

tricks which the devils play on their friends with whom Allah is angry and who have gone astray.”

How the Messenger ﷺ expelled the jinn from the body of one who was possessed

The Messenger ﷺ did that more than once. It is narrated from Umm Abaan bint al-Waazi' ibn Zaari' ibn 'Aamir al-'Abdi, from her father, that her grandfather Al-Zaari' went to the Messenger of Allah ﷺ, taking with him a son of his who was possessed, or a nephew (sister's son) of his.

“My grandfather said: when I came to the Messenger of Allah I said, ‘I have with me a son of mine - or a nephew of mine - who is possessed. I have brought him to you so pray for him.’ He said, ‘Bring him to me.’ So I went to him, and he was still sitting on his riding-animal. I lifted him down and removed his travelling clothes and dressed him in two fine garments, then I took him by the hand and brought him to the Messenger of Allah ﷺ.

He said, ‘Bring him closer to me, and turn his back towards me.’ He grabbed him by his clothes, top and bottom, and started to hit his back, (raising his arm) so high that I saw the whiteness of his armpits, saying, ‘Get out, enemy of Allah; get out, enemy of Allah!’

Afterwards, the boy's eyes looked normal, not as they had looked before. Then the Messenger of Allah ﷺ sat him down in front of him, and prayed for him, and wiped his face. After the Messenger of Allah ﷺ had prayed for him there was no one in the delegation who was better than him.” This is narrated by Aṭ-Ṭabaraani.⁴

⁴ *Majma' al-Zawaa'id*, 9/2. Al-Haythami said concerning it: No one narrated from Umm Abaan except Matar. Al-Haythami narrated the ḥadith from Aḥmad in his *Musnad* in a shorter version than that narrated by Aṭ-Ṭabaraani. He said, its *isnaad* includes Hind bint al-Waazi', whom I do not know, but the rest of its men are *thiqaat* (trustworthy).

In *Al-Musnad* it is also narrated that Ya'laa ibn Murrah said: "I saw three things from the Messenger of Allah ﷺ that no one had seen before me and no one saw after me.

I went on a journey with him, and as we were travelling on one of the roads, we passed by a woman who was sitting with a child of hers. She said, 'O' Messenger of Allah, this child is suffering and we are suffering because of that. He is overpowered (by the jinn) I don't know how many times each day.' He said, 'Give him to me.' She lifted him up to him, and put him in front of him on the saddle, then he opened his mouth and blew into it three times, and said: 'In the name of Allah, I am the slave of Allah. Begone O' enemy of Allah!' Then he gave him back to her and said, 'Meet us in the same place when we are coming back, and tell us what happens.' We went, then we came back, and we found her in that place, and she had three sheep with her. He said, 'How is your son?' She said, 'By the One who sent you with the truth, we have not noticed anything wrong with him until now. Take these sheep as a gift.' He said (to me), 'Get down and take one from her, and give the others back.'"⁵

It is narrated that 'Uthmaan ibn Abi'l-'Aas ﷺ said: "When the Messenger of Allah ﷺ appointed me as governor of Al-Taa'if, I started to experience problems in my prayer, such that I did not know what I was doing in my prayer. When I noticed that, I went to the Messenger of Allah ﷺ. He said, 'The son of Abi'l-'Aas?' I said, 'Yes, O' Messenger of Allah.' He said, 'What brings you here?' I said, 'O' Messenger of Allah, I am experiencing problems with my prayers, so that I do not know what I am doing in my prayer.' He said, 'That is the *Shaytaan*. Come closer.' So I came closer to him and squatted. He tapped me on the chest three times with his hand and blew in my mouth, and said, 'Get out, enemy of Allah!' He did that three times, then he said, 'Go and get on with your work.'"⁶

⁵ Narrated by Ahmad in his *Musnad*, 4/170. Al-Daarimi (1/15, no. 17) also narrated a similar version of this story from Jaabir.

⁶ *Saheeh Sunan ibn Maajah*, 2/273, no. 2858.

If the one who is possessed suffers and cannot find any cure for his problem, and he bears that with patience, then he will have a great reward with Allah. In *Ṣaḥeeḥ al-Bukhaari* it is narrated that ‘Aṭaa’ ibn Abi Rabaah said: “Ibn ‘Abbaas said to me, ‘Shall I not tell you about one of the women of Paradise?’ I said, ‘Yes.’ He said, ‘This black woman came to the Prophet ﷺ and said, ‘I suffer from seizures and I become uncovered; pray to Allah for me.’ He said, ‘If you wish you may bear it with patience and Paradise will be yours, or if you wish I will pray to Allah to heal you.’ She said, ‘I will be patient.’ Then she said, ‘But I become uncovered; pray to Allah that I will not be uncovered.’ So he prayed for her.”

Muhammad narrated to us that Mukhallad told us from Ibn Jurayj (who said) ‘Aṭaa’ told me that he saw Umm Zafar, that tall black woman, clinging to the curtain of the Ka’bah.⁷ Ibn Hajar mentioned that this woman said: “I am afraid that this evil one (i.e., the devil who was possessing her) may cause me to become uncovered.”⁸

The Messenger ﷺ expelled jinn by means of commands, prohibitions and curses, but these are not enough on their own. Strength of faith, certainty of belief and a good relationship with Allah also play major role in that, as will be clear from the following report:

Imam Aḥmad commands a jinni to leave and it responds to him

It is narrated that Imam Aḥmad was sitting in his mosque, when a companion of his came to him from the *khaleefah* Al-Mutawakkil, and said,

“In the house of the *Ameer al-Mu’mineen* there is a slave woman who is possessed. I have been sent to you so that you may pray to Allah to heal her.”

Imam Aḥmad gave him a pair of wooden slippers and said to him,

⁷ *Ṣaḥeeḥ al-Bukhaari*, 10/114, no. 5652.

⁸ *Fath al-Baari*, 10/115.