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The Status of Jinn as Companions of the Prophet Muhammad and Their Tradition in the Hadith Narration

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ABSTRACT

The existence of hadith narrators from among the jinn has been acknowledged since the early Islamic centuries. The status of jinn as narrators can be verified through recorded chains of transmission or contextually within the text of hadith. However, the credibility (al-'adalah) and accuracy (al-dabt) of jinn as narrators have been subjects of scholarly debate. This study evaluates the status of jinn narrators, identifies their names, and examines their interactions in transmitting hadith according to the hadith tradition. By analyzing historical and social contexts, this research discovers 51 jinn narrators, concluding that their status is classified as jahalah (uncertain). Scholars of hadith have largely rejected and prohibited the transmission of hadith from jinn. An index of jinn narrators has been compiled to prevent confusion stemming from hadith dissemination based on claims, fantasies, or imagination.

Keywords: *Companions, jahalah, jinn, narrators, 'ulum al-hadith.*

The narration of hadith by jinn is not rooted in practices like sorcery, superstition, folklore, storytelling, or collective imagination, but rather, it involves knowledge transmitted through a chain of narrators (*isnad*) leading back to the Prophet Muhammad. Although hadith narrated by jinn has been established with strong evidence, their exact status and background remain somewhat uncertain. However, these narrations by jinn must be evaluated alongside the corpus of hadith sciences. Undoubtedly, the idea of jinn narrating hadith may seem unusual, and some accounts appear to be highly aestheticized, involving poetry and verse. Additionally, the manifestation of jinn through vocal calls, or as physical forms delivering news and information, has led to disagreements and uncertainties among scholars.

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While the companion (Sahabi) of the Prophet Muhammad is defined by scholars like al-Qasimi (n.d), Ibn Kathir (2000), and Ibn Hajar al-'Asqalani (1994) as anyone who met the Prophet while believing in him and died as a Muslim, regardless of the length of their interaction or whether they narrated hadith. This definition forms the basis for understanding the concept of companionship in relation to jinn. It also establishes essential methodologies for assessing the life, contribution, and character of the Prophet's companions, which can serve as valuable references for identifying the jinn's status and role.

Numerous verses from the Quran and hadith explain the nature of jinn and their relationship with humans. Jinn are described as spiritual beings with distinct characteristics, behavior, and traits, different from other creations of Allah. Their ability to take various forms when narrating hadith has been explored based on evidence from authentic (*sahih*), reliable (*hasan*), and weak (*da'if*) sources. Furthermore, the names of jinn narrators and their interactions with humans have been studied and documented by hadith scholars. Lastly, this discourse includes a review of works regarding jinn narrators that could serve as important references to avoid confusion resulting from the spread of hadith based on false claims, fantasies, or imaginations.

Definition of Jinn

Scholars have varied opinions regarding the definition of jinn from a terminological standpoint. These differences likely arise from the diversity of perspectives and disciplines within which scholars specialize. Scholars of comparative religion, for instance, define jinn based on Islamic theology and belief. In contrast, scholars of hadith focus more on understanding and evaluating hadith that involve jinn.

According to Al-Madhun (2009), jinn are rational beings with willpower, much like human souls, but they are free from material elements. Sayyid Sabiq (1982) also holds that jinn are rational, accountable (*mukallaf*) beings, similar to humans, but they are not composed of the same elements as humans. They are hidden from sensory perception, and their true form and essence cannot be seen. However, they have the ability to take on various forms.

Ibn Hajar al-'Asqalani (1999) explains that scholars of Islamic theology differ in their opinions on the true nature of jinn. Some argue that jinn can change form. Jinn are subtle, spiritual beings capable of transforming into different shapes and performing unusual acts. Among them are both believers and disbelievers. On the other hand, Satan is a creature of fire whose primary task is to lead souls astray through temptation and corruption. Some scholars believe that jinn are a singular kind of being, composed of fire and possessing intellect, able to assume both beautiful and ugly forms. Like the descendants of Adam, they need food, drink, and are responsible for their actions. Among them are both the pious and the sinful. Based on the various definitions, the explanation provided by the Islamic theology scholars as elaborated by Ibn Hajar al-'Asqalani (1999) appears to be the most comprehensive, inclusive, and easily understood.

When discussing the lifespan of jinn, scholars also differ in their views on their longevity. According to Hasan al-Basri, jinn are creatures who were granted extended life alongside Iblis. Ibn 'Abbas, 'Abdullah Ibn al-Harith, Qatadah, and other scholars believe that jinn will eventually die, except for Iblis. According to al-Ghumari (2018), numerous hadiths suggest that jinn will die, as they often engage in fighting and warfare among themselves. Furthermore, claims that some jinn possess extraordinarily long lifespans are considered fabrications, attributed to tricksters such as Ratan al-Hindi, Abi al-Dunya al-Ashajj al-Tanji, or al-Yamani, Abi Sa'id al-Habshi, among others. The jinn are more prone to be known as liars, as their truthfulness and reliability (*al-Adalah*) are not established, making them indistinguishable from Satan, who is known for deception and falsehood (Al-Ghumari 2018).

Additionally, scholars differ on the origins of jinn. Hasan al-Basri stated that jinn are the descendants of Iblis, just as humans are the descendants of Prophet Adam (AS). Among both groups, there are believers and disbelievers, and both have the potential to earn reward or punishment. Those who believe among the jinn are considered allies (*awliya'*) of Allah SWT, while those who disbelieve are classified as devils (*shayatin*) (Al-Qurtubi 1964).

