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Research Article

Understanding Jinn in Islamic Literature

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Abstract. Physical illnesses are often related to the spiritual element caused by a magic. Magic often uses the media of the jinn, which is a mysterious creature in a non-physical form that is believed in Islam. This article is a literature study that explores verses and hadiths as sources of Islamic teachings in viewing the jinn. This study emphasizes to reveal the characteristics of the jinn, both in terms of creation and abilities, which are mentioned in Islamic teaching literature. The focus of this study, in particular, is the work of Sa'ad Said, a Muslim academic who has written extensively on real of magic and the jinn.

Keywords: Jinn, Magic, Witchcraft, Islamic Literature

INTRODUCTION

In present days, spiritual diseases (witchcraft, envy and touch of devil) have spread around the globe,¹ no body take a concern except those who have connected with the victim and experienced it.² According to Sa'ad, after doing research and make analysis those more than 15 years from my long intellectual journey as well as experiences in practice, I confirmed the main causes of diseases is jinn.³ Furthermore, the study about Jinn and its nature at least has two benefits for us: First, explanation of what hidden from some Muslim preachers and the students from the origins as the reason for their invisibility was neglecting this topic or being wary of entering into it.⁴ Second, the suspicions of the people of misguidance will rise on their own without any trouble or defense.⁵ For these rationales, the study about jinn especially devil with its attributes is very need and it is in line with what Allah SWT says to Adam AS, as the first command to him when sent down to earth to make demon as the true enemy for him and all of his offspring.⁶ In this respect, Ibn Taymiyyah said: "None of the Muslim sects disagreed with the existence of the jinn, nor in the fact that God sent Muhammad to them, and the majority of the infidel sects affirmed the jinn... and this now the existence of the jinn has been repeatedly reported by the prophets, known by necessity, and it is known by necessity that they are alive, sane, and doers of will. Rather, they are commanded and terminated...",⁷ therefore, this study is trying to examine the nature of jinn and its attributes which has been miss understood among Muslim societies as well as students based on the light of Al Quran and Sunnah according to Sa'ad Sa'id Ahmad Abduh's views.

To regard Dr. Sa'ad Sa'id Ahmad Abduh, known as Sa'ad, as a contemporary millennium Muslim scholar who focuses on witchcraft or *sihr*, where the study fully based on the method of prophecy.⁸ Even though, he is the one who attentions more with *tafsir ayatu al sihr* (Al Baqoroh: 102), the nature of *sihr* and its classifications also the route of demon in playing *sihr* until can describes and analyses wide-ranging with best method on *Usul Al Sihr*, which totally differ from method that used by theologians.⁹ In relation to that, he not only able to identify the *sihr* in the perfect way but also clarify the meaning of *hasad* and its branches such as *Al Ain*, *Al Ghibtah*,

¹ Anastasia Lim, Hans W Hoek, and Jan Dirk Blom, "The Attribution of Psychotic Symptoms to Jinn in Islamic Patients," *Transcultural Psychiatry* 52, no. 1 (2015): 18-32.

² Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihr; Haqiqatuhu, Ahdafuhu, Anwa'uhu, Al Wiqayah Minhu wa 'Ilajuhu*, (Cairo: Maktabah Al Ulum wa Al Hikam, 2018), p. 33.

³ Abduh, Sa'ad Sa'id Ahmad, *Usulu Al Sihr: Dirasah Al Maudu'iyah Ala Minhaji Al Nubuwwah*, (Cairo: Maktabah Al Ulum wa Al Hikam, 2018), p. 17; Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihr*, p. 33.

⁴ Hannah-Louise Clark, "Of Jinn Theories and Germ Theories: Translating Microbes, Bacteriological Medicine, and Islamic Law in Algeria," *Osiris* 36, no. 1 (2021): 64-85.

⁵ Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihr*, p. 33-34.

⁶ Al Qur'an Al Baqarah 2:36, 2:168, 2:208; Yusuf 12:5; Fatir 35:6.

⁷ Ibn Taymiyyah, *Majmu' Al Fatawa*, investigated by Khairi Sa'id, submitted by Dr. Sayyid Husain Al 'Ifani, (Cairo: Al Maktabah Al Tawfiyyah), nd, p. 19/9.

⁸ A commentary came from Prof. Dr. Umar Bin Abdul Aziz Quraissy, a lecturer at Al Azhar University, Cairo; Abduh, Sa'ad Sa'id Ahmad, *Usulu Al Sihr*, p. 9.

⁹ A commentary came from Prof. Dr. Mahmud Abd Al Raziq Al Ridwani; Ahmad, Sa'ad Sa'id, *Usulu Al Sihr*, p. 11-12.

