

The Jinn and Human Sickness

Remedies in the Light of the
Qur'aan and *Sunnah*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allaah,
the Most Gracious, the Most Merciful.*

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ
إِلَّا خَسَارًا﴾

“And We send down of the Qur’aan that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zaalimoon (polytheists and wrongdoers) nothing but loss.” (Al-Isra’ 17:82)

The Messenger of Allaah ﷺ said:

«إِنَّ اللَّهَ لَمْ يُنَزِّلْ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً، عِلْمَهُ مَنْ عِلِمَهُ وَجِهَلَهُ
مَنْ جِهَلَهُ»

“Allaah does not send down any disease but He also sends down a cure for it; those who know it know it, and those who do not know it do not know it.”^[1]

And the Messenger of Allaah ﷺ said:

«مَا أَنْزَلَ اللَّهُ مِنْ دَاءٍ إِلَّا أَنْزَلَ لَهُ شِفَاءً»

“Allaah does not send down any disease but He also sends down a cure for it.”^[2]

^[1] Musnad Al-Imam Ahmad, 4/278.

^[2] Al-Saheehayn.

Translator's Foreword

Belief in the world of the Unseen (*Al-Ghayb*) is an important part of Islamic belief, as affirmed in the texts of the Qur'aan and *Sunnah*. The effect that unseen forces may have on human lives is an area concerning which there are many myths and superstitions, and there is no shortage of charlatans who will dupe people by offering "remedies" and "protection", at the cost of their wealth and, more seriously, at the cost of their 'Aqeedah.

Conversely, there are those who are so dazzled by modernity and material progress that they dismiss all ideas of unseen beings out of hand, in the name of science.

In this book, the author strikes a middle path between the superstitious approach of attributing all problems to the jinn and evil eye, and the "modern, scientific" approach of dismissing belief in the jinn as a kind of fairy tale. He draws on the teachings of the Qur'aan and *Sunnah* to show that although the jinn have some ability to affect humans, it is not as great as many people think.

In an era of widespread mental and emotional upheaval, the issue of sickness, both mental and physical, is also discussed. The author takes a balanced view of sicknesses that are commonly attributed to the jinn, and makes a wise plea for Muslim doctors to work hand in hand with practitioners of the Qur'aanic medicine, pointing out

that recitation of the Qur'aan over a sick person can never do any harm.

This is a practical book, with a solid basis of Islamic teachings drawn from the Qur'aan and *Sunnah*. It is to be recommended for any reader who has an interest in spiritual and physical well-being.

Nasiruddin Al-Khattab
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I would especially like to thank Shaykh Waheed ibn 'Abds-Salaam Baali.

May Allaah reward them all with the best of rewards on my behalf.

Khaleel ibn Ibraaheem Ameen

Foreword

Praise be to Allaah. We praise Him and seek His help and forgiveness and guidance. We seek refuge with Allaah from the evil of our own selves and from our evil deeds. Whomsoever Allaah guides, none can lead astray, and whomsoever He sends astray none can guide. I bear witness that there is no god but Allaah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger.

Treating illness by means of the Noble Qur'aan is a practice that was abandoned for a while, and remained unknown except to a small number of scholars, to such an extent that the people knew of nothing but witches^[1] and soothsayers, and the wares of charlatans and frauds became popular. Then the Lord of creation willed that a number of sincere *Daa'iyahs* be prepared to deal with this matter. They revived this practice after it had died out and brought it back to life after it had disappeared. Those who treated sickness by means of the Qur'aan did not seek any wages for their treatment and recitation, except from the One Who is the Sovereign of the heavens and the earth, may He be glorified and exalted.

At that point the wares of the witches and frauds became defunct and the people began to distinguish good from evil, and they turned to the Qur'aanic remedies.

^[1] The word "witch" is used here to refer to a practitioner of witchcraft (*Sihir*), whether male or female.

Hundreds of sick people who had been going to hospitals for many years were treated.

