Abi Musa

There are six different names and 12 people of Bani Thalabah in the narration for the person from whom Zyad heard this narration! How could this narration be correct with this much confusion.

In Tabarani Muajjam Kabeer, juz 11, pg 93 there is another narration

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ يَزِيدَ الطَّبْرَائِيُّ الْحَطِيبُ ، حَدَّثَنَا مُوسَى بْنُ أَيُّوبَ النَّصِيبِيُّ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِصْمَةَ النَّصِيبِيُّ ، عَنْ بَشْرِ بْنِ حَكْمٍ ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي حُرَّةَ ، عَنْ سَالِمٍ ، عَنْ ابْنِ عُمَرَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : فَنَاءُ أُمَّتِي فِي الطَّعْنِ وَالطَّاعُونِ ، قُلْنَا : قَدْ عَرَفْنَا الطَّعْنَ فَمَا الطَّاعُونُ ؟ ، قَالَ : وَخَزُّ أَعْدَائِكُمْ مِنَ الْجِنِّ ، وَفِي كُلِّ شَهَادَةٍ ، لَمْ يَرَوْهُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي حُرَّةَ ، إِلَّا بِشْرٍ ، وَلَا عَنْ بَشْرِ ، إِلَّا عَبْدُ اللَّهِ بْنُ عِصْمَةَ

The narrator **إِبْرَاهِيمَ بْنِ أَبِي حُرَّةَ** is weak as Ibn Addi and Al-Sajji called him weak (Lisan ul Meezan, juz 1, pg 20)

The conclusion is that the Jinns cannot inflict diseases on humans.

Abduction by Demons

It is reported in Sunnan Al-Kubra Baihaqui juz 7, pg 445

انا عبد الوهاب بن عطاء نا سعيد عن قتادة عن أبي نضرة عن عبد الرحمن بن أبي ليلى ان رجلا من قومه من الانصار خرج يصلى مع قومه العشاء فسبته الجن ففقد فانطلقت امرأته إلى عمر بن الخطاب رضى الله عنه فقصت عليه القصة

It is reported by Al-Baihaqui that in the era of Umar bin Khattab a person from Ansar is abducted by demons and for eight years he remained in custody of Jinns and finally Muslim Jinns helped in his release! The sanad contains narrator عبد الرحمن بن أبي ليلى had never seen Umer bin Khattab then how could he narrate an event which spans over eight years in the era of Umer bin Khattab?

It is reported in Tahzeen ul-Kamal juz 17, pg 372 that

وقال عباس الدوري: سئل يحيى بن معين عن عبد الرحمان بن أبي ليلى عن عمر، فقال: لم يره

And Abbas al-Dauri asked Yahyah bin Moin about Abdur Rehman bin Abi Laila from Umer He said not seen him.

Therefore this is totally a baseless narration and cannot be declared as Sahih.

Satan in physical forms

There are two views regarding the appearance of Satan in physical forms.

View 1: Jinns cannot appear in physical form

Allah informed us that we cannot see Jinns (Al-Araf 27)

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ

Verily, he and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them

If we believe that we could see devils, demons or Satan then this would annul the meaning of this verse completely. Imam Shafee have rejected the possibility that anyone could see the Satan⁶.

Later, there are scholars who believe in the appearance of Jinns in physical forms. In the support their claim they present narrations:

1. It is reported by Baihaqui and Hakim that

حدثنا بحر بن نصر قال ثنا ابن وهب قال ثنا معاوية بن صالح عن أبي الزاهرية عن جبير بن نفيير عن أبي ثعلبة الخشني أن رسول الله صلى الله عليه وسلم قال الجن على ثلاثة أثلاث فثلث لهم أجنحة يطيرون في الهواء وثلث حيات وكلاب وثلث يجلون ويظعنون

Abu-Thaalba Al-Khashani said Prophet said Jinns are of three kinds one third of them fly with wings like birds, one third of them are snakes and dogs and one third of them are subject to wandering and roaming.

