

Do The Jinn Enter Paradise

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Imām Ibn Qayyim al-Jawziyah (رحمه الله) mentioned in his book Miftāḥ Dār al-Sa’ādah, (pgs. 101-107, vol.1 [Dār Ālam al-Fawā'id print]):

1. The Jinn are commanded and prohibited and are thus subject to the legislation of the Prophets. There is no difference of opinion regarding this existing amongst this Ummah.
2. Our Prophet (صلى الله عليه وسلم) was sent to them just as he was sent to mankind.
3. Similarly, there is no existing difference of opinion amongst the Ummah that those of them (Jinn) who do wrong deserve to be punished. However, the Scholars of Islām differed concerning the Muslim from amongst the Jinn. Will he enter Paradise?

The majority of Scholars are of the opinion that those from the (believing) Jinn who do good will enter Paradise and those who do evil will enter the Hellfire.

It was also said that their reward is being safe from al-Jaḥīm. However, with regards to Paradise, none of the children of Iblīs will enter it.

Rather, Paradise is strictly for Ādam and the righteous from his progeny.

This statement was attributed to Abī Ḥanifah (رحمه الله).

Then the author mentioned ten proofs provided by those who say that those who do good from the believing Jinn will enter Paradise.

He then followed that by stating, "The texts of the Qur'ān and the consensus of the Scholars have affirmed that those from the Jinn who did bad will enter the Hellfire due to

the Justness of Allāh and due to what they earned from their deeds. And those of them who did good will be in Paradise due to the Bounty of Allāh and the (good) actions they did.

However, it was also said that they will be on the outskirts of Paradise. The people of Paradise will see them but they would not see the people of Paradise, just like they were in the worldly life. They see the children of Ādam from where the children of Ādam do not see them.

And the likes of this issue is not known except by stopping at that which is proven by textual proof. Thus, if the evidence is established, then it is obligatory to follow it. And if not, then it is something that is said and known, but its authenticity stops at the established evidence, and Allāh knows best."