Al Nafs, and *Al Saf'ah* with its differences.¹⁰ Professor Ahmad Mansur Sabalik as the Rector of International Islamic University of Cairo, Nasr City, commented for this book, the author has collected all the materials from the ancient to the present-day about *hasad* in his study and prohibited the rest researchers to write on *hasad* after him.¹¹ In addition, according to Ra'fat Abdul Fattah, from his commentary on Sa'ad's book with title *Marad Al Sihr; Haqiqatuhu, Ahdafuhu, Anwa'uhu, Al Wiqayah Minhu wa 'Ilajuhu*; the book emphasizes on the fact of *sihr* as the organic diseases that can be categorized like common diseases with deep analysis of symptom between spiritual diseases and mental illness.¹² Due to the invisibility matters or objects, we use two methodologies for this study. First, the light of Al Qur'an and Sunnah of the Prophet Muhammad SAW as the source of knowledge (*sam'iyyat*) especially regarding of unseen world, Second, Looking at what the experimental sciences have reached, especially physics, biology and chemistry, and this must be the subject of agreement between the two parties.¹³

Interestingly, Sa'ad tries to come up with his original thought to elucidate the unseen world in general and jinn realm in particular. The aim of the study is to examine the nature of Jinn and its attributes due to three reasons. 1. The miss understood of Jinn in the mid of Muslim societies,¹⁴ 2. Jinn are great creatures of Allah which side by side life with human on this earth,¹⁵ 3. Jinn are includes a part of *iman bi al ghaib*, because we do not see them physically.¹⁶ So, in this paper we would like to examine as well as analyze his views on the subject which refer directly to his works as the main focus and also with several gorgeous responses from the previous scholarly studies.

Sa'ad: a Biography and His Works

The author gets his a brief biography in two pages which sent directly through electronic message on 6th November 2021. His complete name is Sa'ad Sa'id Ahmad Abduh, Born in Beheira 28th March 1965. The background of his study; Bachelor of Science and Education in 1989, focused on Biology (natural history). The date of hiring as lecturer in sciences for middle school (1989- present) and biology in higher school (2011-present), he got master degree for summa cum laude in 2014, with title *الحسد: حقيقته - أنواعه - مصادره - الوقاية منه - علاجه* from International Islamic University of

¹⁰ A commentary came from Prof. Dr. Umar Bin Abdul Aziz Quraisy, a lecturer at Al Azhar University, Cairo; Abduh, Sa'ad Sa'id Ahmad, *Al Hasad; Haqiqatuhu, Anwa'uhu, Mashadiruhu, Al Wiqayah Minhu, 'Ilajuhu*, (Cairo: Maktabah Al Ulum wa Al Hikam, 2018), p. 5.

¹¹ Abduh, Sa'ad Sa'id Ahmad, *Al Hasad*, p. 7-8.

¹² Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihr*, p. 5.

¹³ Ibid., p. 41. As for the mechanism of that consideration, it is accurate deduction from the authentic texts, sound analogy based on what is proven in the mentioned sciences, and experimentation based on straight theorizing and a reasonable assumption.

¹⁴ Clark, "Of Jinn Theories and Germ Theories: Translating Microbes, Bacteriological Medicine, and Islamic Law in Algeria."

¹⁵ Felix Wessel, "Tipping the Scales Toward an Islamic Spiritual Medicine: Ibn Qayyim Al-Jawziyya on Jinn and Epilepsy," in *Islam, Migration and Jinn* (Springer, 2021), 45-63.

¹⁶ Ali A Olomi, "Jinn in the Qur'an," in *The Routledge Companion to the Qur'an* (Routledge, 2021), 145-51.

Cairo and obtained his PhD level in Islamic Studies Department of 'aqidah and philosophy and passed with excellent honored to publish his dissertation in 2016, at same university with tittle السحر: حقيقته – أنواعه – الوقاية منه – علاجه. He also as fellow of *Al Markaz Al 'Alami li Al Buhuts* of Cairo, and charity foundation for humanity as general director, also as Islamic preacher and researcher in Islamic studies, has wrote and published several books such as:

1. مرض السحر
2. أصول السحر
3. الحسد
4. العمل الجماعي في الميزان
5. الإيمان (حقيقته – مراحل – علاقته بعمل الجوارح)
6. الصلاة التي تنهي عن الفحشاء والمنكر
7. هل أنت الغلام؟
8. الاحتلام (أثم – ألام – أحكام)
9. الدعوة بالحكمة إلي منهاج النبوة

Several studies that under process and editing are:

1. منهاج النبوة منهاج الحياة
2. الكهانة
3. الأصول الأربعة في الدعوة إلي الله

He also has become a speaker for some programs on satellite TV, for instance:

1. برنامج أعجاز علي قناة الصحة والجمال
2. برنامج روضة الرحمن علي القناة الثانية المصرية (القاهرة)
3. برنامج سرطان العصر علي قناة الندي

And he is also delivered international seminar around the world, for example, Malaysia, Indonesia, and UEA.

