

MUḤAMMAD ʿĪSĀ DĀWŪD'S

INTERVIEW WITH A MUSLIM JINNI

(A SHORT SYNOPSIS)

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Translated from the Indonesian language

By

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**A SHORT SYNOPSIS OF
MUHAMMAD ‘ISĀ DĀWŪD’S INTERVIEW WITH
A MUSLIM JINNI**

Title of the Book: *Ḥiwār Ṣaḥāfī ma‘a Jinnī Muslim* (A Press Interview
with a Muslim Jinni)

Jeddah: Dār al-Funūn lil- Ṭibā‘ah wa ‘l-Nashr wa ‘l-Ta’līf, 1992

Author: Muhammad ‘Isā Dāwūd

Introduction

This is a summary of the contents of an interview with a Muslim jinni (demon) claimed to be conducted by an Egyptian journalist Muhammad ‘Isā Dāwūd. It was published in a book written in Arabic, translated into Indonesian (and Malay) entitled *Dialog dengan Jin Muslim*. Since it deals with the unseen, the veracity of the dialogue is beyond the scope of this writing. However, some statements are supported with Qur’anic verses and *ḥadīths* of the Prophet that may give credits to the interviewed jinni. I include footnotes and an appendix as commentary to the statements of the writer.

For those who are interested in knowing—without necessarily believing—what the jinni is talking about himself and his world, the information in this writing will be valuable.

My gratitude and appreciation is rendered to Sr Diana A Rahman, an Australian who is currently the Vice President of the Canberra Islamic Centre, for her kind proofreading. May Allah reward her for this noble deed, amin!

Canberra, 8 March, 2005

M. Amin Abdul-Samad

About the Author:

Muhammad ‘Isā Dāwūd was born at al-Ismailiyah in 1957 and obtained his Licence (B.A.) degree in the Department of Oriental Languages and Studies at Cairo University. He is an editor to the *Akhbār al-Yawm* newspaper

About the Interviewed Jinni (Unseen Being):

His name is Ibn Kanjūr. He claims to be originally from Bombay in India. He is 180 years old corresponding to between 15 and 17 years old of human beings. His father called Hūd was 950 years old. His great grandfather died when he tried to listen to the angels’ conversation in heaven, and shooting stars were thrown at him.¹

How old are the jinn?

They can live for thousands years. Some of them live for 4 thousand, 5 thousand, 6 thousand, even 7 thousand years, but very rarely. Unfortunately, Ibn Kanjūr did not tell us the approximate jinn population of this earth. As they had been here on the earth before human beings, and have lived much longer, they must have filled this globe with their kind. Fortunately, they are created differently from us, and live differently, so that, in general, we do not disturb each other.

Where do the jinn live?

They live everywhere. Since the globe consists of only 28 % land, but 72 % water, most of their cities and central governments are on water, in deep oceans and in rivers. They also live in deserts (and are called “ghouls”), in isolated places, in caves, in mountains, in valleys, in jungles, on roofs of houses, in rooms, in bathrooms as well as ditches (gutters).

¹ It is mentioned in surat al-Jinn ““And we [the jinn] pried into the (secrets of) heaven; but we found it filled with sterns guards and flaming fires””(Qur’an 72:8); see also (Qur’an, al-Şaffāt 37:6-10) where these jinn were chased away by a flaming fire of piercing brightness.

Iblīs.²

Iblīs has five children who act as his representatives. As enemies of Allah their names and duties are as follows:

1. **Thabr**: He, his troops and children come to people who are being afflicted with disaster or are having problems to make them angry with Allah and have hostile attitudes towards Him. In order to protect ourselves from his temptation we should say, as Ibn Kanjur told the author, *A'ūdhu billāhi minash shayṭān Thabr ar-rajīm wa junūdihi wa abnā'ihī* meaning "I Ask Allah's protection from the devil **Thabr** the accursed and his troops and children."
2. **Dāsim**. He, his troops and children create hatred between a husband and his wife in order to end up with divorce. To protect ourselves from his temptation, we should say, *A'ūdhu billāhi minash shayṭān Dāsim ar-rajīm wa junūdihi wa abnā'ihī* meaning "I Ask Allah's protection from the the devil **Dāsim** the accursed and his troops and children."
3. **A'war**. He, his troops and children make women looked more beautiful when they go out in the street to tempt people to commit adultery with them. To protect ourselves from his temptation, we should say, *A'ūdhu billāhi minash shayṭān A'war ar-rajīm wa junūdihi wa abnā'ihī* meaning "I Ask Allah's protection from The devil **A'war** the accursed and his troops and children." The word *a'war* in Arabic means "one-eyed."
4. **Maswath**. He, his troops and children come to people to make and spread lies. To protect ourselves from his temptation, we should say, *A'ūdhu billāhi minash shayṭān Maswat ar-rajīm wa junūdihi wa abnā'ihī* meaning "I Ask Allah's protection from the devil **Maswath** the accursed and his troops and children."
5. **Zalnabur**. He, his troops and children come to the markets to create dissension, quarreling and fighting among people. To protect ourselves from his temptation, we should say, *A'ūdhu billāhi minash*

