

Marital Relationships between Man and *Jinn* in Islam: A Jurisprudential Perspective

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Abstract: Marriage is a central social institution in Islam, emphasizing the pairing of male and female across all living creatures. This paper examines the juristic opinions on the concept of “cross-pair marriage” between Mankind and Jinn, exploring both the supporting and opposing views among Muslim jurists. Drawing on evidence from the Qur’an, Hadith, classical exegeses, and the author’s experience as a former ruqyah practitioner, the paper critically evaluates the possibility and permissibility of such marriages. It finds that significant differences in nature, physiology, and social interaction make marriage between Man and Jinn humanly impossible and incompatible with Islamic law. Moreover, the essential purposes of marriage (including love, compassion, and the begetting of children) cannot be fulfilled in such unions. The study concludes that marriages between humans and Jinn are mythical, not practical, and are unsupported by authentic Islamic jurisprudence.

Keywords: Marital Relationship, *Jinn*, Man, Jurisprudential.

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Review Paper

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How to cite this paper:

Bawa Dan Muhammad Anka & Abdullahi Haruna
(2025). Marital Relationships between Man and *Jinn*
in Islam: A Jurisprudential Perspective. *Middle East
Res J. Humanities Soc. Sci.*, 5(6): 193-200.

Article History:

| Submit: 03.11.2025 |

| Accepted: 01.12.2025 |

| Published: 03.12.2025 |

INTRODUCTION

Allah (S.W.T) says “And of everything we have created pairs” (51:49)

The term marital is an adjective connected with marriage [1], and the word marriage in Arabic means “*Nikah*,” [2], which is literally defined as “putting something into something.” [3]. It is said (in Arabic) that “rainfalls married the soil” and “slumber married an eye” [4], to mean “enter.” The dictionary also emphasizes the lexical meaning, because it looks at it as the relationship between a husband and wife [5]. However, marriage is technically defined as “a contract by which the husband and the wife can

legally enjoy themselves.” [6]. The word relationship denotes the meaning of “a significant connection or similarity between two or more things...” [7]. Therefore, the word as used in this paper explains the way in which Man and *Jinn* are related by marriage or otherwise. Man and *Jinn* are two living creatures created from mud and fire, respectively [8].

Indeed, Man and *Jinn* have shared many things in common, from the purpose of their creation to their day-to-day socio-economic lives and the nature of their death [9]. Looking into the nature of their creation, it could be accepted that Man and *Jinn* are related in

¹ A.S Hornby, *Advanced Learners Dictionary*, Oxford University Press, New York, 2006, P. 901

² A. A Baydoun, *Arabic-English Students’ Dictionary*, Darul-Kutubul-Ilmiyyah, Beirut-Lebanon, 2008, p. 379

³ A.H Maliki, *Al-Muqaddimatul-Izziyyah*, Al –Quds, Al-Qahirah, 2008, p, 192

⁴ *Majma ‘ul-Lughatil- ‘Arabiyyah*, Al-Mu’ jamul-Wasit, Maktabatus-Shuruqul-Dawliyyah, Misrah, 2008, P.990

⁵ Hornby, *opi.cit.* p.904

⁶ A.J. Al-Jaza-iri, *Manhajul-Muslim*, (Trans. A.M. Muhammad), *Dar Al-Kutub Al-Ilmiyyah*, Beirut-Lebanon, 2009, pp. 602&603

⁷ *Encarter English Dictionary*, 2011

⁸ Qur’an, 15:26 & 27

⁹ Gobir, Y. A. & Sani, A-U., Traces of Supernatural in Hausa oral Songs: A Special Reference to Dr. Mamman Shata. *International Journal of Recent Advances in Multidisciplinary Research*, 2018, Vol. 05, Issu 04, p. 3755-3760. ISSN: 2350-0743.

various aspects, the relationship of which may be positive or negative [10]. Marriage is one of the social relationships which both of them exercise in their own worlds and each among his own species accordingly. It is against this background that this paper attempts to highlight the extent of such a relationship with a view to examining the reality or otherwise of the extension of such a relationship to the marrying of their opposite species.