Sa'ad's View on The Creation of Jinn

The discussions and issues about Jinn has many opinions and views among Muslim scholars, the fundamental of dissimilarity between Jinn and human¹⁷ is that Jinn have no solid body like human.¹⁸ Therefore, jinn cannot be seen in the physical form or real appearance except he changes himself into another form as he wants such as angels.¹⁹ Nevertheless, many people believe that Jinn are created from pure fire and have no related with other material of creation.²⁰ But if we refer to the Al Qur'an and Sunnah that only two verses and one *hadits* talks about the jinn's material of creation²¹. Allah says in the surah Al Rahman:

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۖ ۝ ١٥

"And He created the jinn from a smokeless flame of fire". (Q. 55:15).

And in the surah Al Hijr:

¹⁷ Olomi.

¹⁸ Ahmad Farhan, "Menelusuri Jin Dalam Al Qur'an", *Journal El-Afkar Vol.4 Nomor II*, Juli-Desember (2015), p. 207.

¹⁹ Ensiklopedia Islam, Jilid 2, (PT. Ikhtiar Baru Van Hoove, Jakarta: 1996), p. 318.

²⁰ Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihir*, p. 43.

²¹ Ahmadi Bighash and others, "Reading the Quranic and Narrative Views on Inventory Features Called 'Jinn,'" *International Multidisciplinary Journal of Pure Life* 8, no. 25 (2021): 45-66.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ – ٢٧

“And the jinn we created before from scorching fire”. (Q. 15:27).

And in the *hadits* narrated by ‘Aisyah (may Allah bless upon her):

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ. (رواه مسلم)

“Angels were created from light, jinn were created from merging from fire, and Adam was created from what was described to you”.²²

Let us take perceive and analyze to this verses and *hadist*, the keyword is *مارج* and mostly *mufasssirun* have different views and meaning regard to this word. Ibn Al Jawzi collected the views among Muslim scholars or *mufasssirun* in his book; Ibn Abbas said *مارج* is the tongue of fire that is at its tip when it is inflamed. In contrast, Mujahid said it's mixed with some of the flames: red, yellow, and green over the fire if it is kindled.²³ Maqatil added it pure flame without smoke. Abu Ubaid, it mixed of fire. Ibn Qutaibah, it fire flame and Al Zujaj said it the flame mixed with the blackness of the fire.²⁴ According to Al Qurthubi, the meaning of *مارج* is convergent meanings between scholars and commentators.²⁵

Additionally, Al Razi concluded that meaning divide into two categories, first: *مارج* is smoky fire, second: pure fire. The second is more correct in terms of pronunciation and meaning.²⁶ Thahir Ibn Asyur argued that jinn created from mix of fire which fusion with another elements where fire is more dominant, it like soil is more dominant into creating of human being although there is heat element in human body to make them life.²⁷ Moreover, Al Alusi gives comment for those who claim that Jinn are only pure soul,²⁸ and it support to views of people who assume that Jinn was created from four elements.²⁹ Allah says in the Al Qur'an:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

²² HR. Muslim, no. 2996, see., <https://www.dorar.net/hadith/search?q=%D8%AE%D9%84%D9%82%D8%AA+%D8%A7%D9%84%D9%85%D9%84%D8%A7%D8%A6%D9%83%D8%A9+%D9%85%D9%86+%D9%86%D9%88%D8%B1&st=w&xclude=&rawi%5B%5D=>, accessed on February 3, 2022.

²³ Al Baghawi, Abu Muhammad Al Husain Ibn Mas'ud Al Fara'i, *Ma'alim Al Tanzil*, (Riyadh: Dar Al Thoyyibah Li Al Nasr wa Al Tawzi', 1997), p. 4/333.

²⁴ Al Jawzi, Abdu Al Rahman Ibn 'Ali Ibn Muhammad, *Zadu Al Masir Fi 'Ilm Al Tafsir*, (Beirut: Al Maktab Al Islami, 1404 H), 3th edition, p. 5/461.

²⁵ Al Qurthubi, *Tafsir Al Qurthubi, Al Jami' Liahkami Al Qur'an*, (Beirut: Bait Al Afkar Al Dawliyyah, 1996), 5th edition, p. 17/105.