Ibn 'Abbas, on the other hand, argued that jinn are not the same as devils but are descendants of a being called *Jan*, capable of accepting faith, as there are both believers and disbelievers among them. However, Satan is specifically a descendant of Iblis and will die along with his forebear (Al-Qurtubi 1964). Qatadah further noted that both jinn and humans have their own *shayatin* (devils), which is why supplications seek protection from both human and jinn devils. Abu Dhar once said to a man, "Have you sought refuge from the devils of men?" The man asked, "Are there devils among men?" He replied, "Indeed, for Allah has said, *And thus We have made for every prophet enemies-devils from among men and jinn.*" (Al-Qurtubi, 1964). Al-Damiri (2003) also mentions the famous opinion that all jinn are the progeny of Iblis. Thus, it is clear that jinn are not from the angels, as angels do not procreate or have gender. Jinn are a distinct species, with Iblis being one of them. There is no doubt that jinn are a creation descended from the entity mentioned in the Quran. Any disbelieving jinn are called devils.

Al-Suhaili concluded that both jinn and angels are unseen beings, and rebellious devils belong to the jinn, being the offspring of Iblis. The most rebellious of them are those who are most arrogant and lead others astray. Al-Jawhari added that any arrogant or rebellious being from among jinn, humans, or animals is referred to as a devil, and Arabs even called snakes devils (Al-Shibli n.d.). From this discussion, it can be concluded that the wisdom behind the creation of jinn, Iblis, and devils lies in their role as a test for the descendants of Adam, testing their obedience to Allah or their susceptibility to temptation. Fighting against the evil of devils brings reward, and their existence enables humans to draw closer to Allah by seeking His protection from sin.

Literature Review

The emergence of hadith narrations by jinn has been reported since the time of Prophet Muhammad. The appearance of jinn acknowledging themselves as companions (Sahabah) after the Prophet's passing or as hadith narrators has become a significant issue of debate among hadith scholars. The central issue is determining the status of jinn as narrators, as their narrations are often regarded as *al-jahalah*, meaning their credibility (*al-'adalah*) and precision (*al-dabt*) are unknown or uncertain. Nonetheless, evidence supports the existence of jinn narrators as cited in some classical hadith works.

Since the time when jinn began narrating hadith, there has been a growing intellectual discourse among Muslim scholars. This has generated a variety of scholarly activities, such as writing and debating whether to accept or reject hadith attributed to jinn. Examples of these scholarly works include *Hawatif al-Jinn* by Ibn Abi al-Dunya (n.d.) and *Dala'il al-Nubuwwah* by al-Baihaqi (1985), the discussion of hadith transmission from jinn written by al-Suyuti (1990) in his work *al-Ashbah wa al-Naza'ir*, a fatwa on jinn narrations issued by al-Haytami (2008) in his *al-Fatawa al-Hadithiyyah*, and *Musnad al-Jinn* by al-Ghumari (2018), among others. Identifying the names of jinn narrators, learning about their backgrounds, and tracing their existence are essential aspects of this study. The number of jinn narrators is not as large as the number of human narrators, and the names of jinn are rare and peculiar, making them difficult to find in hadith works.

According to hadith methodology, hadith that is accepted must meet the criteria of a trustworthy and accurate narrator (possessing *al-'adalah* and *al-dabt*), the language of the text, and the continuity of the chain of transmission (*isnad*). Through an examination of the *isnad* and the text, a list of rare jinn narrators has been compiled. Their names and the timeline of their existence are briefly explained, along with the hadith they narrated and the sources of these texts (Ahmad et al. 2022). Hadith transmitted by jinn, as recorded in earlier hadith works, are challenging to compile because they are interspersed with other narrations. Additionally, many of these narrations focus solely on the character of the jinn without mentioning their names. Therefore, this study has compiled a specific list of jinn narrators based on selected hadith sources according to hadith disciplines.

Methodology and Scope of Research

This study applies a library research methodology based on a qualitative approach. The theoretical framework used aligns with the discussions found in the works of al-Suyuti (1990), Ibn Hajar al-Asqalani (2000), al-Tahhan (1978), the fatwas of al-Haytami (2008) in his book *al-Fatawa al-Hadithiyyah*, and *Zafar al-Amani* by al-Laknawi (1996).

The use of software and hadith applications has also indirectly facilitated the process of searching and updating hadith, not only focusing on the status of *sahih* (authentic), *da'if* (weak), and *mawdu'* (fabricated) narrations, but also allowing for a review of the transmission of hadith by jinn. One dynamic software used is *Mawsu'ah al-Hadith al-Sharif*, also known as *Jam'u Jawami' al-Ahadith wa al-Asanid wa Ma'na al-Sihah wa al-Sunan wa al-Masanid*, an encyclopedic hadith software sourced from the canonical books of *al-Kutub al-Sittah*, *Muwatta' Malik*, and *Musnad Ahmad Ibn Hanbal*. For the purpose of analysis, this research utilizes a content analysis method to list and explain the narrators among the jinn and the primary works that delve into the topic of jinn narrators.

