

CLASS 9

FAQs & MISCONCEPTIONS

(ABOUT JINNS, MAGIC & FORTUNE TELLING)

Q. Do jinn have a true form?

A. With regard to this matter of photographs of the jinn, which have fascinated many people and become widespread on some websites, it is not possible to verify the authenticity of what is in these websites, especially nowadays when people are highly skilled in producing all kinds of deceptive pictures. Moreover, researching such matters brings no spiritual or worldly benefit and serves no purpose. It is better to occupy oneself with things that will bring spiritual or worldly benefit such as reading and understanding what is in the Quran and the saheeh sunnah (authentic prophetic teachings), and what a person needs to know and do of correct belief and worship, and the proper attitude and etiquette which the Muslim should develop, and so on. It should also be noted that publishing pictures of animate beings is haram (impermissible) according to sharee'ah (Islamic law) as is stated in the texts.

Q. Is Iblees a Jinn or an Angel?

A. Iblis – may Allah curse him – is one of the jinn. He was not an angel for a single day, not even for an instant. The angels were created noble; they never disobey Allah when He commands them to do something and they do what they are commanded. This is clearly stated in the Quranic texts which indicate that Iblis is one of the jinn and not one of the angels. These texts include the following:

Allah says (interpretation of the meaning):

- *“And (remember) when We said to the angels: “Prostrate yourselves unto Adam.” So they prostrated themselves except Iblis (Satan). He was one of the jinn; he disobeyed the command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimoon (polytheists, and wrongdoers, etc).” [18:50]*
- *“And the jinn, We created aforetime from the smokeless flame of fire” [15:27]*
- *“I am better than him (Adam), You created me from fire, and him You created from clay.” (7:12, 38:76).* This indicates that he was one of the jinn. As we was quoted earlier, that Jinn are made of smokeless fire and angels are made of light.

Q. Can the good Jinn help the good Muslims?

A. Shayk Ibn Baz said, The Muslims help their brothers among the jinn to obey Allaah and His Messenger just as they help their human brothers. Humans may help them in some matters without realizing it. They may help them to obey Allaah and His Messenger by teaching and reminding other humans, for the jinn may attend the lessons of humans in the mosques and elsewhere and benefit from them. Humans may also hear some things from the jinn which benefit them; they may wake them up to pray or draw their attention to things which may benefit them or harm them. All of this happens even though the jinn do not make themselves visible to humans. A jinn may make himself visible to some people when pointing them towards something good or something evil. This may happen, although it is rare. Usually they do not appear to humans, although their voices may be heard on some occasions when they wake a person for prayer or tell him of some things. In conclusion, the believing jinn help the believers even though the believers may not realize it, and they love everything good for them.

They may attend lessons, and they love to listen to the Quraan and knowledge, as stated above. The believers among the jinn attend the lessons of humans, at some times and in some lands, and they benefit from the lessons of humans. All of this happens and is well known. This has been clearly stated by many of the scholars whom the jinn contacted and asked about some issues; they told them that they had attended their lessons. All of this is well-known, and Allaah is the One Whose help we seek.

Q. Can Jinn steal money or Jewellery from the homes?

A. In case it is proven that such money or jewelry are not taken by human beings either amongst the inhabitants of the house or other than them, it is – And Allah knows best – the work of the Satans among Jinn. They do such practices frequently by the permission of Allah (Exalted be He) and there is proof for this from the Qur'an and Sunnah.

Allah (Exalted be He) said regarding His Prophet Sulayman (Solomon, peace be upon him),

He said: *"O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" A 'Ifrit (strong one) from the jinn said: "I will bring it to you before you rise from your place (council)."* (Surah Al-Naml, 27: 39)

Also, in a long hadith, by Abu Hurairah (may Allah be pleased with him) it is authentically reported, that shaitaan came and tried to steal from Zakat-ul-Fitr and Abu Hurairah caught him. (Bukhari)

Q. Do Angels Record Deeds of Jinn? Do Jinn die?

A. Allah says (interpretation of the meaning): *"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever."* [55:26-27]

The jinn are accountable just as humans are; those of them who obey Allah will enter Paradise, and those who disobey Him will enter Hell.

