

## Ḥadīth Sixteen

# The jinn can be killed when they appear physically in our material realm

And [mention] the Day when He will gather them all and then say to the angels: Did these [people] used to worship you? They will say: Exalted are You! You, [O Allāh], are our benefactor not them. Rather, they used to worship the jinn; most of them were believers in them (34:40-41).

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

Soon after the Opening of Makkah, the Prophet (ﷺ) dispatched Khālid bin Walīd to Nakhlah where 'Uzzā (idol) resided. Khālid arrived at Nakhlah and cut down a cluster of three trees [a shrine where she would manifest] and destroyed the structure around it. Khālid then returned to the Prophet who said: Return [to Nakhlah] for you have not completed your mission. So Khālid returned. When the custodians [of 'Uzzā] saw him, they retreated to the mountains invoking: O 'Uzzā! O 'Uzzā! When Khālid approached, he saw a naked woman whose hair was dishevelled and she was throwing sand on her head. Khālid killed her with a sword. Khālid then returned to the Prophet and informed him about the event and he said: That was 'Uzzā.

عَنْ أَبِي الطُّفَيْلِ قَالَ لَمَّا فَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى نَخْلَةَ وَكَانَتْ بِهَا الْعُزَّى فَأَتَاهَا خَالِدٌ وَكَانَتْ عَلَى ثَلَاثِ سَمَرَاتٍ فَقَطَعَ السَّمَرَاتِ وَهَدَمَ الْبَيْتَ الَّذِي كَانَ عَلَيْهِ ثُمَّ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ ارْجِعْ فَإِنَّكَ لَمْ تَصْنَعْ شَيْئًا فَرَجَعَ خَالِدٌ فَلَمَّا بَصُرَتْ بِهِ السَّدَنَةُ وَهُمْ حَجَبَتْهَا أَمَعُوا فِي الْجَبَلِ وَهُمْ يَقُولُونَ يَا عُزَّى يَا عُزَّى فَأَتَاهَا خَالِدٌ ، فَإِذَا امْرَأَةٌ عُزْيَانَةٌ نَاشِرَةٌ شَعْرَهَا تَحْتَفِنُ الثَّرَابَ عَلَى رَأْسِهَا فَعَمَّمَهَا بِالسَّيْفِ حَتَّى قَتَلَهَا ثُمَّ رَجَعَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ تِلْكَ الْعُزَّى

قال خالد يا عز كفرانك لا سبحانك إني رأيت الله قد أهانك

Recorded in Al-Nasā'ī; Ḥasan.

Other reports include Khālid saying to 'Uzzā: O 'Uzzā! I reject you. I do not glorify you. And I have seen that Allāh has humiliated you.

It is also transmitted that 'Uzzā was located at a building or structure in Nakhlah which the people venerate as the Kabah is venerated. It surrounded a cluster of three trees which were sanctified to the people. The female devil was located therein. The people would worship and make ṭawāf of the structure. The female devil would speak to them from within which only increased their transgression and misguidance. So the Prophet sent Khālid to destroy the structure and the trees, and to kill the female

أن العزى كانت بيتا بنخلة يعبدونه ويعظمونه كما يعظمون الكعبة ، على ثلاث شجرات مقدسة عندهم ، فيها شيطانة فيعبدون البيت ويطوفون به وتكلمهم هذه الشيطانة من داخله ، فتزيدهم غيا إلى غيهم وضلالا إلى ضلالهم فبعث رسول الله صلى الله عليه وسلم خالد بن الوليد رضي الله عنه فهدم البيت وقطع الشجرات وقتل الشيطانة - وهي التي كانوا يعبدونها في الحقيقة من دون الله

devil which in reality was the thing they worshipped.	
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**Points of benefit:**

1. This report affirms that there was a female devil inside the idols speaking to the people.
2. They used to worship her and ask her to fulfil their needs while they were under the assumption that it was the idol interacting with them.
3. Khālid bin Walīd either saw the female devil via Kashf or she took a physical form when appearing in our material realm such that she could be seen.
4. When the jinn appear in our material/physical realm they are exposed to this material life's causes and effects. So our physical swords can kill them.
5. Once their place of residence is destroyed the devils become exposed and powerless.
6. In order to completely cure siḥr, the main devil with the siḥr must either become Muslim or die.
7. Most probably, Khālid bin Walīd saw the devil because he was intending to locate the source of the matter (as in the first two occurrences he did not find the source) and because he was making duā, dhikr and recitation. The Prophet (ﷺ) taught them duā for entering empty places or when engaging in a battle... Thus the least we can expect Khālid to say is بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ (With the Name of Allāh, Allāh is Greater) or any other similar dhikr. And this dhikr or any other similar dhikr suffices to see the source of the matter once it is intended and duā is made to Allāh to see it.