The Existence and Encounter of Jinn with the Prophet Muhammad

Before elaborating on the status of jinn as companions, it is beneficial to provide evidence of the encounters between Prophet Muhammad and the jinn, which are necessary to establish their classification as companions (Sahabah). There are numerous hadith that describe gatherings where groups of jinn met with the Prophet and listened to the recitation of the Quran. Scholars differ on whether the Prophet was able to see the jinn in these encounters. According to al-Qurtubi (1964), al-Baihaqi narrated from 'Abdullah Ibn 'Abbas that when the jinn first heard the Prophet reciting the Quran, the Prophet was unaware of their presence. They listened to his recitation without him knowing, but later, a delegation of jinn was sent to meet the Prophet directly so that he could recite the Quran to them, as reported by Abdullah Ibn Mas'ud.

This discussion is supported by multiple hadith that recount the Prophet's meeting with jinn and his recitation of the Quran in their presence. For example, a narration by Jabir states that one day, the Prophet went out to meet his companions and recited the entire Surah al-Rahman to them. When the companions remained silent, the Prophet remarked, "Indeed, I have recited this to the jinn during the Night of the Jinn, and they responded to it better than you did. Every time I recited the verse "*Which of your Lord's favors will you deny?*" they responded, "*There is no favor from You, our Lord, that we deny; for You is all praise.*" (Al-Tirmidhi 2000, hadith classified as *hasan gharib*).

The "*Night of the Jinn*" refers to the night when the jinn accompanied the Prophet to learn about Islam and its teachings. This was a special event in which the jinn gathered around the Prophet to listen to his recitation of the Quran and understand the religious laws. Ibn Mas'ud also reported that the Prophet once said, "*Last night, a group of jinn came to me, inviting me to recite the Quran to them, so I went with them*" (Muslim 2000). The eagerness of the jinn to embrace Islam demonstrates their intelligence and insight into accepting Islam as their way of life. Al-Jawziyyah (1974) emphasized that this interaction reflects their wisdom and knowledge.

Additionally, Ibn Mas'ud described that during the *Night of the Jinn*, the Prophet drew a circle around him for protection, while a group of jinn approached him, appearing like black palm trees. The Prophet (PBUH) instructed Ibn Mas'ud to stay within the circle and then engaged the jinn. Al-Tabari (2001) narrated that when Ibn Mas'ud arrived in Kufah, he saw a group of people from *al-Zutt* (a tall, dark-skinned tribe) and remarked that they resembled the jinn he had seen on the Night of the Jinn.

The first encounter between the Prophet and the jinn reportedly took place at *Nakhlah* (a valley of date palms) while the Prophet was performing the Isha prayer. The jinn were so eager to hear the Quran that they crowded around the Prophet, almost on top of one another, in order to listen closely (Ahmad Ibn Hanbal 2011, hadith 1435). The hadith describes a group of jinn who came to the Prophet to listen to the Quran after they could no longer steal information from the heavens due to the new divine barriers set in place. At that time, the Prophet was reciting the

Quran during the Isha prayer in a palm grove, and the jinn listened attentively, crowding so closely that they almost piled up on one another. This encounter suggests that the responsibility of the jinn was not merely to hear and obey the Quran, but they also sought to learn how to properly worship Allah. The jinn took the initiative to approach the Prophet and learn directly from him.

The Status of Jinn as Companions (*Sahabah*)

The terminology regarding the status of jinn as companions (*Sahabah*) of the Prophet Muhammad is based on several evidence that support their position as *Sahabah*. First, it is important to acknowledge that the jinn, like humans, consist of believers and disbelievers in Allah. This raises the question of whether jinn can be included among the true *Sahabah*, even though they are spiritual beings capable of taking various physical forms and performing extraordinary actions. Applying the definition of a *Sahabi* discussed earlier, jinn who had the opportunity to meet and see the Prophet during his lifetime and who believed in him are considered among the *Sahabah*. The reality of their existence is similar to that of human beings: they eat, drink, procreate, and engage in activities, with some being believers and other disbelievers.

Ibn Hajar al-'Asqalani (1994) explained that the predominant view (*al-rajih*) is that jinn are indeed among the *Sahabah* because the Prophet (PBUH) was undoubtedly sent to them as well. Al-Subki (1995) also affirmed that the Prophet's mission encompassed all humans and jinn, and there is no disagreement on this matter. Several scholars have reached consensus on this issue. The Quran and the Sunnah provide clear evidence supporting the inclusion of jinn among the companions. For instance, in Surah Al-Furqan (25:1), the exegetes of *al-Isabah fi Tamyiz al-Sahabah*, 'Adil Ahmad Abd al-Mawjud and 'Ali Muhammad Mu'awwad, agreed that jinn are included in the scope of this verse. They further explain that the term "jinn" is not excluded from the interpretation unless proven otherwise (Ibn Hajar al-'Asqalani, 1994).

Additionally, several authentic narrations describe the initial encounter between the Prophet and a delegation of jinn. Ibn 'Abbas reported that the Prophet did not initially see or recite the Quran to the jinn directly. The first encounter occurred when a group of jinn overheard the Prophet reciting the Quran while on a journey to the 'Ukaz market. The jinn had previously been able to steal information from the heavens but were suddenly blocked by meteors, prompting their leaders to investigate the cause. After exploring the earth, they found the Prophet (PBUH) and his companions reciting the Quran during the *Fajr* (dawn) prayer. Upon hearing the Quran, the jinn immediately realized that this was the divine message that had caused the disruption of their ability to eavesdrop on the heavens. They declared, "Indeed, we have heard a marvelous recitation (the Quran). It guides to the right path, and we have believed in it; we shall never associate anything with our Lord" (Muslim, 2000). Following this event, Allah revealed the verses in Surah al-Jinn (72:1) confirming the jinn's response to the Quran.