For more details : <https://islamqa.info/en/answers/140630/do-angels-record-deeds-of-jinn>

Q. How can a person conceal himself from the jinn when in the toilet?

A. It is known that the jinn can see people, but people cannot see the jinn and because the shayaateen (devils) are evil, they like to frequent dirty places. Hence the shayaateen frequent the places where humans relieve themselves, and they want to do them harm. We already learn the Dua to recite before entering the toilet. Also in another hadith the Messenger of Allaah ﷺ said: *“A screen will be placed between the eyes of the jinn and the ‘awrah of the sons of Adam when one of them enters the toilet, if he says ‘Bismillaah (in the name of Allaah).’”* (Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi, 496). It is recommended to say Bismillah everytime we undress (even if it is in our rooms)

Q. Was the Prophet (ﷺ) Bewitched?

A. It was reported from the Prophet ﷺ that he was bewitched. So we would like you to talk about the means by which he (ﷺ) was bewitched. Furthermore, is it contradictory to the status of Prophethood that bewitchment of the Prophet ﷺ took place?

The Answer: It has been confirmed in the Saheehayn (al- Bukhaaree and Muslim collections of Ahaadeeth) and in other traditions that the Prophet ﷺ was enchanted. His bewitchment, however, did not affect him from the aspect of Legislation or Revelation. The utmost thing in this respect is that he ﷺ reached a stage whereby he began to fancy that he was doing a thing which he was not actually doing. The magic material intended for the Prophet ﷺ was the cast of a Jew known by the name Labeed ibn al-A'sam. Allaah, The One free of all imperfection and The Most High, protected the Prophet ﷺ from it, until he was informed of what occurred to him by way of inspiration. He used to seek refuge in Allaah against evil by the recitation of al-Mu'awwithatayn, soorat al- Falaq and soorat An-Naas.

And this kind of magic does not influence the state of Prophethood, since it did not affect the behavior of the Prophet ﷺ regarding the Revelation and acts of worship, as we have mentioned earlier. Some people have denied that the Prophet ﷺ was bewitched under the pretext that such saying necessitates believing the unbelievers, and even the wrongdoers who said: *You follow none but a witchd man*. [Qur'aan, soorat al-Israa' (17): 47].

There is no doubt, however, that such saying does not obligate approving those unbelievers and wrongdoers in what they have attributed to the Prophet ﷺ. Since they claim that the Messenger ﷺ is bewitched in what he utters from Revelation, and what he has brought is mere hallucination, like the hallucination of the bewitched. However, the bewitching that occurred to the Prophet ﷺ did not affect him in anything of the Revelation whatsoever, or in anything of the acts of worship. And it is forbidden that we deny his enchantment based upon our misunderstanding of the texts.

Q. Can Sihr kill?

A. Yes, there is sihr that can kill. When discussing different forms of murder the scholars have mentioned that the person who kills another by means of a kind of sihr that usually kills should be executed (qisaas – retaliation), because he has killed by means of something that usually kills.

Q. Reading stories Containing Magic and Fantasy

A. Reading stories that contain magic and fantasy involves things concerning which there are some reservations.

To sum up: Just reading these stories is not kufr that puts one beyond the pale of Islam, so long as that is not done with the aim of learning magic and practising it. However, what is required is to warn against reading books of magic in general and to strive to destroy them if possible, and to beware of reading them or distributing them.

Q. Is it permissible to use witchcraft or black magic for good purposes or stuff like using to convince your parent about something?