Marriage among Mankind and *Jinn*

A careful assessment of the divine instructions as outlined above reveals that the commandments are applicable to both Mankind and *Jinn*, because among the latter are also those who accept the divine message and thus embrace Islam [11]. Meanwhile, in the human world, the issue of marriage between opposite sexes is nothing to argue about, for it is part of people's social life and has been happening every now and then. Similarly, in the world of the *Jinn*, they also contract marriages among themselves and beget children just like human couples. In an interview with a female *Jinniyy* through a possessed lady, she told this researcher that she was married and had two male and three female children. She further informed the writer of this paper that her father had two wives with many children [12]. Indeed, the *Jinn* celebrate marriages like humans and are of different family backgrounds.

The purpose of marriage among Mankind and *Jinn* is beyond mere satisfaction of one's carnal desire, but a means of elevating the spiritual and moral virtues of the individual and society at large [13]. Moreover, marital relations in Islam are necessarily required to keep the continuity of both the human race and the *Jinn*.

At this juncture, it can be said that the point of contention as addressed in this paper is marriage between a human male and a female *Jinniyy*, or vice versa. It has been observed that marital relationships between Man and *Jinn* have been a debating issue among Muslim jurists. Among these scholars are those who are against it and those who are in support of it, as discussed below.

Views of the Proponents of Marriage between Man and *Jinn*

The scholars who are in support of marriage between Mankind and *Jinn* include, among others, Ahmad Askafi, Abu Muhammad Jamal bn Muhammad As-Sha'ami, Muhammad Abduhu [14], and Halwani. The scholars advocating this type of marriage have cited some verses from the Glorious Qur'an, traditions of the Prophet (S.A.W), and statements of some venerable scholars as their proofs for their views, as outlined below:

Cross Examination of Some Verses Relied on by the Supporting Side

One of such verses from the Glorious Qur'an reads:

And befool them those whom you can among them with your voice... share with them wealth and children and makes promises to them. But *Shaytan* promises them nothing but deceit [15].

The phrase "share with them... and children" is understood by the supporting side of the marriage as a possibility for *Jinn* to marry from Man or the latter from the former [16]. However, the critics counter-reacted, saying the meaning of the verse does not suggest the lawfulness of marriage between *Jinn* and men, but rather indicates the arrogance of *Shaytan* against humans in his efforts to mislead them. Moreover, it is observable that the exegesis of the verse as provided by prominent commentators among the Sahabah like Ibn Abbas and among the Tabi'un like Mujahid and Dahhak did not indicate the legality of the said marriage.¹⁷ Therefore, the divine statement is not in support of the type of marriage under review, but rather explains the wickedness of the devils against human beings, for which a Muslim is asked to seek Allah's protection.

Another verse of the Glorious Qur'an cited as a proof for the possibility and lawfulness of the marriage runs as:

Where in both will be chaste female (wives) restraining their glances, (desiring none but their husbands), whom no Man or *Jinn* has deflowered before them [18].

While commenting on the wordings of the verse, Ali interpreted it as a figurative description of the purity and chastity of the *Hurul-'Iyn*, whom nobody

¹⁰ Gobir, Y. A. & Sani, A-U., The *Jinn*, Women Vulnerabilities and The Act of Healings in the Hausa Communities of 21st Century. In IOSR Journal of Humanities and Social Science (IOSR-JHSS), 2018, Vol. 23, Issue 1, p. 67-73.

¹¹ Qur'an, 72:1&2

¹² Anka, B.D.M., The Relationship Between Man and *Jinn* in Islam: A study of Northern Nigeria, PhD Thesis, Department of Islamic Studies Usman Dan Foduyo University Sokoto, 2017, p. 80

¹³ A.H. Sadiq, *English translation of Sahih Muslim*, np, npp. 1971, vol. 2 p.702

¹⁴ A. sulaiman, *Bayain Namijin Dare da Hukuncin Aure Tsakanin Aljannu da Mutane*, Cibiyar Nazarin AddininMusulunci, ABU Zaria, 1999, pp. 6-9

¹⁵ Qur'an,17:64

¹⁶ M.A. Imam, *Al-Burhan 'Ala Tahrimit-Tanakuh Baynal-Insi wal-Jinn*, Darul-Athar, San'a, 2008, p.37

¹⁷ Ibn. Kathir, *Tafsir Qur'anil-Azim*, Darul-Ibn Jauz, Al-Qahirah, 2009, vol. 3, p.62

¹⁸ Qur'an, 55:56

(either among the *Jinn* or Man) had ever approached [19]. It is therefore a symbolic description of their quality, and it does not mean that *Jinn* were allowed to take wives from humans or the latter to take from the former. Ibn Qayyim also sheds more light on the teaching of the verse, saying that it clearly differentiates between the women among the *Jinn* and Mankind and those created in paradise [20]. This is because, according to him, women among *Jinn* and men had experienced biological relations with their respective counterparts in this world, but women inside paradise had not been seen either by Man or *Jinn*, let alone having private affairs with them prior to their entrance into paradise. For this reason, the verse under review could not be a supporting evidence for the legality of marriage between *Jinn* and Man.