In another narration, al-Tabari (2001) cites a tradition from al-Dahhak regarding the revelation of the verse "Say, (O Muhammad), It has been revealed to me that a group of jinn listened (to this Quran)" (Al-Jinn 72:1). Al-Tabari (2001) explains that the jinn were from the town of *Nasibin*, a region in modern-day Yemen. These jinn were noble leaders among their kind and were sent to meet the Prophet to listen to the Quran. Upon returning to their people, they acted as messengers of the Quran, calling their fellow jinn to Islam. The Prophet was unaware of this encounter until Allah informed him through revelation.

Regarding the number and origin of the jinn, al-Qurtubi (1964) mentions a narration from Ibn 'Abbas stating that the group consisted of seven jinn from *Nasibin*. Ibn Hajar al-'Asqalani also noted that these jinn were described by different scholars as originating from places like Yemen, Ninawa, Harran, and the Mosul region. Some scholars recorded nine jinn, including one named *Zawba'ah* (Al-Qurtubi, 1964). Moreover, Ibn Mas'ud recounted that the Prophet once recited Surah al-'Alaq during one of these meetings with the jinn, indicating their eagerness to embrace Islam and their engagement with the Quran.

The Tradition of Jinn Narration (Transmission of Hadith by Jinn)

Based on the findings, the method by which jinn transmit hadith differs from human transmission traditions. In reality, the transmission of hadith by jinn and their interactions with humans occurs in ways that align with the social and cultural contexts of the time. In some instances, the transmission of hadith by jinn has taken place since the time of Prophet Muhammad. Moreover, the manner in which the jinn relay hadith follows their own preferences, with transmissions occurring at specific times and circumstances. The different methods of hadith transmission by jinn to humans can be summarized as follows:

Direct Encounter

Jinn can directly interact with humans to transmit hadith, often in the format known as *sama' min lafz al-Shaykh* where a student listens to the teacher's oral recitation of hadith. According to al-Suyuti (1966), this method involves hearing the hadith directly from the teacher's words, either through memory or reading from a written source. Jinn may take human or animal form during such encounters. An example of this is the case of the jinn named Zanail, who met the Sahabi, al-'Irbad Ibn Sariyah. The hadith recounts how al-'Irbad entered a mosque in Damascus and prayed two *rak'ahs*. After his prayer, he made a supplication asking Allah to end his life peacefully, as he felt his strength had diminished. At that moment, a young man wearing a green cloak appeared and corrected his supplication, teaching him to pray for his good deeds to be completed. The young man revealed himself as Zanail, a jinn assigned to remove sorrow from the hearts of believers. When al-'Irbad turned around, the jinn had vanished (Ibn Abi al-Dunya, n.d.). However, the chain of transmission of this hadith is weak according to Majdi al-Sayyid Ibrahim, as 'Urwah Ibn Ruwaim did not meet 'Ubadah Ibn Samit.

Presence in the Realm of the Jinn

Jinn can also transmit hadith through interactions that occur in the jinn's own realm, a dimension different from the human world. An example of this is the story of Qadi Ibn al-Siraj, who was reportedly taken by the jinn. Al-Huwwiyy narrated that one day, Ibn al-Siraj was startled by a serpent in his home, and he killed it. Soon after, he mysteriously disappeared, leading his family to search for him. It was later discovered that he had been taken to the court of a jinn judge to face trial for killing a jinn who had transformed into a serpent. The jinn judge ruled in Ibn al-Siraj's favor after citing a hadith from the Prophet, which permitted the killing of harmful jinn who take physical form. The judge, citing the Prophet's hadith, cleared Ibn al-Siraj of wrongdoing and ordered him to be returned to his home (Al-Sharif 1995).

Voice without Physical Form

Another common method of transmission involves jinn delivering hadith through disembodied voices, without showing themselves. Ibn Abi al-Dunya (n.d.) recorded many narrations in which jinn called out with messages but did not manifest physically. For instance, Zadhan reported that during the reign of al-Hajjaj, he often missed the Friday prayer. One Friday, as he prepared to leave for prayer, a voice called out to him from beside his house, quoting the verse from Surah Al-Jumu'ah: "O you who have believed, when the call to prayer is made for the Friday prayer, proceed to the remembrance of Allah and leave off trade" (Ibn Abi al-Dunya, n.d.).

Such instances of jinn transmitting hadith through voices, without appearing physically, are frequently documented in works like *Dala'il al-Nubuwwah* by al-Asbahani (1986), *Sirah Ibn Hisham* (1991), and *al-Bidayah wa al-Nihayah* (2000). These narrations sometimes describe jinn voices emanating from mountains, open fields, idols, or trees, at various times of the day or night. Despite the differences in timing and locations, these narrations share the common characteristic of the jinn communicating solely through voice without showing their physical forms.

List of Names of Jinn Narrators and Their Periods of Emergence

There is currently no comprehensive or definitive information regarding the number and statistics of Muslim jinn during the time of Prophet Muhammad or their existence in any historical period. This lack of information arises from the belief that jinn are entities that cannot be perceived by the human eye, existing in a dimension distinct from that of humans. Consequently, an examination of texts and chains of narration found in various hadith collections has revealed 51 names of jinn who claim to be narrators of hadith from the Prophet.