² Iblīs was one of the jinn created from smokeless fire. Allah says, "And He created jinn from fire free of smoke" (Qur'ān, al-Rahmān 55:15). The root meaning of *jinn* is *janna*, *yajunnu* ("to cover", "to hide") or *junna yujannu* (in passive voice, meaning "to be covered" or "to be hidden").

shayṭān Zalnabur ar-rajīm wa junūdihi wa abnā'ihī meaning “I Ask Allah’s protection from the devil *Zalnabur* the accursed and his troops and children.”

The Civilization of the Jinn

The Jews, the Christians and the Muslims among the jinn go to their respective place of worship: the temples, the churches and the mosques respectively. They also live in the houses of people with their respective religious followers. Christian jinn live in the houses of Christians, etc.

The jinn who live in the house of the author is: Muhammad and his wife Zubaydah and their children Sa‘īd and Marjān. They joined him in eating and say *alhamdu lillah* after eating, then stayed on the roofs. At the evening they also joined him the meal and stayed in the room. At night some of them sleep on the chairs, others on the carpet. Sometimes they went to Masjid al-Ḥarām in Makkah and the Prophet’s Mosque in Madīnah and then return home with the speed of lightening.

Muslim jinn pray for their hosts. Some of them wake the host for the fajr prayer. The jinn who accompany people (*qarīn*) also pray for their hosts.

Statues are very attractive to the jinn. These statues have reflection or vapour that is attractive to them like the aroma of delicious food to men. Dolls do not attract them for unknown reason. Dolls’ reflections diminish after being touched by children.

The devil occupies vacant bed if Allah’s name is not mentioned. In a *ḥadīth* on the authority of Jābir the Prophet said: “The first room is for himself, the second for his guest and the third for the devil (satan)” (Reported by Muslim). What the Prophet means is the unnecessary redundant extra room will be left to be occupied by satan.

Some jinn live in the private parts and the wombs of indecent women. They like places of entertainment, especially where alcohol is served.

Ibn Kanjur said that his father took him once as a child to Iblīs in order to be blessed by him. He said that Iblīs looked very ugly and can change his appearance with anything. His tail is between 4 and 6 cm long, his tall is between 140 and 160 cm, but he can make himself tall until 10 meters. He has a very big palace with millions of servants and guards of devils, and he has other palaces in other places.

The jinn have good sense of smell and like fragrance. Babies of one to two years old can see the jinn in its original form.³

Iblīs' throne is in the ocean. Lost ships and planes were covered with special light or surrounded with thousands of devils. They live in Bermuda Triangle.

What people used to claim to have seen aliens are not really alien. Ibn Kanjur had traveled more than one hundred times in outer space and has found no alien.

If a Muslim encounters a jinni (s)he should read *āyatul kursī* and *surah al-Ṣāffāt* (chapter 37) verse 1-10, and the jinni will run away and will never return.

If a Muslim crossing or passing by the Bermuda Triangle reads the Qur'an, Iblīs and his army will not be able to harm him.

The Bermuda Triangle is the triangle in a pyramid form, between Florida on the top, Bermuda Island on the right, and Puerto Rico Island on the left. The pilot reporting to be lost in this area stated that the sky turned gray, and the instruments of their planes malfunctioned. He was actually entering the world of the jinn. The four searching planes were themselves lost and vanished.

Another triangle is Formosa triangle in the form of an upside down pyramid: Taiwan on the left, Gilbert island on the right, and Wake island at the bottom. These areas are the favorite places of devils.

³ This statement is extremely hard to believe. A child of two years old who is still developing his eyesight can see with sharper eyes than those of the adult.

The jinn also like meeting places of cold and hot water where Iblīs has also his kingdom and his assistants. This reminds us of the Prophet who prohibits people from sitting in a place where half is with sunshine and the other half is under the shade, as this place gives power to Iblīs. We know that the meeting of cold and hot air could create power we call storm.

Marriage and Married Life in the Jinn's World

The age of maturity among the jinn is between 170-180 years and 200-250 years. Pregnancy period is 15 months containing between 7 and 8 babies, and sometimes 15 babies. The nursing period is as long as human age. The babies sleep very long without any noise. Then they go to school and universities and become medical doctors, technicians, journalists, etc, like human beings.

Mixed marriage between a human being and a jinni is impossible except if the jinni makes himself visible as human. Pregnancy is impossible as sperms and wombs of humans and jinn are different. Therefore, the story saying the Princess Bilqis's mother was a jinni is not true.