⁶ We will invalidate the witness of anyone who claim to have seen the jinn except Prophet peace be upon him (quoted by Al-Baihaqui in Manaqib AsShafae)

For the narrator معاوية بن صالح , Muawiya bin Salah al-Hadrami (d 158 AH) Dahabi quoted in Meezan Al-Ateedal

وكان يجي القطان يتعنت ولا يرضاه.

Yahyah Al-Qaatan revealed that he is not happy with him

وقال أبو حاتم: لا يحتج به

Abu hatim said: Do not take his narrations

Bukhari has not taken narrations from him.

Therefore this narration is weak and non authentic.

2. It is reported in Sahih Bukhari, Volume 1, Book 9, Number 488:

Narrated Abu Salih As-Samman: I saw Abu Said Al-Khudri praying on a Friday, behind something which acted as a Sutra. A young man from Bani Abi Mu'ait, wanted to pass in front of him, but Abu Said repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Said pushed him with a greater force. The young man abused Abu Said and went to Marwan and lodged a complaint against Abu Said and Abu Said followed the young man to Marwan who asked him, "O Abu Said! What has happened between you and the son of your brother?" Abu Sa'id said to him, "I heard the Prophet saying, 'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a satan.'"

This above narration from Bukhari proves that calling some one Satan could be a figurative speech as Abu Saeed called a young man Satan. The man who tried to pass in front of Abu Saeed was not the Satan personified nor Abu Saeed believed that otherwise he could said to Marwan that don't listen to him he is indeed devil personified. The prophetic words (use force against him for he is Satan) are used to indicate the person is actually enticed by the Satan.

Allah said in surah Al-Annam 112

شياطين الإنس والجن يوحى بعضهم إلى بعض زخرف القول غرورا

So word Satan is also used for humans who do mischievous acts. Ibn Habban said in his Sahih, juz 6, pg 128

قوله صلى الله عليه وسلم فإنما هو شيطان أراد به أن معه شيطانا يدلله على ذلك الفعل لا أن المرء المسلم يكون شيطانا

The statement of (Messenger of Allah) peace be upon him that he is Satan, he meant that with that person (who tried to pass in front of praying person) is Satan (i.e. guiding him) and not that the Muslim be a demon.

3. It is reported in Muslim that Messenger of Allah peace be upon him said that the prayer would be annulled if a donkey, women and black dog passed in front of praying person and Prophet said further black dog is Satan.

In Bukhari it is reported that Aisha, Mother of believers clarified this matter and said to the person who informed her about this hadith and she said you brought us (women) among dogs then she said :

لقد رأيت النبي عليه السلام يصلي وإني لبينه وبين القبلة

I saw the Prophet peace be upon him prayed and I between him and the Qibla

This indicate that the listener has not understood completely what Prophet meant. As stated in first narration that a person who tried to pass in front of a praying person is enticed by

Satan similarly the donkey or black dog can be called Satan if pass in front of a praying person, figuratively not literally.

4. Similarly there is a narration which prohibits praying in camel pens reported by Ibn-Habban. Ibn-Habban commented on this report in Sahih, juz 4 , pg 558 and clarified it.

قال أبو حاتم قوله صلى الله عليه وسلم فإنها خلقت من الشياطين أراد به أن معها الشياطين وهكذا قوله صلى الله عليه وسلم فليدراها ما استطاع فإن أبي فليقاتله فإنه شيطان ثم قال في خبر صدقة بن يسار عن بن عمر فليقاتله فإن معه القرين ذكر البيان بأن قوله صلى الله عليه وسلم فإنها خلقت من الشياطين لفظة أطلقها على المجاورة لا على الحقيقة

Abu Hatim (Ibn-Habban) said: the statement of Messenger of Allah peace be upon him that they are created from Satans mean by that there stays Satan with them and that's the statement of Prophet.... The words they are created from Satan are the words applied figuratively and not a reality.