²⁶ Al Razi, Muhammad Al Razi Fakhru Al Din Ibn Al Allamah Dhiau Al Din 'Umar, *Tafsir Al Fakhru Al Razi, Al Tafsir Al Kabir wa Mafatih Al Ghaib*, (Beirut: Dar Al Fikr, 1981), p. 15/ 69.

²⁷ Ibn 'Asyur Al Tunisi, Muhammad Al Thahir Ibn Muhammad Ibn Muhammad Al Thahir, *Al Tahrir wa Al Tanwir, Tafsir Ibn 'Asyur*, (Beirut: Mu'assasah Al Tarikh Al 'Arabi, 2000), p. 27/ 229.

²⁸ Mahmud Al Alusi Al Baghdadi, *Ruhu Al Ma'ani Fi Tafsir Al Qur'an Al 'Adzim wa Al Sab'I Al Matsani (Tafsir Al Alusi)*, (Beirut: Dar Al Ihya Al Turats Al 'Arabi, nd), 2nd edition, p. 20/126.

²⁹ The meaning of four elements is soil, water, air and fire. The ancient people believe that all of creatures on this earth are coming from or apart of these four elements.

“And We made from water every living thing”. (Q. 21:30)

Al Thobari, said every single living is created from water.³⁰ Ibn Katsir, said the origin of all livings from water.³¹ Whenever Jinn are from the living, the verse must take in them as the object and its consequent that water is part of their creation.³² In contrast, Muhammad Rasyid Ridha, in his commentary claimed that jinn created from the flame mixed with smoke, and what is above it are smoke and what is below it is a pure flame.³³ For this stand, we agree that jinn created from varieties element which the one above is flame and below is smoke.

The nature of jinn is not only discussed by *mufasssirun* but it also attracted the attention of Muslim thinkers and philosophers to speak. Al Ghazali's view jinn is aerial animal rational like crime and can change into different shapes.³⁴ According to Al Fakhru Al Razi, that Ibn Sina said in article “*Hududu Al Ashya*”, Jinn is aerial animal can change into different shapes.³⁵ Al Manawi's view is similar like Al Ghazali and Al Razi about the nature of Jinn.³⁶ In distinction, Al Baidhawi's view Jinn is invisible intelligent bodies predominantly fiery or airy.³⁷ To confirm that jinn also created from airy let us pay attention to this *hadits*;

أَنَّ ضِمَادًا قَدِمَ مَكَّةَ، وَكَانَ مِنْ أَرْدِ شَنْوَعَةٍ، وَكَانَ يَرْقِي مِنْ هَذِهِ الرِّيحِ، فَسَمِعَ سُفَهَاءَ مِنْ أَهْلِ مَكَّةَ يَقُولُونَ: إِنَّ مُحَمَّدًا مَجْنُونٌ، فَقَالَ: لَوْ أَنِّي رَأَيْتُ هَذَا الرَّجُلَ، لَعَلَّ اللَّهَ يَشْفِيهِ عَلَى يَدَيَّ، قَالَ: فَلَقِيَهُ، فَقَالَ: يَا مُحَمَّدُ، إِنِّي أَرْقِي مِنْ هَذِهِ الرِّيحِ، وَإِنَّ اللَّهَ يَشْفِي عَلَى يَدَيَّ مِنْ شَاءَ، فَهَلْ لَكَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَّا بَعْدُ، قَالَ: فَقَالَ: أَعِدْ عَلَيَّ كَلِمَاتِكَ هَؤُلَاءِ، فَأَعَادَهُنَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ

³⁰ Ibn Jarir Al Thobari, *Jami'u Al Bayan 'An Ta'wil Al Qur'an (Tafsir Al Thobari)*, (Cairo: Dar Ibn Al Jawzi, 2009), p. 18/ 434.

³¹ Ibn Katsir Al Damasqi, Abu Al Fida Ismail Ibn Umar, *Tafsir Al Qur'an Al 'Adzim*, (Riyadh: Bait Al Afkar Al Dawliyyah, 1999), p. 1125.

³² Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihr*, p. 47.

³³ Muhammad Rasyid Ridha, *Tafsir Al Qur'an Al hakim (Tafsir Al Manar)*, (Cairo: Dar Al Manar, 1947), 2nd edition, p. 8/ 294.

³⁴ Al Ghazali Al Thusi, Abu Hamid Muhammad Ibn Muhammad, *Mi'yarul 'Ilmi Fi Fanni Al Mantiqi*, (Egypt: Dar Al Ma'arif, 1961), p. 285.