Equally, the following two different verses are also cited by the advocates of this marriage as proof for its permissibility in *Shari'ah*. The first one reads:

And verily, there were men among Mankind who took shelter with males among the *Jinn*, but they (*Jinn*) increased them (Mankind) in sin and transgression [21].

On the first verse quoted above, scholars on the supporting side, like Ahmad Assakaf, argued that since the word “رجال” (which is the plural of “رجل”) is also used for *Jinn*, then it indicates that there can be social interactions with them in matters of marriage. That is to say, they can marry from humans and vice versa [22]. However, the phonological usage of the Arabic word “رجال” as used in this verse is semantically interpreted as “قوم” (people) [23], and is not in any way referring to the masculine gender of either of the two different species of creatures. As such, the verse is not supporting the permissibility of marriage between humans and the *Jinn*.

The second verse reads:

Who whispers into the breasts of Mankind, - Of *Jinn* and men [24].

Reflecting on the teaching of the second verse, it may be clearly understood that the verse is emphasizing the devilish tendencies of *Jinn* against Mankind, for which Muslims are called upon by Allah (S.W.T) to invoke His protection against their conspiracies. This is necessary in order to be able to stand steadfastly in the test of our faith, which has been challenged through the spirit of evil that is ever active, as

pointed out by Ali [25]. Therefore, the question of proving the existence of marriage between *Jinn* and Man based on the content of the verse could not be genuine or authentic.

In addition to the verses quoted by the supporters of the marriage under review, they also buttressed their arguments with some traditions of the Holy Prophet (S.A.W), as captured below:

Cross Examination of Some *Ahadith* Relied on by the Supporting Group

Among those *Ahadith* is the hadith in which the Prophet (S.A.W) explained that if a man wants to have conjugal relations with his wife and forgets to mention Allah's name, Shaytan shares with him during the private affair [26]. For this reason, they opined that *Jinn* have sexual desire which they satisfy and beget children like men, and as such, marriage between the two opposite beings could be lawful. However, the counter-reacting scholars observed that the hadith which talks about *Jinn* sharing with a man who does not mention the name of Allah (S.W.T) during sexual intercourse with his wife is quite different from marriage between Man and *Jinn*. The hadith, which is recorded by Abu Dawud, reads:

Have you seen the strangers among you? I said; who are (those) strangers? Prophet (S.A.W) said, those who *Jinn* had shared with (their parents during sexual intercourse)” [27].

The evidence they hold in the hadith is the sharing of *Jinn* with men who did not mention the name of Allah during sexual relations, as previously pointed out. However, the hadith is judged as weak by some earlier and later scholars of hadith, like Al-Mundhiri and Al-Albani, respectively [28]. Therefore, the hadith is dismissed as an acceptable reason for the permissibility of such a type of marriage.

The supporters of the marriage under review also cited the following hadith, which says:

“One of the grandfathers of Balkis was a *Jinni*,” [29], as narrated from the Prophet (S.A.W) by Abu Hurairah (R.A). This hadith is also judged as weak with detestable content, as considered by Al-Albani, who added that the hadith is unauthentic [30]. Actually, if one reads through the stories that associate the origin of

¹⁹ A.Y. Ali, *The Holy Qur'an: Text, Translation and Commentary*, Islamic Foundation, U.K., 1975, P.1480, note no.5209&5210

²⁰ Ibn Qayyim, *Hadiyal-Arwah, Darul-Ihyaal-kutubul-Arabiyyah, np, nd, p.416*

²¹ Qur'an, 72:6

²² Imam, *Opi.cit.*

²³ Shaykh Abdullah bn Fodiyo, *Diyaut-Ta'awil, Maktabatu Burham, Kano-Nigeria, nd, p.235*