One notable example of their narration involves a delegation of jinn who listened to the recitation of the Quran by the Prophet. Ibn Hajar al-Asqalani (1994) identifies a jinn narrator named al-Arqam al-Jinni, who is among the jinn from *Nasibin* and who also heard the Quran recited by the Prophet (SAW). He notes that this jinn's name is mentioned by Ibn 'Abbas in the interpretation of verse 29 of Surah al-Ahqaf, as reported by Isma'il Ibn Abi Ziyad. Ibn 'Abbas posits that there were nine jinns, specifically Sulait, Shasir, Khadir, Hasa, Masa, Lahqam, al-Arqam, al-Adras, and Hasir.

In his work *al-Isabah fi Tamyiz al-Sahabah*, Ibn Hajar al-Asqalani (1994) compiles a total of 33 jinn narrators, one of whom is female. Six jinn narrators were also identified in the work of Ibn al-Athir (1994), titled *Usdu al-Ghabah fi Ma'rifat al-Sahabah*, with five of these names reiterated in *al-Isabah fi Tamyiz al-Sahabah*. Additionally, al-Kattani (1982) compiled seven jinn narrator names in his index of chains, *Fahras al-Faharis wa al-Athbat wa Mu'jam al-Ma'ajim wa al-Mashikhat wa al-Musalsalat*. Moreover, al-Ghumari (2018) documented ten jinn narrators in his work *Musnad al-Jinn*, three of which are sourced from *Fahras al-Faharis wa al-Athbat wa Mu'jam al-Ma'ajim wa al-Mashikhat wa al-Musalsalat*. Only one female jinn narrator has been identified in al-Damiri's (2003) work *al-Ahadith al-Marfu'ah wa al-Mawqufah fi Kitab Hayat al-Hayawan al-Kubra*, based on research by Al-Mudaihish (2011). Additionally, two jinn narrators mentioned by the Prophet (SAW) are referenced in Ibn Abi al-Dunya's (n. d.) work titled *Hawatif*, also known as *Hawatif al-Jinnan*.

There are no specific reports regarding the first jinn to convert to Islam during the time of Prophet Muhammad. Therefore, the name of this jinn remains unspecified due to a lack of accurate and reliable sources. However, it is established that among the earliest jinn to embrace Islam were members of a group from *Nasibin*, originating from Yemen, Ninawa, Harran, the Mosul peninsula, and Najran. This occurred following their initial encounter with the Prophet in the towns of *Tihamah* and *Nakhlah* (a date palm grove), both located near Makkah, where they heard the Quran recited by the Prophet during the Fajr and Isha prayers. The number of jinn sent to *Tihamah* and *Nakhlah* is estimated to be between seven and nine.

Similarly, there is no clear information regarding the last Muslim jinn to embrace Islam during the Prophet's time. It is important to note that the names of jinn narrators listed in this compilation are intended to substantiate their existence, especially since some of their narrations are widely recognized and prevalent among Muslims. Below is a table summarizing the names of jinn and their periods of emergence as documented in various authentic hadith sources.

Table 1: List of Jinn Narrators' Names and Estimated Periods of Emergence

No.	Name of Jinn Narrator	Estimated Period of Emergence
1	Abyad al-Jinni	1st Century Hijrah
2	Abd al-Fattah al-Mayamini	11th Century Hijrah
3	Abd al-Nur al-Jinni	7th Century Hijrah
4	Abd al-Mu'min al-Jinni	12th Century Hijrah
5	Abu al-Haytham al-Jinni	1st Century Hijrah
6	Al-Adras al-Jinni	1st Century Hijrah
7	Abd al-Wahhab al-Jinni al-Jazari	13th Century Hijrah
8	Abdullah al-Jinni al-Mu'ammarr	Around 9th-10th Cent. Hijrah

9	Abdullah al-Muslim	1st Century Hijrah
10	Abu Muhammad al-Mubarak or known as al-Zabarqan al-Jinni	9th Century Hijrah
11	Al-Arqam al-Jinni	1st Century Hijrah
12	Al-Burhan Mu'addib al-Atfal Shaykh al-Jann	13th Century Hijrah
13	Al-Qadi al-Mahniyyah al-Jinni	13th Century Hijrah
14	Amru Ibn al-Hirmayah or al-Hirmaz	1st Century Hijrah
15	Amru Ibn Jabir al-Haumanah	1st Century Hijrah
16	Amru Ibn Jabir al-Jinni	1st Century Hijrah
17	Amru Ibn Talaq al-Jinni or Amru Ibn Tariq or Amru al-Jinni	3rd Century Hijrah
18	Fari'at al-Jinniyyah	1st Century Hijrah
19	Ghanim	11th Century Hijrah
20	Hamah Ibn al-Haim Ibn Laqis Ibn Iblis	1st Century Hijrah
21	Hasa	1st Century Hijrah
22	Hasir al-Jinni	1st Century Hijrah
23	Hassan al-Jinni	1st Century Hijrah
24	Khadir	1st Century Hijrah
25	Kharqa	1st Century Hijrah
26	Lahqam al-Jinni	1st Century Hijrah
27	Maimun al-Jinni	Around 9th-10th Cent. Hijrah
28	Malik Ibn al-Muhalhal Ibn Iyar or known as Dithar al-Jinni	1st Century Hijrah
29	Mamir al-Jinni	1st Century Hijrah
30	Malik Ibn Malik al-Jinni	1st Century Hijrah
31	Mansa'at al-Jinni	1st Century Hijrah
32	Masa	1st Century Hijrah
33	Mu'ankid or Mu'takid Ibn Muhalhal Ibn Dithar al-Jinni	1st Century Hijrah
34	Muhammad Ibn Abd al-Fattah al-Jinni	13th Century Hijrah
35	Muhammad al-Ghaqawi al-Jinni al-Sufi	13th Century Hijrah
36	Munawwisah or Munawwis al-Jinniyyah	3rd Century Hijrah
38	Samhaj al-Jinni	1st Century Hijrah
39	Samhaj al-Jinni	3rd Century Hijrah
40	Shamharush	13th Century Hijrah
41	Shasar al-Jinni	1st Century Hijrah
42	Shasir	1st Century Hijrah
43	Shasir	1st Century Hijrah
44	Shatir	1st Century Hijrah
45	Surraq	1st Century Hijrah
46	Urfutuh Ibn Simrah al-Jinni	1st Century Hijrah
47	Uthaim al-Jinni	1st Century Hijrah
48	Wardan al-Jinni	1st Century Hijrah
49	Zal'ab al-Jinni	1st Century Hijrah
50	Zanail	1st Century Hijrah
51	Zuba'at al-Jinni	1st Century Hijrah

