

«الإحسان: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ»

"Ihsan is to worship Allâh as if you see Him, for though you do not see Him, verily, He sees you."^[1]

Worshipping Allâh as if one sees Him is complete and perfect certainty. Therefore, the claim that this *Ru'yah* means complete and perfect certainty because one who is absolutely certain of something is like one who sees something with his own eyes, is a false claim, and it is a corruption of the evidences. Such claim is not *Ta'wil*, it is a false corruption that must be rejected against the one who said it. And Allâh is the One from Whom help is sought.

Q. 43. Do the jinns have any effect on mankind? And how is protection from them achieved?

A. There is no doubt that jinns can have a harmful effect on humans which could even lead to killing. They might harm him by throwing stones, and they might cause fear to people and other things which have been confirmed by the Sunnah and which are proven by reality.

It is confirmed that the Messenger of Allâh ﷺ permitted one of his Companions to go to his wife during one of the battles – I believe it was the Battle of the Trench – and he was a newly married young man. When he arrived at his house, he found his wife standing at the door and he disapproved of that, but she said to him: "Enter," so he entered and found a snake on the bed, and he had a spear with him so he struck it with the spear until it died. At that moment, the man died, and no one knew which of them died first, the snake or the man. When the Prophet ﷺ was informed of this, he forbade killing the jinns that live in the houses, except Al-Ahtar (a snake with a short or

^[1] The reference for this has already been mentioned under question no.

mutilated tail) and *Thatut-Tufyatain* (a snake with two white stripes on its back.).^[1]

This is a proof that jinns can show enmity towards mankind and that they harm them, as is proven by fact. For the narrations to that effect have been widely reported, and they inform us that a person might come to a ruined building and be pelted with stones, although he sees no human being in this ruined building, and he might hear voices, or he might hear a rustling sound like the rustling of trees or the like which might cause distress to him and cause harm to him. Likewise, jinns might enter the body of a man due to love, or with the intention to harm him, or for some other reason, and this is indicated by the Words of Allâh, the Most High:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِينِ﴾

“Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity.”^[2]

And in this case, the jinn might speak from inside the human being, and speak to the one who recites Verses from the Noble Qur’ân and the reciter might extract from him a promise that he will not return, or something else as the narrations have informed us, and which are common knowledge among people.

Based upon this, the protection against the evil of the jinn is for a person to recite what has been narrated in the *Sunnah* which protects him from them, such as *Ayat Al-Kursi*, because when a person recites *Ayat Al-Kursi*, during the night, he remains protected by Allâh, and Satan cannot approach him until the morning. And Allâh is the Protector.

^[1] Reported by Muslim in the Book of Salutations and by Ahmad in *Al-Musnad*.

^[2] *Al-Baqarah* 2:275