²⁴ Qur'an, 114:5&6

²⁵ Ali, *Opi.cit.*, p.323, note no.941

²⁶ Imam Bukhari, *Opi.cit.* Vol.vii. P. 70

²⁷ Abu Dawd, *Sunan Abu Dawd, Darul-Fajr lit-turath, Al-Qahirah, 2010, p. 849*

²⁸ Imam, *Opi.cit.* p.41

²⁹ Hadith quoted in *Tafsiril- Qurtubi*, vol. 7, p. 190

³⁰ M.N. Albani, *Silsilatul-Ahadithul-Daifah wal Mawdu'ah*, vol.4, *Maktabatul- Ma'arifah*, Riyad, 2000, p.297

Balkis partly with *Jinn*, as documented in many Tafasir, it may be accepted that such narrations are themselves wanting, the source of which was from Isra'iliyyat, as attested by Abu Hayan and Al-Albani [31]. Moreover, the feet of Balkis were similar to humans' and were not hooves like those of the *Jinn*, as contained in the Jewish tradition that Prophet Sulaiman (A.S) was informed of the hoof-like nature of her feet [32].

Another hadith on which the supporting side of the marriage between *Jinn* and Man counts as their proof is the one in which the Prophet (S.A.W) was quoted to have said:

"The world would not come to an end until the offspring of *Jinn* multiply in your midst." [33].

This hadith is also ranked among the weaker ones, as pointed out by Al-Albani, who added that its content is outrageous (munkar) [34]. In light of this, therefore, the hadith does not fit to affirm the opinion of the supporters of marriage between Man and *Jinn*.

It is still significant to quote the hadith in which the Prophet (S.A.W) was reported to have said:

Effeminate are the children of *Jinn*. Ibn Abbas was asked as how could that happened? He said; Allah (S.W.T) and His Messenger had forbidden a man (Muslim) to sexually approach his wife when she is in state of menstruation. If he attempts to do it *Shaytan* would preceed him to her, and when she conceives she delivers a womanish baby [35].

This hadith is equally rejected by Ibn 'Adi as disavowed and unknown [36]. For these reasons, the hadith could not be considered a proven basis for the lawfulness of marriage between *Jinn* and Man. The hadith can be seen as a caution against those who are in the habit of having sexual intercourse with their wives during menstruation.

Having examined the opinions of those who did not object to the marriage between *Jinn* and Man on one hand, and the reactions of those who opposed it on the other, it is equally important to cite and discuss the reasons of the latter group of scholars, who saw the marriage as offensive to Islamic Shari'ah.

Views of the Opposing Side of Marriage between Man and *Jinn*

The second group of scholars who disagreed with the possibility and legality of the marriage between

Jinn and Mankind include; *Shaykh* Al-Barazi, Isma'il Hakkiy, Zainil 'Abidin, 'Alusi, Al-Barusi and As-Suyuti [37], among others. The explicit proofs on which the second group relies upon on the position they maintain about the obscenity of the marriage between Man and *Jinn* are the following three verses from the Glorious Qur'an:

Cross examinations of some verses relied on by the Opposing Group

The first verse states:

And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision... [38].

In another verse it says:

The Creator of the heavens and the earth. He has made for you mates from yourselves... [39].

Another verse also reads:

And among His signs is that, He created from you wives from among yourselves, that you find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for people who reflect [40].

From the verses quoted above, it can be discerned that one of the favors of Allah (S.W.T) on Mankind is the creation of a marriage partner equal to his own nature and not from an animal or any other creature like *Jinn*, with whom he would not find peace of mind in living together as spouses. Therefore, the phrase "from among yourselves" ("من أنفسكم"), which means from your own (human) species, as interpreted by Qurtubi, indicates that the wives of men are made from human beings and not from *Jinn* [41]. Similarly, the expression can equally be applied to the *Jinn*, meaning their wives should be from their own species and not from humans.

The first verse quoted above expresses one of the main blessings of marriage, which is the begetting of children and the presence of other family members who could be a source of assistance to the parents and the entire human community. While commenting on the phrase "And has made for you, from your wives, sons and grandsons" ("وجعل بينكم بنين وحفدة"), Ibn Atiyyah said that it was a general statement referring to the outcome of marriage between human spouses. This means that the categorical mention of children as blessings is only

³¹ Ibid. p.41

³² M.A. Qurtubi, *Al-Jami' Li- Ahkamil-Qur'an*, Darul-Hadith, Al-Qahirah, vol.8 2007, P.188

³³ Albani, *Opi.cit* .p.297

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Sulaiman, *Opi.cit*. PP. 6-9

³⁸ Qur'an, 16:72

³⁹ Qur'an, 42:11

⁴⁰ Qur'an. 30:21

⁴¹ Qurtubi, *Opi.cit*. Vol. 7, p. 344

associated with husband and wife of the same species and not the opposite [42].