Table 1 presents the total number and list of names of jinn narrators identified from six primary sources of hadith literature, along with an estimated timeline of their emergence. After a thorough examination of the texts and chains of narration within these six collections, which are *al-Isabah fi Tamyiz al-Sahabah*, *Usdu al-Ghabah fi Ma'rifat al-Sahabah*, *Fahras al-Faharis wa al-Athbat wa Mu'jam al-Ma'ajim wa al-Mashikhat wa al-Musalsalat*, *Musnad al-Jinn*, *al-Ahadith al-Marfu'ah wa al-Mawqufah fi Kitab Hayat al-Hayawan al-Kubra*, and *Hawatif al-Jinnan*, a total of 51 jinn narrators have been identified to address this issue. This list serves as evidence of the

existence of jinn narrators who purportedly transmitted hadith directly from the Prophet Muhammad or whose names are recorded in hadith texts. All identified jinn narrators are reported to have made statements or claimed to be individuals who transmitted hadith from the Prophet Muhammad.

An example of a jinn narrator mentioned in the hadith is the narration by Safwan Ibn al-Mu'attal: "We went to perform the pilgrimage, and while we were at al-'Araj, suddenly a snake was writhing on the ground. Shortly thereafter, the snake died. Then, someone took a piece of cloth from his bag, wrapped the snake in it, and buried it. After we arrived in Makkah and were at the Masjid al-Haram, someone suddenly asked: 'Who among you is a companion of 'Amru Ibn Jabir?' We replied: 'We do not know him.' The person then asked: 'Who among you is a companion of the jinn?' We replied: 'He is.' The person said: 'Remember, indeed Allah SWT has granted you a good reward; he is the last jinn to die among the nine jinn delegates who came to the Messenger of Allah (SAW) while listening to the Quran.'" (Ahmad Ibn Hanbal 2001; Shu'ayb al-Arna'ut and 'Adil Murshid noted that the chain of narration is very weak; 'Umar Ibn Nabhan, known as al-Abdi, is considered weak, and Salam Abu 'Isa is unknown). This hadith excerpt clearly indicates that the name 'Amru Ibn Jabir is one of the nine jinn delegates mentioned in the hadith narrated in Musnad Ahmad Ibn Hanbal (2011).

List of Works Related to Jinn Narration

Several important references in Arabic literature can serve as foundational resources for exploring the discourse surrounding jinn and their narrations. Most of the works listed below are also primary reference materials concerning jinn narrators. These scholarly references are accredited by scholars. The works are organized as follows:

1. *Musnad al-Jinn*, authored by Abi al-Faid Muhammad Murtada al-Zabidi (2007). According to al-Ghumari (2018), this title is not found in the collections listed by Murtada al-Zabidi.
2. *Al-Isabah fi Tamyiz al-Sahabah*, authored by Abu al-Fadl Ahmad Ibn 'Ali Ibn Muhammad Ibn Ahmad Ibn Hajar al-'Asqalani (1994). This work is an index of the biographies of the Companions (RA) organized alphabetically. According to the verification by 'Adil Ahmad Abd al-Mawjud and 'Ali Muhammad Mu'awwad, this work records 12,308 names of Companions (RA), including 33 jinn narrators, one of whom is a female jinn.
3. *Hawatif al-Jinnan*, authored by Ibn Abi al-Dunya (n.d.). This work narrates the prophethood and attributes of the Messenger of Allah (SAW) through the auditory experiences of jinn. It consists of three main sections: *Hawatif al-Qubur*, *Hawatif al-Du'a'*, and *Hawatif al-Jinnan*, containing 177 narrations supported by chains of narration, including two jinn narrators named Amru Ibn al-Hirmaz and Zanail.
4. *Usdu al-Ghabah fi Ma'rifat al-Sahabah*, authored by Abu al-Hasan 'Ali Ibn Abi al-Karm Muhammad Ibn Abd al-Karim Ibn Abd al-Wahid al-Shaibani al-Jazari 'Izz al-Din Ibn al-Athir (1994). This work is also an index of the biographies of the Companions (RA) organized alphabetically, containing 7,711 names. It includes six jinn narrators, five of whom are repeated in *al-Isabah fi Tamyiz al-Sahabah*.
5. *Musnad al-Jinn*, authored by al-Hafiz Ahmad Ibn Muhammad al-Siddiq al-Ghumari (2018), published by al-Dar al-Baida', Morocco.
6. *Fahras al-Faharis wa al-Athbat wa Mu'jam al-Ma'ajim wa al-Mashikhat wa al-Musalsalat*, authored by Muhammad Ibn Abd al-Kabir Ibn Muhammad al-Hasani al-Idrisi, known as al-Kattani (1982). This work serves as an index, glossary, and dictionary regarding the names of teachers, musalsal hadith, and chains of narration, organized alphabetically from Alif to Hamzat al-