Categories of Jinn

The skin of the jinn have different colours: red, white, black, yellow, and any colour known by men, the colours of the spectrum. Some jinn have wings and fly. Others are like snakes and dogs. Some can change their forms from one form to another.

There is a group of jinn who are like black dogs with white circles on top of their eyes. They are the most dangerous jinn. According to a *ḥadīth* from the Prophet, he ordered to kill them.⁴

⁴My friend Agil Alaydrus told me that in the past the government of Saudi Arabia ordered to kill the black dogs in Makkah, but my friend told me that the bullet returned to hit the shooter rather than the dog. Since then, you will see many black dogs in Makkah, especially outside the pilgrimage season. I have never heard them barking, and I have never seen their droppings. I was also told that in the past when

Black cats could also be jinn transforming their forms. Cats with other colours could also be jinn. Cats in history were adored as well as hated. They were associated with evilness and witches and some were burned alive.⁵

Can the jinni make himself visible?

Some jinn are never able to make themselves visible. Others like ‘Ifrīt has a tremendous power to do so. A kind of devil called Mārid can also make himself visible with difficulty. When a jinni becomes visible he is vulnerable, can be caught and killed by citing *ayatul kursi*.⁶

In order to become visible the body of the jinni has to go through a transformation process, and to return to his original form he has to suffer and the process takes long time.

Some jinn are afraid of humans, as man can complain to their leader. When this happens the jinni will be severely punished. Jinn’s law, said Ibn Kanjur, is stricter than human law.

Do the jinn have religions, and if so, what are they?

entering the Sanctuary was not so restricted as at present, a black dog followed a person who was apparently a non-Muslim. Are these black dogs Muslim jinn protecting the Sanctuary Mosque?

⁵ My friend Agil Alaydrus told me in Makkah a story of a man who beats a cat that entered his house and stole his food. The next night “a police man” came to warn him for hitting “someone” and who complained against him. Ibn Taymiyah was reported to have said that the jinn like to appear as dogs, snakes or black cats, because black colour gives power to the jinn. Perhaps it is because black colour absorbs all colours of the rainbow.

⁶ In a *hadith* on the authority of Abu Hurayrah, he caught a jinni in human form three times, and as he did not want to release him the jinni taught him to read *ayatul kursi* before going to sleep, the jinni (the devil, satan) would not disturb him. When Abu Hurayrah told the incident to the Prophet, he confirmed that Allah will protect us from Satan (the devil) if we read it before going to sleep.

Among the jinn there are Jewish, Christians, Buddhists and Communists. There are some Muslim jinn, but their numbers are few, like a drop of water compared to the ocean. Like humans where Muslims fight Communists (like in Afghanistan), Muslim jinn also fight Communists jinn. When there was no non-Muslim jinni, the Muslim jinn assisted the *mujahidin* in Afghanistan against Soviet Union's invasion. Some of them wore green clothes. Some people thought that they were angels.

Qarīn⁷

Qarīn is a kind of jinn who always accompanies man Every human being has a *qarīn* for a male, and *qarīnah* for a female. The *qarīn* and *qarīnah* are a special kind of weak jinn who have no sexual desire, and therefore they never married.

On the authority of Abu Hurayrah the Prophet said that every human being is accompanied by a *qarīn* (a *jinni* accompanying man), When one of his companions asked him, "Even you, O Messenger of Allah?", he answered, "Even me, but the jinni who accompanies me *aslama* ("has become Muslim", Qadi 'Iyād's reading), *aslamu* ("I am save from him", al-Khaṭṭābī's reading).

In another *ḥadīth* the Prophet says that one can control his *qarīn* like a traveler controlling his camel.

According to Ibn Kanjur the *qarīn* of the author is called 'Abdul Hadi. He is staying on his right side.

The author related that he had a discussion about Islam with his friend, a lady called Sahar. After the discussion she embraced Islam. Her *qarīn* who heard the discussion converted also to Islam and changed her name from Izis to Fatimah, and was so happy that she cried out of happiness, and moved from her left side to her right side

⁷ The term *qarīn* means "a male companion", a male who accompanies someone. It could mean "a husband", because he is a companion to his wife. The term *qarīnah* means a female companion, and therefore could mean "a wife".

Not only human beings have *qarīns*, but also the jinn themselves. They are a special kind of jinn; they are lighter and called Red Jinn, and cannot be seen by ordinary jinn, except in if they are under the influence of black magic (like humans, jinn also practice black magic, they have also magicians and sorcerers), or drink water with black magic, then they can see their *qarīns*.

A jinni can appear like another jinni. Like humans, a jinni can also be possessed by the devil. When Ibn Kanjur, the converted jinni, tried to cure a possessed jinni, his *qarīn* appeared in the form of six different jinn, speaking in different languages. When Ibn Kanjur tried to talk to them, one answered in Urdu, another in Arabic, and the others in other different languages.