This is very true, because there has been no report of a child born from a combination of human and *Jinn* parents. Therefore, a marriage between Man and *Jinn* could not yield this blessing, because even if a Man were to marry a female *Jinniy*, she may not bear him an acceptable child. Hence, the main purpose of marriage is lost, and for that reason, marriage between the two opposite creatures is not recognized by the *Shari'ah*, in accordance with the opinion of the second group of scholars. Al-Mawardi, as cited by Qurtubi, is of the opinion that begetting children between *Jinn* and Man is impossible due to their disparity in nature, physiologically, attitudinally, and structurally. Therefore, he dismissed the claim that Balkis (wife of Prophet Sulayman (A.S)) had a grandfather among the *Jinn* and thus considered the hadith narrated to that effect as weak and unauthentic [43].

The third verse quoted above from Suratur-Rum clearly states that wives were made for humans of their own kind so that they could have tranquility and peace of mind with each other. By implication, this suggests that such tranquility through marriage can only be possible when the two spouses are of the same species.

Conscience demands normalcy in all affairs, and as such, a human husband will not be in tranquility with a *Jinniy* wife from whom he constantly entertains fear, even if the marriage were possible. If that could be the case with a man who married a female *Jinniy*, then the fear and instability of a woman married to a *Jinniy*, consciously or unconsciously, would be even more intense. Perhaps it is due to this observation that As-Shawkani opines that since marriage between the two opposite beings cannot console the minds of the spouses but rather produces feelings of uneasiness and fear, this type of marriage is against the principles of Islam [44].

Another important phrase mentioned in the verse under review, held by the second group of scholars as evidence against marriage between Man and *Jinn*, is: "And He has put between you affection and mercy" ("وجعل بينكم مودةً ورحمةً"). Al-Baghwi stated in his Tafsir that there is nothing more important between spouses than affection and compassion [45]. *Mufasssirun* like Ibn Kathir are of the opinion that such "affection and mercy" are exclusive to human spouses of the same kind, and not to opposite species [46]. Therefore, since married partners from *Jinn* and humans cannot enjoy such a level of

affection and compassion between them, as also asserted by Shawkani, their marriage cannot be accepted in Islamic *Shari'ah*.

Similarly, scholars who are not in favor of the marriage, like Imam Suyuti, referred to the first verse of chapter four of the Glorious Qur'an and observed that the particle "من" ("from") expresses not only "a source of something else," but also "a species, a nature, and a similarity."⁴⁷ Similarly, Ibn Foduye mentioned that the verse emphasizes an urge for interconnection through affinity (Nasaba) because of its sacredness [48].

Considering the interpretations of the verses under review, the scholars who did not consent to marriage between *Jinn* and humans contended that since Allah (the Most High) initially created for a Man a wife of his own nature, the question of marrying from another species is unnecessary. They further buttressed their argument logically, stating that since the *Jinn* existed prior to the creation of Adam (A.S), and Allah (the Most High) did not see it as wise to marry him to a female *Jinniy*, but rather created for him his equal in nature and similarity, there is no reason whatsoever for a man, no matter his desire, to marry from the *Jinn* species [49].

Commenting on the suitability of marrying from one's own species, Ibn Kathir observed:

Allah had created her (Hawwa') from the left curved ribs of Adam. Had He (Allah made for them feminine sexes from other species, either from *Jinn* or animals, there would have been no composure between them had the wives came from the opposite species. Therefore, it is completion of Allah's favours on mankind by making their wives of their own nature... [50].

Another verse quoted by the set of scholars who frowned at the possibility and permissibility of marriage between Man and *Jinn* states:

And it is He who has created man from water, and has appointed for him kindred by blood and kindred by marriage. And your Lord is ever Al-I Powerful (to do what he wills) [51].