³⁵ Al Razi, *Mafatihul Ghaib*, p. 30/ 661.

³⁶ Al Jurjani, Al Syarif Ali Ibn Muhammad, *Kitab Al Ta'rifat*, (Alexandria: Dar Al Nada, nd), p. 131.

³⁷ Al Baidhowi, Nashir Al Din Abu Sa'id Abdullah Ibn Umar Ibn Muhammad Al Shirazi, *Anwar Al Tanzil wa Asrar Al Ta'wil*, (Egypt: Al Maktabah Al Tawfiqiyyah, nd), p. 2/ 616; Wuzarah Al Awqaf wa Al Syu'un Al Islamiyyah, *Al Mawshu'ah Al Fiqhiyyah Al Kuwaitiyyah*, (Egypt: Muthabi Dar Al Shofwah, 1404H), p. 16/ 89.

عليه وَسَلَّمَ ثَلَاثَ مَرَّاتٍ، قَالَ: فَقَالَ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهْنَةِ، وَقَوْلَ السَّحَرَةِ، وَقَوْلَ الشُّعْرَاءِ، فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هَؤُلَاءِ... (رواه مسلم)³⁸.

In this *hadits*, Imam An Nawawi gave explanation the meant by *al rih* here is madness and touching of devil, from another *riwayah*: healing by *ruqyah* from spirits (*al arwah*) or jinn.³⁹ Ibn Hajar, said the jinn are types, so their pureness is a wind, they neither eat nor drink nor give birth and some of them descent into this category, and among them are the Sa'ali, the Ghoul, and the Qutrab.⁴⁰ To confirm it, Allah says in the second place of the creation of jinn;

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ – ٢٧

“And the jinn We created before from scorching fire”. (Q. 15:27).

The word السَّمُوم it meant hot wind (*al rih al harah*),⁴¹ and the wind is a group of gases, and hot, which is completely heated.⁴² Ibn 'Asyur emphasized that *al samum* is hot wind, the jinn were created from fire and air so that the temperature would be moderate, and it would accept the special life befitting the character of the jinn.⁴³ To sum up, the creation of jinn is informed by Allah through His book and prophet; first, reported that Allah create Jinn from mixed flame, second, explained that flame mixed with wind or a group of gases and description of the substance of the creation of the jinn as a flaming gaseous compound.⁴⁴ This flaming gaseous compound (plasma) entered the soul, and it turned into something that only God knows, and the news did not return its statement, but the nature of the gas is working in it, and what reinforces this hypothesis is that if you check all the capabilities and qualities of the jinn, you will find it as close as possible to the nature of gases.⁴⁵

Nevertheless, there are evidences from *hadits* that jinn have transformed into another nature different from the origin of their creation, far from the shape and form of fire.

³⁸ HR. Muslim, no. 868, see., <https://www.dorar.net/hadith/search?q=%D9%85%D9%86+%D9%87%D8%Bo%D9%87+%D8%A7%D9%84%D8%B1%D9%8A%D8%AD&st=w&xclude=&rawi%5B%5D=> accessed on February 3, 2022.

³⁹ Al Nawawi, Abu Zakariya Ibn Syarif, *Shohih Muslim Bisyarhi Al Nawawi*, (Beirut: Dar Al Kutub Al Ilmiyyah, 2000), p. 6/ 137.

⁴⁰ Ibn Hajar Al Asqalani, Ahmad Ibn Ali, *Fathu Al Bari Syarh Shohih Al Bukhari*, (Riyadh: Dar Thoyyibah Li Al Nasyr wa Al Tawzi', 2011), 4th edition, p. 7/ 576.

⁴¹ Ibn Al Atsir, *Al Nihayah Fi Gharib Al Hadits wa Al Atsar*, (Saudi: Dar Ibn Al Jawzi, 1425H), 3th edition, p. 446; Hamad Al Jawhari, Abu Ismail Ibn, *Al Shahhahu Taj Al Lughah wa Shahahu Al 'Arabiyyah*, (Cairo: Dar Al Hadits, 2009), p. 561; Al Fairuz Abadi, *Al Qamus Al Muhith*, (Lebanon: Bait Al Afkar Al Dawliyyah, 2004), p. 848; Ibn Mandzur Al Ifriqi, *Lisanu Al 'Arab*, (Cairo: Dar Al Hadits, 2003), p. 4/ 691; Majma' Al Lughah Al 'Arabiyyah, *Al Mu'jam Al Wasith*, (Egypt: Maktabah Al Syuruq Al Dawliyyah, 2005), p. 451.

⁴² Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihr*, p. 51.