The appearance of Virgin Mary's apparition on the top of a church was common among the Christian Egyptians, especially in the 60s. According to Ibn Kanjur, this was the work a jinni who mastered medical science. He said that medical doctors among the jinn were more knowledgeable and more advanced in their fields than human medical doctors. They were active in propagating Christianity that had been abandoned by Ibn Kanjur.

There is no doubt among Muslims of not only the existence of jinn, but also of their power of reason. Like humans, they are accountable of what they do in this earth. Like humans, some are good and others are bad, and they will be rewarded or punish in the Hereafter according to their deeds in this world. Allah says in the Qur'an,

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا
وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعَافِلُونَ (الأعراف ٧: ١٧٩).

“Many of the jinn and men We have made for Hell. They have heart wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle—nay, more misguided: for they are heedless (of the warning).” (al-A‘rāf [7]:179).

We have also in the Qur'an chapter 72 surah *al-Jinn* (the Jinn) speaking about this hidden creatures, as well as chapter 76 called surah *al-*

Insān (Man) speaking about human beings. In surah *al-Nās* (chapter 114) it is mentioned that the evil whisperers are among jinn and human beings. In surah *al-Rahmān* (chapter 55) Allah mentions the creation of jinn and man, reminding them of His blessings on them, followed with the rhetorical question *فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ* “Then which of the blessings of your Lord will you both (jinn and men) deny?” thirty-three times.

Ibn Kanjur said that in India [he was originally from Bombay, India] the jinn have what they called “Holy Fire”. Young people who venerated cows jumped into it in order to free themselves from the “dirty” life. Then a devil appeared in the form of the young man, saying, “Now, I am in the state of bliss and happiness.”

Jinn servants and slaves

Prophet-King Solomon enslaved a group of jinn. There were even jinn among his army.⁸

Black Magic and Its Types

Speaking about black magic⁹, Ibn Kanjur said: “It is an illusion, imagination, but could be dangerous and could kill.” He has treated tens of

⁸ In Indonesia a person can buy a jinni to work for him. One example is the jinni who worked for the person who bought him. The jinni who repaired the body of the car could do it easily in the area where it was difficult for humans to do. The problem was that the repaired area did not stay permanently. In Indonesia it is called “*ketok majik*” (magical pounding) and is done behind a curtain. The jinni that we buy as a servant can go and steal for us. We can order him to bring something, but we do not know its source, most probably from stealing. Moreover, because we do not see him, he does what he likes, and there must be something for him in return. It is not totally a free service. As a matter of fact, we do not know who is really serving who. There has to be mutual benefit, namely, we have to serve him the way he wants, not the way we want, although we are “the master, the buyer” and he is “the servant”. Otherwise, he would not obey us. The jinni might even make fun of us because we do not see him. Therefore, buying or employing a jinni could be a dangerous deed, and he could turn to be “an invisible enemy” if we do not answer his demand. To the jinn we say “to you your world, to us our world, we have nothing in common--except if you become Muslims, then you become among our brothers and sisters in faith.”

black magic cases. There was a man who was bewitched, controlled by jinn. His hands became paralyzed for seven years. He went abroad for treatment, but unsuccessful. Eventually, he died strangled when one the jinn came out of his body.

Among the kinds of black magic are:

- a. that causes hatred between husband wife, ending with divorce and the black magic that causes her to meet another man
- b. that stops man's activity, in business, for example, so that he became bankrupt, or that caused a woman have difficulty in finding her mate
- c. that causes pain in human body which cannot be treated with medicine, such as pain in body and paralyses in limbs and swollen liver.
- d. that enters the woman's womb, stopping the flow of her egg, and her husband's sperms so that she becomes infertile and could lead to cancer
- e. that enters the girls' womb to prevent her from marrying by inflicting disease in her face to delay the coming of a future husband.

Being possessed by devil is among the dangerous black magic. There are two symptoms of it: (1) sudden isolation (2) sudden change in a part or the whole face, such as red and black colour, and sudden attack on people, occasional nightmare; having the feeling of falling down from a high place that scares him and feeling the pain.

How to Know if a Person is Being Possessed by Jinn

In order to know if a person is being possessed by jinn, according to Ibn Kanjur, read the following Qur'anic verses in our right palm:

1. سورة إبراهيم: ٤٢-٥٢ (وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ. مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْنَدْتُهُمْ هَوَاءً. وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ أُولَٰئِكَ تَكُونُوا آفْسَاسًا مِن قَبْلُ

⁹ Practicing black magic is one of the grave sins. Even learning it is prohibited (*ḥarām*) except, according to Abū Ḥanīfah if the intention is only to learn in order to fight or avoid it, and with strong determination not to practice it, then it is *makrūh* (reprehensible).