Mamdudah. It compiles 1,200 chains of narration from scholars of the East and West, from the 8th century Hijri until its completion in 1343 Hijri. The work includes several musalsal narrations attributed to jinn, such as Shamharush Qadi al-Jinn, 'Abdullah al-Jinni al-Mu'ammār, and al-Qadi al-Mahniyyah al-Jinni.

7. *Al-Manahil al-Silsilah fi al-Ahadith al-Musalsalah*, authored by Muhammad Abd al-Baqi al-Ayyubi (1983). This work compiles 212 musalsal hadith, including narrations from jinn such as Shamharush Qadi al-Jinn and Abd al-Mu'min al-Jinni.

8. *Ithbat Suhbah Shamharush al-Jinni*, authored by Muhammad Ibn Abd al-Salam al-Fasi (1920). This work focuses specifically on Shamharush across four pages.

9. *Arba'in Hadithan 'an al-Qadi Mahniyyat al-Jinni*, a collection of narrations attributed to Muhammad Ibn Abd al-Razzaq al-Faranki (Al-Ghumari 2018).

10. *Al-'Ujalah fi al-Ahadith al-Musalsalah*, authored by 'Alam al-Din Abu al-Faid Muhammad Yasin Ibn Muhammad 'Isa al-Fadani al-Makki (1985). This work contains 113 musalsal hadith, including narrations from jinn like Shamharush Qadi al-Jinn and Abd al-Mu'min al-Jinni.

11. *Al-Ma'sul*, authored by Muhammad al-Mukhtar al-Susi (1961). It is a comprehensive encyclopedia covering biographies, history, heritage, culture, thought, events, news, literature, poetry, and the science of hadith transmission in Morocco and its surroundings. The author employs Sufi terminology to explain some of the information provided, including several narrations attributed to Shamharush Qadi al-Jinn, such as the hadith "*Innama al-'Amal bi al-Niyyat*," ijazah of salawat, and musalsal recitation of Surah al-Fatihah.

12. *Al-Ayat al-Bayyinah fi Sharh wa Takhrij al-Ahadith al-Musalsalat*, authored by Abd al-Hafiz al-Fasi (1930). This work compiles various musalsal hadith attributed to the narrator Shamharush Qadi al-Jinn.

13. *Hawatif al-Jinnan*, authored by Abu Bakr Muhammad Ibn Ja'far Ibn Sahl al-Samirri al-Kharaiti (1989). This work contains 23 reports along with their chains of narration as presented by the author.

14. *Al-'Azmah*, authored by Abu Muhammad Abdillah Ibn Muhammad Ibn Ja'far Ibn Hayyan al-Ansari, known as Abi al-Shaykh al-Asbahani (1987). This work compiles hadith regarding the attributes of Allah SWT and belief in the unseen, discussing various occurrences, characteristics, and attributes of creatures, including the creation of jinn, structured into 51 chapters.

15. *Akam al-Marjan fi Ghara'ib al-Akhbar wa Ahkam al-Jan*, authored by Muhammad Ibn Abdillah Badr al-Din Abu Abdillah al-Shibli (n.d.). This comprehensive work discusses jinn, reports, related laws, and their impact. One motivation for its production was the denial of jinn's existence by some individuals. The discourse also focuses on the physical nature of jinn, their ability to transform into specific forms, their activities, growth, and reproduction, as well as their obligations, marriage with humans, and other discussions, organized into 140 chapters.

16. *Al-Fadl al-Mubin fi al-Musalsal min Hadith al-Nabi al-Amin*, authored by Musnid al-Hind Shah Wali Allah Ibn Abd Rahim al-Muhaddith al-Dihlawi (1997). He is known as *Hujjah Allah al-Balighah*, a prominent Sufi and hadith scholar in India. In this work, he lists three collections of musalsal hadith received from his teachers, compiled into one book. The three risalahs included are: (a) *Risalat al-Fadl al-Mubin fi al-Musalsal min Hadith al-Nabi al-Amin*, which gathers the chains of musalsal hadith; (b) *Risalat al-Durr al-Thamin fi Mubashsharat al-Nabi al-Amin*, which compiles 40 hadith narrated through dreams or spiritual visions of the Prophet Muhammad, his grandson, his teachers, and his father, Abd Rahim al-Muhaddith al-Dihlawi, and; (c) *Risalat al-*

Nawadir min Ahadith Sayyid al-Awail wa al-Awakhir is a collection of hadith transmitted through jinn or from Khidr, also known as *Musnad al-Jinn wa Musnad al-Khidr*. In this third risalah, the author mentions the chain of narration for Surah al-Fatihah as reported by his teacher, Abu Tahir, with the chain connected to the narration of Shamhurish Qadi al-Jinn. Although he does not critique the chains of these musalsal hadith, there are comments provided by Shaykh Muhammad 'Ashiq Ilahi al-Barni in the footnotes of this risalah (Al-Dihlawi, 1997).