A. Witchcraft or magic is knowledge that comes from the shayaateen and is something that they do. Allaah says (interpretation of the meaning):

“They followed what the Shayaateen (devils) gave out (falsely of the magic) in the lifetime of Sulaymaan. Sulaymaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic”. [al-Baqarah 2:102]

The Prophet ﷺ said:

- *“Avoid the seven sins which doom a person to Hell.” They asked, “What are they?” He said, “Associating anything in worship with Allaah (shirk); witchcraft;...”*
- *“He is not one of us who practices witchcraft or has it done for him.”*

On this basis, it is not permissible to use witchcraft for any purpose whatsoever. Witchcraft or magic is falsehood, and all kinds of falsehood are kufr and evildoing. Sin cannot be a means of achieving something good. Beneficial things have to be sought through the prescribed means which involve no sin and whose consequences are safe. Allaah has given His slaves sufficient means in the things that He has permitted them, so they have no need for the things that He has forbidden. To Him be praise and thanks for His blessings.

Q. Is it acceptable to watch movies/cartoons/shows that contain Magic?

A. Ibn Hajar al-Haytami (may Allah have mercy on him) said – after mentioning the prohibition on witchcraft, soothsayers and other kinds of charlatanry –: [and it is also haraam] to watch one who performs any of those actions, as is quite obvious, because that is helping in sin. Moreover, I read in the fatwas of [an-Nawawi] a clear statement to that effect. The saheeh hadith, “Whoever goes to a fortune teller, no prayer will be accepted from him for forty days” also supports that. End quote.

Imam ar-Ramli (may Allah have mercy on him) said: It should be understood that it is haraam to watch such haraam things, because that is helping them in their haraam actions. End quote.

It is haraam to watch shows and movies that contain witchcraft, or beliefs and actions that involve disbelief and falsehood, simply watching them does not reach the level of disbelief (kufr), so long as there is no indication that the person who is watching is pleased with or accepts the disbelief that it contains.

Q. Is it allowed to play video games that has Magic in it?

A. The basic ruling concerning computer games is that they are permissible, so long as they do not prevent one from fulfilling religious duties, such as establishing prayer and honouring parents, and so long as they do not include anything haraam – and how many haraam things there are in them. That includes Games that show approval and veneration of magic, or glorify magicians and sorcerers.

Read details about other prohibited games: <https://islamqa.info/en/answers/2898/electronic-games>

Q. Games about Fortune telling?

It is normal nowadays to receive sms which says, choose among the following numbers/signs/letters and we'll send you back a reply to tell u abt something in future or abt ur personality. Its basically a game that's played, nothing from 'ilm of future telling.

A. What is mentioned in the question about these messages being a kind of game is not correct; rather it is blatant fortune-telling, lying and charlatanry. Moreover, even if we assume that this is correct, this is not the matter of games and entertainment; rather it is a matter of religion, and it is the issue of faith and disbelief. How can we accept for the foolish to play with people's religions and beliefs, like the one who is mentioned in the question??!

Allaah says (interpretation of the meaning):

- *“If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allaah (عز و جل), and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking?’”*
- *“Make no excuse; you disbelieved after you had believed” [al-Tawbah 9:65-66]*

Read detail fatwa : <https://islamqa.info/en/126677>

Q. Finding Lost and Stolen Items Through Soothsayers and Fortune-tellers

A. Not Allowed! The saheeh ahadeeth (authentic narrations) indicate that it is haram (impermissible) to go to fortune-tellers and soothsayers, and to ask them questions and believe them. For example, the Prophet ﷺ said: *“Whoever goes to a fortune-teller and asks him about something, his prayer will not be accepted for forty days.”* [Muslim].

And he ﷺ said: *“Whoever has intercourse with a menstruating woman or with a woman in her back passage, or goes to a fortune-teller and believes him, has disbelieved in what Allah revealed to Muhammad ﷺ.”* [Ahmad, Abu Dawood, al-Tirmidhi and Ibn Maajah].