مَا لَكُمْ مِنْ زَوَالٍ. وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ. وَقَدْ مَكَرُوا مَكَرَهُمْ وَعِنْدَ اللَّهِ مَكَرُهُمْ وَإِنْ كَانَ مَكَرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ. فَلَا تَحْسَبَنَّ اللَّهَ مُخَلِّفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ. يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ. وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّبِينَ فِي الْأَصْفَادِ. سَرَابِيلُهُمْ مِنْ قَطْرَانٍ وَتَعْشَىٰ جُوهُهُم النَّارُ. لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ. هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَكَّرَ أُولُو الْأَلْبَابِ

2. سورة المؤمنون: ٩٧ - ١١٨ (وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ. وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ. حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ. لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمٍ يُبْعَثُونَ. فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ. فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ. تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالْحُحُونَ. أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكذِّبُونَ. قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ. رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ. قَالَ اخْسِئُوا فِيهَا وَلَا تُكَلِّمُونَ. إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ. فَاتَّخَذْتُمُوهُمْ سَخِرِيًّا حَتَّىٰ أَنْسَوَكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ. إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَاطِرُونَ. قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ. قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِيْنَ. قَالَ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ. أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ. فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ. وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ. وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ)

3. سورة الفلق: (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ. مِنْ شَرِّ مَا خَلَقَ. وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ. وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.)

4. سورة الناس: قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ. إِلَهِ النَّاسِ. مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ. مِنَ الْجِنَّةِ وَالنَّاسِ.

While reading these verses put your right palm closely under your mouth, so that your breath or a small part of your saliva hits your right palm. After reading these verses put your right palm in front of the patient and ask him to look at it. If the patient:

- cannot see your palm, or
- his eyes become dazzled
- your palm look very red or very black, or
- he sees many crosses in your palm, or

- e. he is suddenly attacked by severe headache, or
- f. suddenly a symptom of abnormality appears,
then the person is being inflicted with black magic or being possessed by jinn or both.

Contract between the Magician and the Jinn

A contract between a magician and a jinni is possible to make. The jinni will do whatever the magician wants him to do and vice-versa. If the contract were revoked the jinni would punish him by blinding his eyes or kill him, unless he repented.

There was a female magician who was given a condition in the contract with the jinni that he would have sex with her from inside her womb every four hours.

Ibn Ikanjur said that he killed a jinni called Marid who live in the womb of a Muslim woman and claimed to be his wife. He also killed a jinni called Musawwa who remained inside the chest of a young man and refused to go out.

Pointing at a TV set, Ibn Kanjur said that David Copperfield had made contract with the jinni. He can float in the air, lift up by thousands of jinn. The woman he cut inside a box was actually a female jinni appearing as a human being, disappeared when the box was being cut off, and then appeared again uninjured when the box was opened.

The Entering of the Devil into the Human Body

There is a *ḥadīth* that reads as follows:

عَنْ صَفِيَّةَ بِنْتِ حُيَيٍّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الشَّيْطَانَ
يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِّ (رواه مسلم)

On the authority of Ṣafīyyah bint. Ḥuyay the Prophet (p.b.u.h.)

said: “The devvil runs in the body of the son of Adam like the running of blood” (Reported by Muslim).

It is like electricity in the electric cable. It can cause the loss of memory, the willingness to quarrel with people, and even loss of consciousness. Ibn Kanjur claims to have seen such a thing.

There are types of people who can be easily controlled by jinn:

- a. immoral people, those who forget Allah, and those who surrender themselves to the jinn, like witches.
- b. those who are unintentionally hurting the jinn, such as dropping heavy things without remembering Allah, who are pouring hot water without remembering Allah, as this hot water could kill a jinni child.
- c. women who like to have their make-up and show their beauty to people, as male jinn like female humans.
- d. women who use cutes which prevent water from reaching their fingers in ablution (wudu'), so that they still remain impure, especially in their state of major impurity (*junub*), and after their period. When they go out the jinn like to enter their bodies. A woman who is pure from *ḥadath* (impure state) and is wearing a veil, the jinn cannot enjoy her beauty, even with his sharp eyes, because Allah covers her face.
- e. women who were fully controlled by their emotion, for example when they are too happy or too sad, are easy targets for the jinn to enter their body. The Prophet has warned us against being controlled by our own emotion, especially when one of our beloved ones is passing away, and women tore their clothes, hurting their heads or bodies. It is mentioned in the Qur'an, as follows:

إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

(القصص: ٧٦)

*“Remember when his (Korah’s) people said to him.
'Do not exult (with riches, being ungrateful to Allah).*

Verily, Allah likes not those who exult.’”

(Q. 28:76).