He further said in his Sahih, juz 4, pg 558

أعطان الإبل لأجل أنها خلقت من الشياطين لم يصل صلى الله عليه وسلم على البعير إذ محال أن لا تجوز الصلاة في المواضع التي قد يكون فيها الشيطان ثم تجوز الصلاة على الشيطان نفسه بل معنى قوله صلى الله عليه وسلم انها خلقت من الشياطين أراد به أن معها الشياطين على سبيل المجاورة والقرب

(If the discouragement from the formal prayer) in camel pens was actually due to camels being created from demons then Prophet would have not prayed on the back of a camel (while ridding it). It is impossible that a formal prayer not be allowed in areas where devil may be but allowed on devils themselves. But the words ((they are created from Satan)) mean that there are demons with them i.e. referring to neighbouring and nearby.

In Arabic the word Satan is some times used figuratively. In Quran Allah informed about the Tree of Zaqqom in Hell. It is said in surah As-Saffat

أَذَلِكْ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الزَّقُّومِ (62) إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ (63) إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ (64) طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ (65) فَإِنَّهُمْ لَا كَلِيلَ مِنْهَا فَمَا لَيْسُوا مِنْهَا الْبُطُونَ (66)

Is that (Paradise) better entertainment or the tree of Zaqqom (a horrible tree in Hell)? Truly We have made it (as) a trail for the Zalimun (polytheists, disbelievers, wrong-doers, etc.). Verily, it is a tree that springs out of the bottom of Hell-fire, The shoots of its fruit-stalks are like the heads of Shayatin (devils); Truly, they will eat thereof and fill their bellies therewith.

It is informed that fruits of Zaqqom would look so hideous like the heads of Shiyateen.

5. Scholar who believe in the appearance of Satan in visible form present the narration of in Sahih Muslim, chapter killing of snakes, which report that a companion of Prophet has died due to snake bite. Later Prophet instructed that

إن بالمدينة جنا قد أسلموا فإذا رأيتم منهم شيئاً فأذنوه ثلاثة أيام فإن بدا لكم بعد ذلك فاقتلوه فإنما هو شيطان

In Medinah there are snakes who have submitted so if you see anyone from them then permit them for three days afterwards kill them as it is Satan.

This narration does not prove that جانا were Jinns. The word جانا means snake, as snake moves and disappear quickly in bushes or stones. Also in Quran it is informed that Moses staff was

تَهْتَرُ كَأَنَّهَا جَانٌّ

Slithering like a (Jann) snake

Further, calling snakes Satan is a figurative speech as in other narrations in Sahih Muslim about the same incident Prophet said kill them they are Kafir.

إن هذه البيوت عوامر فإذا رأيتم شيئا منها فخرجوا عليها ثلاثا فإن ذهب وإلا فاقتلوه فإنه كافر

In these houses there are snakes so when you see them then narrowed them (their stay in homes) to three day if they go (then fine) else kill them as they are Kafir

In the narration, the word عوامر is used. Ibn-Manzoor said in Lisan Al-Arab, juz 4, pg 601

العوامر الحيات التي تكون في البيوت

Alawmer are snakes that are in homes

Snakes could be poisonous and harmful for humans so as a Muslim it is instructed that one allow them to leave if they don't go then kill them because they could be harmful. Imam Muslim has also brought these narrations in the chapter of killing of snakes. Ibn Haban has quoted the narration of snakes killing after three day under the chapter title

ذكر الأمر بقتل المرء الحية إذا راها في داره بعد إعلامه إياها ثلاثة أيام

The discussion on the order of killing of snakes when seen at home after the announcement of three day period

Even if we assume that Jinns were appearing as snakes in houses in Medinah then this was something special for Medinah only as Prophet said إن بالمدينة جانا Also It is reported in Sahih Muslim, chapter killing of snakes)

قال أبو لبابة الأنصاري إني سمعت رسول الله صلى الله عليه و سلم نهى عن قتل الجنان التي تكون في البيوت إلا الأبتز وذا الطفيتين فإنهما اللذان يخطفان البصر ويتبعان ما في بطون النساء

Abu-Lubabah al-Ansari said that I heard Messenger of Allah peace be upon him and he Forbade the killing of snakes in the home except the small, two spotted ones, as they cause the losing of the sight and miscarriage (of fetus).