Q. Reading Astrology for fun?

A. Astrology, horoscopes, superstition and fortune-telling are all actions of jaahiliyyah (ignorance) which Islam came to show as false and to explain that they are shirk, because they involve depending on something other than Allaah and believing that benefit and harm come from something other than Him, and believing the words of fortune-tellers and soothsayers who falsely claim to have knowledge of the unseen in order to cheat people of their money and change their beliefs. The evidence (daleel) for that is the hadeeth narrated by Abu Dawood in his Sunan with a saheeh isnaad from Ibn ‘Abbaas (may Allaah be pleased with him), that the Messenger of Allaah ﷺ said: *“Whoever learns anything of astrology has learned a branch of witchcraft (al-sihr)...”*

Q. There are some people who read certain things (not the Quran), and they cure people, are we allowed to benefit from them?

A. It was narrated from Zaynab the wife of ‘Abd-Allaah ibn Mas’ood from ‘Abd-Allaah that he said: “I heard the Messenger of Allaah ﷺ say, *‘Spells, amulets and love-charms are shirk.’*” I said, “Why do you say this? By Allaah, my eye was weeping with a discharge and I kept going to So and so, the Jew, who did a spell for me. When he did the spell, it calmed down.” ‘Abd-Allaah said: “That was just the work of the Shaytaan who was picking it with his hand, and when (the Jew) uttered the spell, he stopped. All you needed to do was to say as the Messenger of Allaah ﷺ used to say: (Narrated by Abu Dawood & Ibn Maajah; classed as saheeh by al-Albaani)

اللَّهُمَّ رَبَّ النَّاسِ ، أَذْهِبِ الْبَاسَ ، وَاشْفِ ، أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ ، شِفَاءٌ لَا يُعَادِرُ سَقَمًا

‘Adhhib il-ba’s Rabb al-naas ishfi anta al-Shaafi laa shifaa’a illa shifaa’uka shifaa’an laa yughaadiru saqaman

Remove the harm, O Lord of mankind, and heal, You are the Healer. There is no healing but Your healing, a healing which leaves no disease behind.

Q. What is the ruling of hanging amulets and charms?

A. Hanging amulets and charms is of two types:

Firstly - that which is from the Qur'an.

Secondly - that which is from other than the Qur'an, from that which has no meaning.

The first type is something the scholars have differed over both in the past and present: Some have allowed it, considering it to be included in the verse:

- *"And We send down of the Qur'an that which is a healing and a mercy to those who believe".* Surah al-Isra', verse 82
- *"This is a Book (the Qur'an) which We have sent down to you,) full of blessings".* (Surah Sad, verse 29)

Others from the scholars have forbidden it because it has not been established by the Prophet ﷺ as being a permissible means of preventing evil. The safer opinion in these matters is to refrain from this, as it is not narrated that the Prophet ﷺ or the Sahaba hang such amulets even if they are from the Qur'an, or to place them under one's pillow, or hang them on the wall etc. Rather, one should make dua for the ill and recite upon them as the Prophet ﷺ used to.

[Click here](#) to read more about the rulings of hanging Quran as decoration & protection.

The second category, (that which has no meaning and is from other than the Qur'an) is not permissible in any situation, due to one not knowing what has been written. Certain people write incantations and joined words which cannot be read or distinguished; this is an innovation and unlawful in any situation.

It was narrated from 'Uqbah ibn 'Aamir al-Juhani that a group came to the Messenger of Allaah ﷺ [to swear their allegiance (bay'ah) to him]. He ﷺ accepted the bay'ah of nine of them but not of one of them. They said, "O Messenger of Allaah, you accepted the bay'ah of nine but not of this one." He ﷺ said, *"He is wearing an amulet."* The man put his hand (in his shirt) and took it off, then he ﷺ accepted his bay'ah. And he ﷺ said, *"Whoever wears an amulet has committed shirk."* (Narrated by Ahmad, classed as saheeh by Shaykh al-Albaani)

Q We see people hanging things like pearls, horse shoe etc to ward off evil, is this permissible?