APPENDIX

Evocation of Spirits

Although our *qarīns* cannot appear as human beings, he can be called to be present by someone, and to come in our form, imitating our voice, and claiming to be our spirit coming from *عَالَمُ الْبَرْزَخِ* (lit. “the barrier world”, between this world and the resurrection day where the souls of the dead stay waiting for the Judgments day), answering our questions. They can even imitate our handwriting, for they know us very well, having been with us for so long, as long as we live

Jaylangkung

In the early 60s, an instrument to communicate the spirits of the dead was introduced in Indonesia. The procedure looked like *ouija* table known in the West. Instead of holding the table in *ouija* by several people, *jaylangkung* is much simpler. Tie a pencil or a pen at a piece of stick, put a piece of paper under it, hold the stick and say some magic words, such as “*jaylangkung, jaylangkung ... etc*”. A “spirit” will come and will write on the paper “answering” your question. A student asked a question, “Shall I pass the coming examination?”. He got the answer, “study hard!” It indicated that this “spirit” did not know the future.

Not everyone who holds the stick will make it move. You have to have a kind of confidence with it. My sister who was a religious teacher and skeptic about it, held the stick very long without success. The stick would not move and write.

The success of the *jaylangkung* depends also on the place you perform it. My friend Agil Alaydrus told me in Jeddah that it happened a man from Indonesia tried in Mecca to call the “spirit” of the Prophet through the *jaylangkung*. The man vomited and became sick.

A well-known journalist of *al-Ahrām* newspaper, Anis Mansour, visited Indonesia in the 60s. He visited Jakarta, Bandung and the island of Bali. He said that Bali was not the most beautiful island in the world, but the strangest one. What he had in mind was the culture and religion of its

people. They are Hindus but eat meat; their religion is Balinese Hinduism. Then Anis Mansour talked about the *jaylangkung* and how it was practiced in Indonesia. He said, perhaps jokingly, that the world might come from the Arabic language *جاء ليكن* (*jā' liyakun*), meaning “he comes to be [there]”. To me, it sounds like Chinese *jay lang kung*. (Anybody knows what does this mean, if any?)

Since the appearance of Anis Mansour’s account in *al-Ahram* newspaper, some people in Egypt tried the *jaylangkung* and succeeded. There was a person who got a message in hieroglyph writing (ancient Egyptian writings symbolized in pictures). Another one, a woman calling the spirit of her dead husband through the *jaylangkung*. She was sure that it was the spirit of her husband who sent the message, because he asked her to take care of their daughter *such-and-such*, a name known only to the couple. This was, based on the opinion of Ibn Kanjur, the converted jinni, the work of a jinni, the *qarīn* of the dead, or any other curious jinni.

APPENDIX 2

The claim that scientists among the jinn, especially in medicine, are more advanced than human medical doctors, could be right, for the following reasons: (1) They have been on the earth much earlier than human beings, and therefore may know more about it than we do; (2) They live longer, can live hundreds even thousands years, and therefore have more time to study and make more research before they die. In the human world, a scholar spends time to study and make research, and at the same time the moment of death is also approaching. He might not have time to record all of his knowledge and findings before his death. Therefore, many of his knowledge and findings are lost with his death, a big loss for humans. He must be replaced with another scholar who must start learning from childhood. (3) They have more facility to move, because of their light bodies.

One of the apparent sophisticated knowledge of the jinn in the field of medicine is the following story:

The Kuwayt daily newspaper *al-Qabas* in its supplement published on Monday 26, March 1979, states that a woman of a Coptic Christian family suffered from cancer for five years. She lived in Manial at the outskirts of Cairo. Her name was Mrs. Samya Wadi, age 57. She suddenly suffered severe headache as a result of pain in her stomach. Her husband, Mr. Safwat Jiryas took her to the hospital. The doctor told her that she suffered from cancer and he could not make the operation as the cancer hid inside a tiny vein in her stomach. She was brought home. One month later she fell into coma for one month, and the doctors fed her through glucose injection and by giving her pure blood. When she awoke, she found herself paralysed. Her husband called a priest who ordered him to practise certain religious rites, but they could not help her. During this period the cancer reached her liver, and the doctors said that she could live only for counted days, and she would die. A neighbouring Muslim woman who had just returned from pilgrimage advised her to recite certain verses of the Qur'ān. She did and felt better. She could sleep after months of staying awake. Her husband brought her some Qur'ānic tapes for her to listen.

One night in November 1978 Mrs. Samya Wadi asked her husband to bring her a bottle of the best perfume he could get, eau de cologne (lit. “water from Cologne”, Koeln in Germany) and to wash her whole body with it. Then she begged him to turn off the light and leave her alone, because she wanted to enjoy complete darkness of that night. The husband thought that this might be her end, that she would soon die. Therefore, he prayed to God to relieve her from her pain.

In the morning, he knocked at the door, no answer. He knocked again, and again no answer. He opened the door by force and found his wife in a very strange condition.. He was shocked to see her. Her upper part was covered with medical bandage, and her lower part was covered with white sheet. She was unconscious. He called his children to see their mother. Neighbours also came to see her. Then he called the doctors. They came and made some medical tests. They said that she had been under a highly delicate operation, and recommended to bring her to the hospital. She was still unconscious. In the hospital the doctors declared that the cancer had been completely uprooted from her stomach and her liver, the operation was very successful, and she was cured..