⁴³ Ibn 'Asyur Al Tunisi, *Al Tahrir wa Al Tanwir*, p. 13/ 35.

⁴⁴ Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihr*, p. 51-52.

⁴⁵ Ibid., p. 52.

1. قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْنَاهُ يَقُولُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثُمَّ قَالَ أَلْعُنَكَ بَلْعَنَةِ اللَّهِ ثَلَاثًا، وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا، فَلَمَّا فَرَّغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ، وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ، قَالَ: إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ، جَاءَ بِشَهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِ، فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعُنَكَ بَلْعَنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَسْتَأْخِرْ، ثَلَاثَ مَرَّاتٍ، ثُمَّ أَرَدْتُ أَخْذَهُ، وَاللَّهِ لَوْلَا دَعْوَةُ أَخِينَا سُلَيْمَانَ لِأَصْبَحَ مُوثَقًا يَلْعَبُ بِهِ وَلَدَانُ أَهْلِ الْمَدِينَةِ. (رواه مسلم).⁴⁶

2. This hadiths explained clearly with another hadiths to clarify what is actually happen to Rasulullah (may Allah peace be upon him).

3. اعترض الشيطان في مُصَلَّاي فَأَخَذْتُ بِحَلْقِهِ فَخَنَقْتُهُ حَتَّى وَجَدْتُ بَرْدَ لِسَانِهِ عَلَى كَفِّي وَلَوْلَا مَا كَانَ مِنْ دَعْوَةِ أَخِي سُلَيْمَانَ لِأَصْبَحَ مُوثَقًا تَنْظُرُونَ إِلَيْهِ. (رواه ابن حبان).⁴⁷

4. In this two of hadiths, can be inferred that jinn has transformed from the origin of its creation, there was no left of fire, as some people imagine. If they were to remain on their fiery element and that they are a burning fire, they would not need the devil or the demon to come from them with a torch of fire, and if the hand of the devil or the imp or something of its members would have been touched by the son of Adam, he would burn it as a person burns the real fire by mere touch.⁴⁸ Ibn 'Uqail said that was quoted by Al Syibli:
5. "Surely, Allah adds to devil and jinn with fire it like what Allah adds to human with soil, mud and pottery. It meant that human in his origin is mud and it's not confirmed that Adam is totally mud (but it was mixed from another elements), also the jinn were originally fire".⁴⁹
6. Sa'ad reasons that after we analyze the texts mentioned above about creation of jinn, and read some cosmic system and creatures laws that we try to conclude the

⁴⁶ HR. Muslim, no. 542, see, <https://www.dorar.net/hadith/search?q=%D8%A3%D9%84%D8%B9%D9%86%D9%83+%D8%A8%D9%84%D8%B9%D9%86%D8%A9+%D8%A7%D9%84%D9%84%D9%87&st=w&xclude=&rawi%5B%D5D=> accessed on February 3, 2022.

⁴⁷ HR. Ibn Hibban, no. 2349, see, <https://www.dorar.net/hadith/search?q=%D8%A7%D8%B9%D8%AA%D8%B1%D8%B6+%D8%A7%D9%84%D8%B4%D9%8A%D8%B7%D8%A7%D9%86+%&st=w&xclude=&rawi%5B%D5D=> accessed on February 3, 2022.

⁴⁸ Badru Al Din Al 'Aini Al Hanafi, Abu Muhammad Mahmud Ibn Ahmad, 'Umdatul Qari Syarhu Shohih Al Bukhari, (Beirut: Dar Al Kutub Al 'Ilmiyyah, 2001), p. 4/ 345; see, Abdullah Al Syibli, Badruddin Ibn, Akamu Al Marjan Fi Ahkami Al Jan, (Cairo: Al Maktabah Al Tawfiqiyyah, nd), 1st edition, p. 26.

⁴⁹ Abdullah Al Syibli, Badruddin Ibn, Akamu Al Marjan Fi Ahkami Al Jan, p. 25.

picture on which the jinn is, and it was confirmed to us the nature of jinn is close as possible to gaseous.⁵⁰

Jinn's Abilities and Strengths

Before discussing about the jinn's abilities, might we look what Al Asyqar said about it due to the relation between wizard and jinn:

"If it confirmed that magic cannot work except the worshipping of wizard to the devil and aid of devil to wizard, it obligate for us to know the abilities of devils in order to recognize what wizard can do with his magic".⁵¹

Therefore, will examine some capabilities of jinn that depended by wizards⁵² in generate their magic and what will be happen as well as impact of it. Ibrahim Kamal Adham, considers that jinn have capacity of intellect and physical capabilities equal human capabilities, the jinn has superiority in some aspects.⁵³ The evident that jinn have some capabilities come from Allah that He charges them with legal costs which also applied in human.⁵⁴ It is known that human do not charge except they are reasonable. Thus, the jinn is wise and distinguished sane.⁵⁵ Allah says in the holy book Al Qur'an regarding charge and legal costs;

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ - ٥٦

"And I did not create the jinn and mankind except to worship Me".