A. No, for this there is no difference of opinion that it is a form of Shirk.

Shaykh al-Albaani (may Allaah have mercy on him) said: This misguidance is still widespread among the Bedouin, fellahin (peasants) and some of the city-dwellers. Examples include the pearls which some drivers put in their cars, hanging them from the rear-view mirror. Some of them hang an old shoe on the front or back of the car; some hang a horse-shoe on the front of their house or shop. All of that is to ward off the evil eye, or so they claim. And there are other things which are widespread because of ignorance of Tawheed and the things which nullify it such as actions of shirk and idolatry

which the Messengers were only sent and the Books were only revealed to put an end to. It is to Allaah that we complain of the ignorance of Muslims nowadays, and their being far away from their religion.

Q: What is the ruling of writing Qur’anic verses and drinking from them?

A: Shaykh Ibn Baz said, this has not been established by the Prophet ﷺ, nor by his Khalifahs nor his companions, so it is best to refrain from it. Allah knows best.

Q. Does offering an animal (black cock or a goat) in sacrifice help to ward off evil?

A. No, it does not. Only if the sacrifice is done to feed the needy or family and neighbors as an act of thanksgiving to Allaah, then it is permissible, for feeding people is a way of doing good to people, and Allaah loves those who do good.

But if your sacrifice was aimed at warding off evil and bringing about good, then it is not permissible. This is what is well-known among people when the word “sacrifice” (fadw) is used, because they think that by doing this they will ward off evil and bring about good, so they do this when accidents or sickness happen to them or their loved ones.

In Islam, sacrifice is not a means of warding off that which has been decreed by Allaah, whether good or bad.

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allaah have mercy on him) was asked about slaughtering an animal when a building is completed or halfway through building. He said:

This action is subject to further examination. If the intention behind the sacrifice is to protect oneself against the jinn or some other intention by which the owner of the house intends to achieve something, such as keeping it or its occupants safe, this is not permissible, and it is a kind of bid’ah (innovation). If it is done for the jinn then it is major shirk, because it is an act of worship done for someone other than Allaah.

But if it is done as an act of thanksgiving for a blessing that Allaah has bestowed, such as reaching the roof or completing the house, so the person gathers his relatives and neighbours and invites them to this feast, there is nothing wrong with this. This is what many people do as an act of thanksgiving for a blessing from Allaah, as He has enabled them to build a house and live in it instead of renting. Similar to this is what some people do when they come back from a journey, and they invite their relatives and neighbours as an act of thanksgiving to Allaah for their safe arrival. When the Prophet ﷺ came back from a journey he would sacrifice a camel and invite the people to eat. (Narrated by al-Bukhaari, 3089). Majmoo’ Fataawa al-Shaykh Ibn Baaz, 5/388.

Q. Is it allowed to recite the Qur'an for the ill, for the sake of Allah or for a fee?

A. If the purpose is to make incantations (Ruqyah) upon the ill, then this is allowed, indeed, it is recommended, because of the saying of the Prophet ﷺ *"Whosoever from amongst you can benefit his brother, let him do so."* Collected by Muslim.

Due to this being the action of the companions, it is better to do it without taking a fee, and if one takes a fee then it is allowed because it has been mentioned in the Sunnah.

If the purpose here is to recite, with the intention that the reward is going to the ill, it is best to avoid this as it is not mentioned in the shariah. The Prophet ﷺ said: *"Whosoever brings into this affair of ours that which is not from it, will have it rejected."* (Al-Bukhari and Muslim).

TIPS OF TEST

1. Do not have to memorise the ayahs or hadeeths word for word and their references, but remember their meanings and the msg being given.
2. Nothing will be asked from the links provided, that is just for further reading for those who are interested to learn details.

ASSIGNMENT

There will be an Assignment Question asked in the Test. Marks will be given based on the following: -

1. Inform a minimum of 15 friends/family about [LEARN ISLAM](http://www.Learn-Islam.org) (we have about 25 courses for adults and along with courses for children, all for free and certificates are also given) **7 Marks**.
2. Talk about any 3 topics from this week's classes with atleast 3 people. **7 Marks**.
3. **Pray for the Ummah**, *pray for the ease of all the poor & oppressed Muslims and pray that Allah make us all strong in imaan and give us the hidayah to work for the aakhirah and to help each other.* - **2 Marks**