What did really happened to her? After her recovery a correspondence of *al-Qabas* met her in Cairo and asked her to tell him the true story. While trying to stop her tears, she said that at that night, after her husband left, she felt asleep while reciting some verses of the Qur’an. At about one o’clock at midnight, she felt she was completely naked, and some persons whose faces she could not see were around her bed. She was half-conscious, and yet she felt what was going around her. She thought that she saw her belly was being opened without pain, and the hands of the unknown visitors started to deal with her sick parts and uprooted the illness. She felt bandages and a piece of cotton was put into her mouth. She went into coma for three days. Her neighbour Umm Ahmad told her that believing jinn made operations for people of pure hearts. The end of the story is that the whole family converted to Islam.

APPENDIX 3

On Saturday, 5th of March 2005, three Indonesian scholars visited the Indonesian Embassy in Canberra to talk about *ruqyah*. They were, H. Budi Ashari, Lc, H. Ahmad Junaidi, Lc., and H. Ahmad Zairofi, Lc. *Ruqyah* literally means “protection through *du‘ā* (supplication, prayer)”; technically it means “recitation of Qur’ānic verses and transmitted *du‘ās* and in transmitted way (from the Prophet) for the purpose of protection and treatment (against devils).”

In a pamphlet Mr. Junaidi stated, after three years of treating thousands of patients disturbed by devils, he found two motives for people’s dependant on jinn, namely,

1. Lack of faith, lack of knowledge of the religion of Islam, wrong way of worship, and the mix up of religious law with tradition. He cites the following Qur’anic verse,

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ (الزخرف : ٣٦)

“If anyone withdraws himself from remembrance of (Allah) Most Gracious We appoint for an evil one to be an intimate companion to him.”

(Q. 43:36, A.Y. Ali’s translation).

Lack of faith leads to restlessness, worry and sadness. Instead of returning to Allah one resorts to *dukun* (indigenous medical practitioner, shaman, fortune teller), amulets, and visiting places claimed to possess supernatural qualities. Lack of knowledge of religion renders a person to fall into Satan’s misguidance by turning truth into falsehood and vice versa, for example, believing that every supernatural thing is *karāmah* (miracle worked by a saint given by Allah). Many Muslims learn witchcraft thinking that it is *karāmah*. Mistakenly they divide it into black and white magics, whereas in fact it should be divided into white and black witchcrafts. People practising innovated way of worship are liked by devils who are ready to serve them, such as reading Surah al-Jinn such-and-such times with the intention to see the jinn, or any other similar intention. There are still many rituals and

beliefs based on culture contradictory to Islam are still being practiced, and usually with the assistance of Satan.

2. Taking a short cut to gain one's goal. Allah says in the Qur'an,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (القمر : ٤٩)

“*Verily all thing We created in proportion and measure.*” (Q. 54:49).

Therefore, since Allah has passed His judgment on everything, one should not rush to get what one wants. It is Allah's divine decree that will come to pass, whether we shall eventually get or not what we want. Many Muslims have forgotten this principle. For example, a poor person would come to a *dukun* seeking wealth. A woman who is afraid to become a spinster would go to a paranormal, hoping to help her in finding a husband. An employee who wishes to be favoured by his employer and to get a quick promotion would buy an amulet for obtaining authority, and a merchant who is short of customers would seek and keep things that have “magic power” to stimulate sales, such as a figure or design with mystical properties written in Arabic script written at the door, and perfume given with magic spells, salt spread in the yard. A man seeking invulnerability (to bullets, knives, etc), instant mastery of martial art, the ability to hit from a distance and to break a manual water pump with bare hand, would come to the “*kyai*” (title or reference for a venerated scholar, teacher of Islam), or join a training that looked like a mere physical exercise, but in fact it contains something not mentioned to the participants.

Mr Junaidi states further that most of people who are dependable on jinn suffer from:

1. Inconsistency in establishing prayers. They often miss the prayers or do them very lately, or on time but without *khushū*^c (humility), and feel sleepy when they listen to the recitation of the Qur'an or to the Friday *khutbah* (sermon). Such phenomena had been experienced by a companion of the Prophet called ^cUthmān ibn Abī l-^cĀs. A daily newspaper reporter in Jakarta suffered from headache without any apparent reason and had cold sweat on Fridays so that he could not attend the congregational prayer.