View 2: Jinns were appearing in physical form in life time of Prophet peace be upon him only

Tahavee has offered a different interpretation of killing of snakes hadith in Mushkil-ul-Athat he commented on Abu Lubabah narration and also reported the narrated by Ibn Umer

نهى رسول الله صلى الله عليه وسلم عن قتل الجنان في البيوت

Forbade Messenger of Allah peace be upon him on killing of snakes in houses

Tahavee then said

قال ففي هذه الأحاديث نهي رسول الله صلى الله عليه وسلم عن قتل ذوات البيوت بعد أن كان أمر بقتل الحيات كلها فكان ذلك أولى من الأحاديث الأولى لأن فيها نسخ بعض ما في الأحاديث الأولى ثم نظرنا في السبب الذي به كان ذلك النسخ ما هو فوجدنا

Tahavee said in these ahadith forbade the Messenger of Allah peace be upon him from killing of house snakes previously he ordered the killing of all kinds of snakes, if this is the earliest of ahadith then they are Naskh⁷ of some of the hadiths and then I looked for the reason of it being Naskh and found the hadith... and then Tahavee quoted the narration of killing of snakes

إن بالمدينة جنا قد أسلموا فإذا رأيتم منها شيئاً فآذنوه ثلاثاً فإن بدا لكم بعد ذلك فاقتلوه فإنما هو شيطان

Tahavee has thus declared this order of killing of all snakes as cancelled. Based on this conclusion it could be said that the appearance of Jinns in snake forms was probably for the lifetime of the Prophet and for people of Medinah only.

There are many events reported in Quran and hadith which were special and cannot be taken as norm.

Can't we save ourselves from devils?

- In surah Falaque 1-4 Allah taught us seek His protection:

Say: "I seek refuge with (Allah) the Lord of the daybreak, "From the evil of what He has created; "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). "And from the evil of the witchcrafts when they blow in the knots,

- Also in surah Nas another supplication is taught:

Say: "I seek refuge with (Allah) the Lord of mankind, "The King of mankind, "The Ilah (God) of mankind, "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah) , "Who whispers in the breasts of mankind, "Of jinns and men."

- In surah Mominoon 97-98 it is taught

And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils). "And I seek refuge with You, My Lord! lest they may attend (or come near) me."

It is reported in Bukhari (Volume 4, Book 54, Number 493:

Narrated Ibn 'Abbas:

The Prophet said, "If anyone of you, when having sexual relation with his wife, say: 'In the name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching our offspring you are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it.

It is reported in Bukhari (Volume 7, Book 69, Number 527:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them even by placing something across it, and extinguish your lamps. "

⁷ Naskh is a narration or verse which cancels out the earlier command called Mansookh

It is reported in Bukhari (Volume 8, Book 75, Number 412:

Narrated Abu Huraira:

Allah's Apostle said, "Whoever says: "La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd wa huwa 'ala kulli shai'in qadir," one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

It is reported in Bukhari (Volume 7, Book 65, Number 356:

Narrated Sad:

Allah's Apostle said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."

On the day of Judgement Iblis would state his extents and limits as (surah Ibrahim)

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتَكُمْ فَأَخْلَفْتُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (22)

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

The demons have no such powers that they cause afflictions on humans or cause convulsions or cause insanity or cause diseases rather they act in sublime way by affecting the human's thoughts by inducing fear, anger, enticement, desires, mind illusions and confusions.