The verse above explains one of the most important benefits of marriage, which is the establishment of human lineage and its continuity in a manner that befits the characteristics of Man as the noblest of animals [52]. This is in contrast to the behavior of lower and common animals, which do not enjoy such respect in their "animal kingdom." Moreover, such

⁴² Imam, *Opi.cit.* p.15

⁴³ Qurtubi, *Opi.cit.* p. 191

⁴⁴ M.A.M. Shaukani, *Fathul Qadir*, vol. 4 *Darul-Wafa'i*, np, 1997, P.289

⁴⁵ H.M. Baghwi, *Tafsir al-Baghwi*, *Darut-Taybah*, Riyad, vol.3, 1427, 491

⁴⁶ *Opi.cit.* Ibn Kathir, p.1052

⁴⁷ Ali, *Opi.cit.* P.178. note 504

⁴⁸ Ibn Fuduye, *Opi.cit.* p. 162

⁴⁹ *Opi.cit.* p. 17

⁵⁰ Ibn.kathir, *Opi.cit.*, vol.3 p. 145

⁵¹ Qur'an,25:54

⁵² Qur'an, 95:4

human relationships must be abstract, which is also typical of man's highest nature, through which he can identify his pedigree [53]. This is another benefit that could not be derived if a man marries a *Jinniy*.

If a Man marries a *Jinniy*, or the latter marries the former, none of them could freely relate with the family of the other party. It is easier and possible for the *Jinn* to identify human relations, since mankind are visible to them [54]. However, a man cannot see the *Jinn* at all, let alone have contact with the in-laws and other relations of his supposed *Jinniy* wife. Therefore, with this greater barrier between the two opposite species, marriage between Man and *Jinn* is considered problematic in Islamic law.

Cross Examination of some *Ahadith* Relied on by the Opposing Group

Besides the aforementioned verses from the Glorious Qur'an, the second group of scholars also referred to some traditions of the Holy Prophet (S.A.W) as part of their proofs for rejecting marital relationships between Man and *Jinn*. One such tradition is where the Prophet (S.A.W) recommended marrying a religiously conscious lady, who is spiritually more beneficial, over marrying one based solely on beauty or socio-economic status [55].

Actually, a man can easily notice all the qualities he needs to see in a lady he intends to marry from his own species. He can also investigate and find out about her and the kind of family she comes from. All these seem impossible for a man who wants to marry from a *Jinn* family. He can neither notice any qualities from her with certainty, nor could he know anything about her family background. In such a situation, a man would never be comfortable with a wife who happens to be a *Jinniy*. Some of the *Jinn* claim to be pious, but most of them cannot be trusted, because according to the investigation of some Muslim scholars like Ibn Taymiyyah, the majority of them are ardent liars. This is quite observable if one happens to interact with them as a *Raqi*. Indeed, they are often pretending and deceptive.⁵⁶ Therefore, this instruction of the Prophet (may peace and blessings of Allah be upon him) to marry a religious wife could not be fulfilled in a marriage between Man and *Jinn*, and as such, the marriage has no place in the Islamic framework.

Another hadith quoted in this respect is where Az-Zuhri was reported to have said:

Prophet (S.A.W) had forbidden marrying from *Jinn* [57].

Although the Hadith is classified as *Mursal* [58], yet it is straight forward and very clear in making the legality of the marriage between Man and *Jinn* more doubtful. Even if the prohibition could be seen as such that of swerving the means, it is then quite acceptable that a Muslim should distant himself from engaging in such contract with a view to fortressing his moral standard and that of his family as enshrined in Islam. Similarly, Prophet (S.A.W) condemned as invalid any marriage in which there is absence of guardians and witnesses when he said:

There is no validity in marriage without guardian and two just witnesses [59].

Jurisprudentially, both parties should have representatives designated as guardians who are responsible for contracting the marriage by way of agreement and acceptance. Impliedly, this means that the guardian of the wife will make a formal declaration of their agreement to marry off his daughter or ward to the husband through his guardian, who will in turn show his acceptance of the offer sought from the guardian of the wife. This legal procedure is apparently not available for marriage between Man and *Jinn*. It seems difficult for a man to ascertain the guardian of his proposed *Jinniy* wife because of their invisibility to him. Equally, the witnesses from the side of the *Jinn* could not be physically present during the contract for the same reason. Therefore, these two important conditions for the legality of Muslim marriages could not be met by the type of marriage under discussion.