2. Family problem, quarrels and lack of intimacy between husband and wife, blind jealousy, and excessive suspicion occur in the family. Many of them have no children, and on the brink of divorce. This occurred to a woman under the age of 40 who came to Mr. Junaidi for treatment.
3. Failure in economic orientation, business destruction and irrationality in seeking wealth. As an example, a former manager of a foreign business living at Krawang, about 40 years old was tempted by the enticement of a *dukun* to get billions of rupiahs from an invisible bank (run by jinn). Instead of getting money from it he became bankrupt, lost everything, position, house, even his wife asked him for divorce.
4. Psychological disturbance, such as being upset easily, excessive suspicion, paranoia, inferiority complex, and *kesurupan* (being possessed by a spirit).
5. Experiencing problem in *sakratu'l-mawt* (the agony of death). A man of 74 years old, a former master of martial arts was laying at Pertamina Central Hospital, and had been 12 days at the Intensive Care Unit, and nobody was allowed to approach him. One of his grandsons asked Mr. Junaidi for conducting *ruqyah* for his grandfather. The man passed away 2 days after the *ruqyah*.

Among thousands of patients treated by Mr Junaidi, he noticed two main characteristics:

1. Those who are serious in their effort and certain of the validity of Islamic way (of treatment). They understand that *ruqyah* is not only a means for treatment, but also a part of Islamic faith to save the belief in *tawhīd* (the Oneness of God). A professor of management who often lost his money in his bag, asked Mr. Junaidi to perform *ruqyah* to his house. A woman who suffered from brain concussion by jinn was cured after doing *ruqyah* four times on her
2. Those who just wanted to try out the *ruqyah*. They did not have sufficient knowledge about it. Some of them thought that, like the *dukuns* or magicians who could promise things to be fulfilled quickly or predict the future, asked Mr. Junaidi the same questions, and thought that he could see the jinn. Many of them, although they were positively possessed/disturbed by jinn, could not be patient and did not want to do what had been suggested to them as treatment, as they were only trying

it out. No wonder, such people could not get any improvement from *ruqyah* treatment.

The mass *ruqyah* was successfully conducted after the speech. The participants, mostly Indonesians, were asked to lie down and asked Allah's forgiveness. Mr. Junaidi who was conducting the *ruqyah* warned the jinn (devils) if any (in Indonesian language), inside the bodies of the participants to get out through their feet, hands or mouths. Otherwise, after counting one to three, they would be burned with Qur'ānic verses, which Mr. Junaidi recited loudly. Most of the verses recited dealt with jinn and protection from black magic. Br. Dawud Dohri, a converted Hindu, told me that he felt that his hands became stiff for a moment. One person vomited; the jinni might have come out through his mouth. *Alhamdu lillah* I successfully passed this "screening".

APPENDIX 4

SATAN

Satan is a name for every rebel. The Qur'ānic commentator Abū 'Ubaydah Ma'mar ibn al-Muthannā says that every predominant rebel among the jinn, humans or animals is called شَيْطَان (satan). The root of the term is either

- (a) شَطَنَ (*shatana*) meaning “to be far away”, such as the expression شَطَنْتُ دَارَهُ (*shatantu dārahu*), meaning “I made myself far away from his house”. *Satan* is called so because he is far from goodness, or he is deep in evilness;
- (b) شَاطَ (*shāṭa*) meaning “to go and perish”, as in the poem of al-A'shā وَقَدْ يَشِيْطُ عَلَيَّ أَرْمَاحِنَا الْبَطْلُ , meaning “It may happen that the hero went and perished with our lances” (namely, killed by mistake). *Satan* is called so, because he will go perish for his disobedience to Allah.

The term *satan* (devil, evil one) in the Qur'ān, according to some Qur'ānic commentators has four connotations:

1. The soothsayer, the priest (الْكَاهِنَ), as in the verse,

وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (البقرة: ١٤)

“... but when they go apart to their devils they declare:
Lo! We are with you; verily we did but mock.”

(Q.2:14, Pickthall's translation).

It is also said the *satans* (devils, evil ones) in this verse means the leaders of infidelity.

2. The tyrant among the jinn and human beings, as in the following verse,

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ (الأنعام: ١١٢)

“Thus have We appointed unto every Prophet an adversary—devils of human kind and jinn...”

(Q. 6:112, Pickthall's translation)

3. The snake (الْحَيَّةُ), as in the verse,

طَلَعَهَا كَأَنَّه رُءُوسُ الشَّيَاطِينِ (الصافات : ٦٥)

“*Its crop is as it were the heads of devils...*” (Q. 37:65)

4. Umayyah ibn Khalaf, as in the verse,

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا (الفرقان : ٢٩).

“*He verily led me astray from the Reminder after it had reached me.
Satan was ever man’s deserter in the hour of need.*” (Q. 25:29).

It is also said that the satan meant in this verse is Abū Jahl, and the man is ‘Uqbah ibn Abī Mu‘īt.

المرجع: أبو الفرج بن الجوزي , نزهة الأعين التواظير في علم الوجوه و النظائر.

بيروت : مؤسسة الرسالة , ١٤٠٥ | ١٩٨٥ ، ص ٣٧٤-٣٧٦.