Al Asyqar summered the capabilities of jinn as well as commented to this verse: "The jinn is intellects creatures that Allah creates them like creates mankind to worship and obey Him, among them are unbeliever and believer, and they have capacity to see us and we do not have seen them, can make fast movement to over the world and climbing into space, can bring the heavy things during their movement and can turn into different shapes such as mankind or animals like snack etc.⁵⁶ It was narrated and informed well from the Al Qur'an and Sunnah that indicate of abilities of jinn which related especially with magic.⁵⁷

1. Movement speed.

⁵⁰ Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihr*, p. 56.

⁵¹ Al Asyqar, Umar Sulaiman, *'Alam Al Sihr wa Al Sya'udzah*, (Urdun: Dar Al Nafais, 2002), p. 155.

⁵² Adeline Masquelier, "A Disenchanted Landscape? Jinn, Schoolgirls, and the Demonization of the Past in Niger," *Preternature* 9, no. 2 (2020): 243-66.

⁵³ Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihr*, p. 131.

⁵⁴ Anastasia Lim et al., "The Attribution of Mental Health Problems to Jinn: An Explorative Study in a Transcultural Psychiatric Outpatient Clinic," *Frontiers in Psychiatry* 9 (2018): 89.

⁵⁵ Ibid.

⁵⁶ Al Asyqar, Umar Sulaiman, *'Alam Al Sihr*, p. 156.

⁵⁷ Lim et al., "The Attribution of Mental Health Problems to Jinn: An Explorative Study in a Transcultural Psychiatric Outpatient Clinic"; Wessel, "Tipping the Scales Toward an Islamic Spiritual Medicine: Ibn Qayyim Al-Jawziyya on Jinn and Epilepsy."

The highlighted one that elucidated in the Al Qur'an when the jinn in the period of prophet Sulaiman asking him to brought the castle of Bilqis from Yemen to Syam (Palestine).⁵⁸

قَالَ عَفَرْتُ مِّنَ الْجَنِّ أَنَا أَتَيْكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيَّ أَمِينٌ - ٣٩

“A powerful one (Ifrit) from among the jinn said, I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy”. (Q. 27:39).

And the movement can be in different circles, in the air or diving in the water speedy. Allah says;

وَالشَّيْطَانُ كُلُّ بَنَاءٍ وَغَوَّاصٍ - ٣٧

“And [also] the devils [of jinn] – every builder and diver”. (Q. 38:37).

2. The ability to carry things

This ability mentioned in the text above in period of Prophet Sualaiman, and when jinn stole from dates of charity that narrated by Imam Al Bukhari from Abu Hurairah.

وَكَلَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ، فَجَعَلَ يَخْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ، فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَصَّ الْحَدِيثَ، فَقَالَ: إِذَا أُوْتِ إِلَى فِرَاشِكَ فَافْرَأْ آيَةَ الْكُرْسِيِّ، لَنْ يَزَالَ مَعَكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَدَقَكَ وَهُوَ كَذُوبٌ، ذَاكَ شَيْطَانٌ. (رواه البخاري).⁵⁹

3. The jinn getting smaller and bigger

The jinn can increase its size to the greatest extent possible and can smaller to the most despicable. Prophet said:

عَثَرَ حِمَارٌ فَقَالَ: تَعَسَ الشَّيْطَانُ، فَقَالَ: لَا تَقُلْ تَعَسَ الشَّيْطَانُ، وَلَكِنْ قُلْ: بِسْمِ اللَّهِ، فَإِنَّكَ إِذَا قُلْتَ: تَعَسَ الشَّيْطَانُ يَعِظُكَ حَتَّى يَكُونَ مِثْلَ الْجَبَلِ، فَيَقُولُ: بِقُوَّتِي صَرَعْتُهُ، وَإِذَا قُلْتَ: بِسْمِ اللَّهِ، تَصَاغَرَ حَتَّى يَصِيرَ مِثْلَ الدُّبَابِ. (رواه شعيب الأرنؤوط).⁶⁰

4. The ability to smell

⁵⁸ Bighash and others, “Reading the Quranic and Narrative Views on Inventory Features Called ‘Jinn.’”