The Acceptance of Jinn Narrations

The status of jinn who believe in Allah and His Messenger, and who had the opportunity to meet the Prophet Muhammad SAW during his prophethood, is akin to that of the generation of the Companions based on their gatherings with him. The initial encounters of the jinn with the Prophet occurred in the cities of *Tihamah* and *Nakhlah*, both of which are located near Makkah. During these meetings, they heard the recitation of the Quran delivered by the Prophet SAW while performing the Fajr and Isha prayers.

The number of jinn sent to *Tihamah* and *Nakhlah* is reported to be between seven and nine. They were residents of *Nasibin*, originating from Yemen, as well as from the regions of Ninawa, Harran, the Mosul peninsula, and Najran. The two initial surahs recited by the Messenger of Allah SAW to them were Surah al-'Alaq and Surah al-Rahman, from the beginning to the end. Upon hearing these verses of the Quran, they immediately recognized that what the Prophet SAW recited was divine revelation, and they embraced it with faith. Notably, this meeting was not a singular occurrence; rather, it happened multiple times, as indicated by various hadiths and *athar*. The manifestations and forms of the jinn, as well as their methods of narrating and transmitting hadith, vary according to their nature and circumstances.

Nonetheless, not all narrations involving interactions with jinn can be dismissed outright. Some narrations have been deemed authentic and accepted by a group of hadith scholars, such as the hadith narrated by al-Tirmidhi (2000) regarding a dialogue between Abu Ayyub al-Ansari and a ghost (from the jinn) that came to take dates without permission (Al-Tirmidhi 2000, hadith 3121, classified as *hasan gharib* by al-Tirmidhi). However, the lack of precise facts concerning the background and biographies of these jinn hampers the elevation of all their narrations to the level of accepted hadith, except when the narrators are human companions of the Prophet. Furthermore, it is not straightforward for a *majhul* narrator to be classified as *thiqah* (trustworthy).

Some scholars, however, adopt a skeptical stance, considering these narrations weak and unacceptable, while others only seek blessings (*tabarruk*) from their chains of transmission. Hadith claims originating from jinn must undergo critical analysis and evaluation of the credibility of both the narrators and the jinn narrations before acceptance or rejection can be determined.

The status of jinn as narrators can be ascertained to lack both aspects of narrator acceptance, namely *al-'adalah* (uprightness) and *al-dabt* (accuracy). In other words, the jinn narrators are classified as *majhul* in essence and condition, with no evidence indicating that the personal status of the jinn narrators can be definitively assessed, either positively or negatively, by any scholars of *al-Jarh wa al-Ta'dil*, even if two or three other narrations are attributed to the same jinn narrator. The nature and character of the jinn as hadith narrators are difficult to evaluate and study from the perspective of their personal beliefs. The ambiguity of their backgrounds and the lack of biographical information prevent them from possessing reports regarding the attributes of *al-'adalah* and *al-dabt* as defined by the disciplines of *al-Jarh wa al-Ta'dil*. Consequently, their emergence is dubious and cannot be clearly identified (Mohammad & Fadlan 2022).

In addition, this discussion also focuses on the condition or form of the jinn. Understanding the state or appearance of the jinn can aid in avoiding difficulties in identifying whether a hadith was transmitted by a jinn or a human. For instance, during the event known as *Lailat al-Jinn* (the Night of the Jinn), 'Abdullah Ibn Mas'ud reportedly saw and heard the jinn, likening their appearance to tall individuals from Sudan. Additionally, 'Abdullah Ibn Mas'ud

narrated about a man who witnessed and heard the hadith of *Ayat al-Kursi* from a jinn described as having a slim, thin body resembling a small arm, akin to that of a dog.

Although such narrations could only be personally witnessed by certain figures or scholars during their time, the reality is that strange hadiths like these do exist in the writings of hadith scholars through the transmission from their teachers. Indirectly, as long as such hadiths are not elaborated upon in detail, they cannot be considered valid sources for legal implementation or rulings due to the doubts and anomalies present in their transmissions, unless there are other hadiths that support them.

To conclude, in Islamic history, jinn are recognized as supernatural beings capable of hearing and receiving Islamic teachings. Several hadiths recount interactions between the Prophet Muhammad and the jinn, indicating their inclusion in the broader Muslim community. Scholars like Ibn Hajar al-Asqalani acknowledge that jinn who demonstrate faith and engage with the Prophet can be considered his companions. These narrations highlight a unique dimension of Islamic tradition, where the unseen world intersects with human experience in the context of faith and guidance. The status of jinn as companions of the Prophet remains a nuanced topic within hadith studies. While some narrations suggest their involvement in the transmission of Islamic teachings, scholars approach such reports with caution, applying rigorous standards to verify authenticity. The metaphysical nature of jinn and the challenges of human perception necessitate meticulous evaluation of the chains of transmission and the reliability of narrators. This careful approach ensures that the contributions of jinn to Islamic history are acknowledged without compromising the integrity of hadith scholarship.

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