In addition to the Qur'an and Hadith, prominent Muslim scholars of remarkable reputation have expressed their doubt on the possibility and permissibility of this type of marriage. One such scholar is Hasanul Basri, who was once met by Qatada and informed about a *Jinniy* who possessed a lady, claiming that he wanted to marry her. Hasanul Basri said they should not marry her to him, and if the *Jinniy* appeared again, he should be told to fear Allah (the Most High) and leave her alone. When the *Jinniy* returned for the second time, he was told what Hasanul Basri had said. The *Jinniy* agreed to comply, thereafter dispossessing her, and the marriage did not take place [60].

⁵³ Imam, *Opi.cit*, p.16

⁵⁴ In a giving night, when exorcising a patient, a *Jinniy* through the possessed person made mentioned the names of some of the relatives of this researcher.

⁵⁵ Buhari, *Opi.cit*, (trans.) vol.7, pp. 17&18

⁵⁶ Ibn. Taymiyyah, *Gharaibu wa 'ajai'bul-Jinni*, Darul-Ghaddil-jadid, Egypt, 2013, p.m. 53

⁵⁷ U.A. shibili, *Akamul-Murjan, Al-Maktabatul-'Asriyyah*, Beirut, 2004., p.91. This Hadith could not be found in any of the six authentic collections.

⁵⁸ *Ibid*.p.91. Among the narrators was *ibn. Lahia'h* who was identified as weak in his reports

⁵⁹ Imam Daruq-Qutni, *Sunan Daruq-Qutni*, Book of marriage, Hadith no. 4 (Retrieved from Maktabatus-shamilah)

⁶⁰ As-shibili, *Opi.cit*. p.91

Similarly, the comment of Imam Malik, if examined critically, is not supportive of marriage between Man and *Jinn*. The comment reads:

...but I disliked seeing a woman impregnated and when she was asked about her husband, she said is from *Jinn* and with this lewdness increases [61].

The statement above is self-explanatory that the type of marriage under discussion could be seen as a source of promoting immoral perversions among Muslims. As such the permissibility and legality of the marriage is very much doubtful as portrayed under the following sub heading.

FINDINGS

Judging from what has been discussed above, this paper, with all necessary justifications, condemns the marriage relationship between Mankind and *Jinn* as a myth and not a reality. Rationally, one could not imagine how a normal human being (Muslim) would feel at ease marrying a woman from the *Jinn*. This may be the reason why some scholars said that, in most cases, such marriage practices were born out of sorcery relationships between *Jinn* and some people. As for the *Jinn*, their marriage to a human lady is nothing more than coercion, deceit, wickedness, and arrogance against Mankind.

The paper also observes the impossibility of achieving the main essence of marriage, which includes love, compassion, and the begetting of children to maintain human lineage uninterrupted. There has been no empirical example of a Man and a *Jinniy* living together as husband and wife with children. This is understandable, because no sensible person would agree to present a son or a daughter and claim that he got either of them from a female *Jinniy* he had married. Doing so would raise suspicion and cause commotion in human society.

Similarly, it can be argued that a Man, as a husband to a female *Jinniy*, or the latter being a wife to the former, cannot ascertain the level of love between them for the following two reasons:

Firstly, the couples will not always see each other because of their different habitations and could only meet when one of them demands it.

Secondly, the female *Jinniy* will not appear in her natural shape, because, as a human being, the husband is not blessed with the power or opportunity to see her natural form. For that reason, she can only appear to him in different human forms. At one time she may appear beautiful, and at another, the opposite. Equally, she can reveal herself as a handicapped person, someone with one eyelid, a cripple, or any other unpleasant appearance, especially when she becomes tired of him.

Therefore, considering this barrier between Man and *Jinn* as married partners, it can be asserted that marriage between them would not be enjoyable, and as such, the marriage can be viewed as a myth and not reality.

At this juncture, it should be made clear that even the scholars who judged the marriage as possible might have done so not because it had taken place practically, but rather out of supposition. Moreover, the paper observes that scholars who expressed the possibility of such a marriage, like Halwani, might have done so based on the linguistic meaning of the word, as pointed out earlier, and not its technical interpretation.

CONCLUSION

Based on the evidences cited from the Qur'an, Hadith, and the interpretations of prominent Muslim jurists, along with the experience of the writer as a former *ruqyah* practitioner, this paper holds that the views of the jurists who did not favor marriage between Man and *Jinn* are more authentic and practically acceptable than those who supported it. Rational, theological, and jurisprudential considerations all indicate that such a marriage is humanly impossible. Therefore, marriage between a Man and a *Jinniy* is not only implausible in reality but also contrary to the principles and provisions of Islamic law.

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