59 HR. Bukhari, no. 2311, see, <https://www.dorar.net/hadith/search?q=%D9%83%D8%B0%D9%88%D8%A8&st=w&xclude=&rawi%5B%5D=>, accessed on February 3, 2022.

⁶⁰ HR. Syuaib Al Arna'uth, no. 369, see.,
https://www.dorar.net/hadith/search?q=%D8%AA%D8%B9%D8%B3+%D8%A7%D9%84%D8%B4%D9%8A%D8%B7%D8%A7%D9%86+&st=w&xclude=&rawi%5B%D=, accessed on February 3, 2022.

The ability to smell for jinn is very strong, in that point it can be most powerful than dog which can differentiate aromatherapy. See similarity in traits between jinn and dog in this *hadits*.

فَقَالَ: الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ. (رواه مسلم).⁶¹

5. The ability of the jinn to form and appear

The nature of jinn is invisibility due to Allah says in the Al Qur'an; "*indeed, he sees you, he and his tribe, from where you do not see them*". (Q. 7:27). But, for the clearest picture of them being formed are mankind, snakes (the story of snake and anshar guy), and dog.⁶² Ibn Taimiyyah elucidated that black dog is mostly animal be formed by jinn and also black cat due to the black color is gathered strong for devil then others and it has the power of heat.⁶³

6. The ability to do hard and wonder jobs

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَةٍ إِِعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ - ١٣

“They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], “Work, O family David, in gratitude.” And few of My servants are grateful”. (Q. 34:13).

7. Mental ability and the most one are:

a. The ability to communicate and preach ideas and beliefs. The jinn have listened to Prophet Muhammad about Al Qur'an, and they wonder and fascinate from its style. Then, they respond to *da'wah* of Prophet Muhammad. Allah says: "Say, [O Muhammad], *'it has been revealed to me that a group of jinn listened and said, 'indeed, we have heard an amazing Qur'an. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone'*". (Q. 72:1-2).

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ - ٢٩ قَالُوا يَاقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ - ٣٠ يَاقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابِ آلِيمٍ - ٣١

b. The ability to literary creativity, and then all civilized creativity. If they do not have that ability it is impossible for Allah to challenge them to come with a book like Al Qur'an. Allah says:

⁶¹ HR. Muslim, no. 510, see, <https://www.dorar.net/hadith/search?q=%D8%A7%D9%84%D9%83%D9%84%D8%A8+%D8%A7%D9%84%D8%A3%D8%B3%D9%88%D8%AF+%D8%A7%D9%84%D8%B4%D9%8A%D8%B7%D8%A7%D9%86+%&st=w&xclude=&rawi%5B%5D=>, accessed on February 3, 2022

⁶² Abduh, Sa'ad Sa'id Ahmad, *Marad Al Sihr*, p. 135-136.

⁶³ Ibn Taimiyyah, *Majmu' Al Fatawa*, 19/ 34, 30; see., Ibn Taimiyyah, *Idhahu Al Dalalah Fi Umumi Al Risalah wa Al Ta'rif Biahwali Al Jin*, (Aljazeera: Maktabah Al Tau'iyyah Al Islamiyyah, 1407H), p. 35, 28-29.

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ
لِبَعْضٍ ظَهِيرًا - ٨٨

“Say, if mankind and the jinn gathered in order to produce the like of this Qur’an, they could not produce the like of it, even if they were to each other assistants”. (Q. 17:88).

To conclude, according to Sa’ad, that jinn can do and convey like what mankind doing in their realm.⁶⁴

CONCLUDING REMARKS

There is no truth for information about the unseen realm (*‘alam al ghaib*) that can be trust and give clear evidence around the globe. As a Muslim we are very lucky that have a book as the source of knowledge and never ever changing or revise from 1400s years ago and still acceptable as well as relevant to “modern world”. The only way to study of unseen matters which can increase our *iman* and preserve the *‘aqidah* is turn back to the source of knowledge that Al Qur’an and Sunnah. Sa’ad Sa’id is one among Muslim scholar in present-day who tries to explore and elucidate the mystery of life, particularly regarding with spiritual diseases (اللمس, السحر, الحسد) in this modern world. The study about jinn and its attributes is need to be improve and develop cause mankind dealing every day with jinn and devils on this earth and indeed they will force us to come and follow their footsteps until the end of this world to company them in the hell fire. From this study hopefully can give clear understanding of jinn’s nature and his ability to always remain vigilant and not excessive in addressing his attitudes and actions.

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⁶⁴ Abduh, Sa’ad Sa’id Ahmad, *Marad Al Sihr*, p. 137.

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