Hundreds of epileptics who had been going to psychiatric clinics for months were treated.

Innumerable people who had been going to witches and charlatans were treated.

How many families found joy after suffering grief.

How many couples were reconciled after having been separated.

How many insane people came back to their senses.

How many impotent married man became able to function normally

How many anxious and tense people were able to relax and feel happy again

What is amazing about this matter is the fact that those sincere practitioners of the Qur'aanic remedies do not want any reward or thanks for their treatment except sincere *Du'aa's* and to save their brothers' faith from being corrupted by the witches and charlatans, and to preserve the honour of Muslim women from being impugned by the witches and soothsayers. They seek reward with Allaah for this treatment, as they seek reward with Him for calling others to Islam and for doing their charitable work.

To these sincere workers who are striving for the sake of Allaah, I express my thanks and appreciation, and I pray to the Lord of heaven and earth to protect them from all evil and to crown their deeds with sincerity.

Then many books and essays appeared, one after another, on this topic, but there are some aspects which have not yet been dealt with. But everyone is guided to that for which he has been created.

Our brother Khaleel Al-Fuqaa'i, may Allaah honour him, is one of the young men who have contributed to this field on both the theoretical and practical level. Allaah has healed many people at his hands, and we ask Allaah to reward him immensely.

Now he has presented me with this book on the subject, which he has entitled "*At-Turqul-Hisaan Fi Amradil Jaan*".^[1]

I have read it and found it to be creative, taking a new approach to some aspects of the topic. It is helpful to both the patient and the practitioner of the Qur'aanic remedies.

I ask Allaah to benefit him through this work in his lifetime and to make it a treasure stored up for him after his death.

Finally, I offer him my congratulations and say to him: Go ahead, O Abu'l-Mundhir, and serve the Muslims, treating their sick and helping their weak ones. May you benefit from sincere *Du'aas* and may your slogan be:

﴿وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ﴾

"No reward do I ask of you for it; my reward is only from the Lord of the 'Aalameen (mankind, jinn and all that exists)."

(*Al-Shu'ara'* 26:109, 127, 145, 164, 180)

[1] *The Jinn and Human Sickness.*

﴿إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ
وَإِلَيْهِ أُنِيبُ﴾

"I only desire reform to the best of my power. And my guidance cannot come except from Allaah, in Him I trust and unto Him I repent."

(Hood 11:88)

O Allaah, send blessings and peace upon Muhammad, the unlettered Prophet, and upon his family and Companions.

Waheed ibn 'Abdus-Salaam Baali
Abha, 19/8/1413 AH

Introduction

Praise be to Allaah. We praise Him and seek His help and forgiveness and guidance. We seek refuge with Allaah from the evil of our own selves and from our evil deeds. Whomsoever Allaah guides, none can lead astray, and whomsoever He sends astray none can guide. I bear witness that there is no god but Allaah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

“O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allaah)].”

(Aal 'Imraan 3:102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allaah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.”

(Al-Nisa' 4:1)

﴿يَأْتِيهَا الَّذِينَ آمَنُوا أَنفُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ○ يُصْلِحْ لَكُمْ
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا
عَظِيمًا﴾

"O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise)."

(Al-Ahzaab 33:70-71)

﴿الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَمْ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ
لَهُ وِزِيرٌ مِّنَ الذَّلِيلِ وَكَبْرَهُ تَكْبِيرًا﴾

"All the praises and thanks be to Allaah, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all magnificence."

(Al-Isra' 17:111)

There is none worthy of worship but He, and no creator but He, and no lord but He. He is the Sovereign in whose hand is the Dominion of all things, and unto Him is the final return. He is the Subduer Who, by His might and power, has subjugated every created being. He is the Abaser and the Exalter; no one can raise the one whom He abases, and no one can abase the one whom He raises. No one can benefit the one for whom He decrees harm, and no one can harm the one whom He benefits. No one can give to the one from whom He withholds