

# “The Student from the Jinn who graduated from the University of Madīnah”

حفظه الله تعالى Al-‘Allāmah Shaikh ‘Abdul Muhsin al-‘Abbād

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There was a well-known and widespread story regarding a student at the University of Madīnah who was actually from the Jinn, indeed, we would narrate it and pass it between us, and perhaps to this day students may still be narrating it.

Shaikh Al-‘Allāmah ‘Abdul Muhsin al-‘Abbād حفظه الله تعالى investigated this story, and what follows is the translation of an article whereby the Shaikh discusses the famous story and his conclusions upon it.

[The original Arabic article is available on the Shaikh’s website [تنبیه علی خیر](#)

[\(al-abbaad.com\)](#) دراسة جنی بصورة إنسی بالجامعة الإسلامية بالمدينة

Abū Mu’ādh Taqweem  
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**Shaikh ‘Abdul Muhsin al-‘Abbād حفظه الله تعالى said:**

“I had a look at the information that appeared in the book *‘Questions from Ustādh Dr. Sa’īd ibn Wahf al-Qahtānī حفظه الله to Shaikh ‘Abdul ‘Azīz bin Bāz رحمه الله*, and I quote (what Sa’īd ibn Wahf said):

“Abū Yusuf Ahmed ibn ‘Abdul Khāliq al-Ghāmidī from the region of al-Bāha informed me - and he was the driver of Shaikh bin Bāz in Madīnah - he informed me in the year 1420h (approximately 1999AD) in al-Bāha, he said, “I was the driver for the Shaikh in Madīnah, and in 1383h (approximately 1963AD) there was a student in the University called ‘Umar from Africa, and he was in a room (his accommodation) that was 6 metres long<sup>1</sup>, and one of his colleagues walked in, so ‘Umar told him to close the door behind him, but he did not close the door - ‘Umar was angered by this, and so he stretched out his arm all the way up to the door that was 6 metres away from his bed (where he was sat), and closed the door, then he retracted his arm back to himself. His colleagues were frightened by this, and they went to Shaikh ibn Bāz - who was the Head of the University at the time - and they told him what happened, and so Shaikh ibn Bāz requested this student ‘Umar to come to him, so he came to the Shaikh. The Shaikh then said to him, “I ask you by Allāh, are you a jinny or human?”, the student replied, “By Allāh

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<sup>1</sup> This is most likely in reference to the old accommodation buildings 1 and 2 and their likes, the original accommodation that had 6 students to a room with only self-erected curtains for separation, and those buildings are well known to students of the past, indeed I myself was in the original building number 1 initially.

Shaikh, I'm a jinny, I came to seek knowledge at the University of Madīnah, so do not deprive me of seeking knowledge!"

Shaikh ibn Bāz said, "No problem, but upon the condition that you do not alter your form", the Shaikh meant that he must remain upon human form, so he let him stay at the University.

Abū Yūsuf, the driver of the Shaikh, said, "So I used to come to 'Umar in his house, and I used to take him in the car and give him a ride to the Haram in Madīnah, and then (afterwards) drop him back off at his accommodation".

So I said to him, "And you knew he was a jinny?"

He said, "By Allāh I used to give him a ride with me and I knew he was a jinny".

So I said to him, "So what did he do thereafter?"

He said, "The last time we came across him was when he received his graduation certificate from the hands of Shaikh ibn Bāz himself."

Abū Yusuf narrated this to me, and with me was Shaikh 'Abdullāh bin Sālih al-Qasīr, and Shaikh D. 'Abdullāh bin 'Abdul 'Azīz al-Khudair, and my son 'AbdurRahmān, and my son 'Abdul 'Azīz May Allāh give him success, and Abū Yusuf had retired from his job as driver of the

Shaikh at that time, and the Shaikh had intermediated for him to work as a contractor at the Da'wah Centre in al-Bāha in the year 1420h (approximately 1999AD).”

[Shaikh ‘Abdul Muhsin al-‘Abbād حفظه الله said] “So I called Shaikh Sa’id, surprised at this narration, that had not been known whatsoever until after the death of Shaikh ibn Bāz, and no-one had mentioned it other than this driver only, and no-one from the many people who were upon regular contact with Shaikh ‘Abdul ‘Azīz ibn Bāz رحمه الله ever mentioned it.

I acquired the phone number of that driver (Abū Yusuf), and I called him, and he confirmed this narration, and so I said to him, “This story is not known except from you!” So he mentioned to me the name of a student who was at the University at that time who apparently also knew - and he happened to be a retired teacher from the University now - so I called him, and he did not attest to this story, and said, “If it was true, then so-and-so would’ve known too - meaning close mashāikh & colleagues of Shaikh ibn Bāz رحمه الله. I then called Shaikh Sa’id bin Wahf and informed him of the outcome (of my investigation), and so he promised to erase this in the next print.

I was asked about this in a private gathering by some students in the Prophet’s صلى الله عليه وسلم Mosque, and so I told them of my surprise at

this narration, and one of them posted on the Internet what I said in this gathering, and he accidentally wrote that the jinny had extended out his arm in the examination hall instead of his room, and he had also incorrectly said, “Research/Investigation is the daughter of (i.e. ascertained through) reality” when the phrase is actually, “The reality is the daughter of (is ascertained through) research/investigation.”

**The lack of authenticity of this story becomes clear through the following:**

1/ It is a strange story that has many reasons for it to have been narrated and spread if it was true (yet no-one from the close colleagues of Shaikh ibn Bāz ever did), it is similar to a khatīb falling off the minbar, no-one person is privy to that knowledge, rather it would be news known to everyone.

2/ This story was not narrated until very late on after the death of Shaikh ibn Bāz رحمه الله which was in the month of al-Muharram 1420h, (leading to a question mark as to why no-one ever heard of this earlier when the Shaikh was alive).

3/ The Jinn attending gatherings of knowledge is not dependent upon them having to take human form, as this alleged jinny was requesting (to remain at the University as a student in human form, and that he would be “deprived” if he was not permitted), rather they can do that in their normal forms. For indeed, during the time of the Prophet صلى الله عليه وسلم they would come in their original and actual forms and listen to the Qur’ān, as it is mentioned in Sūrah al-Ahqāf and Sūrah al-Jinn, and Allāh informed us about them and their father Iblīs in His statement:

{ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْهُمْ }

(Sūrah al-‘Arāf:27)

وقوله: { أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ }.

(Sūrah al-Kahf:50)

4/ I do not know of anything indicating that Jinn behave in this strange way when appearing upon human form, like this jinny who is mentioned in this story, who stretched out his arm 6 metres to close the door, (whereas for example) the Shaytān that came to Abū Hurairah who was taking some food stuff, no strange behaviour occurred from him that opposed what human behaviour would be.

5/ It has been mentioned in the story that the jinny continued his studies until graduation and that he received his graduation certificate directly

from Shaikh ibn Bāz رحمه الله - however, it was not from the custom of the Shaikh to hand out graduation certificates to the students himself personally, rather certificates would be received from the Head of Examinations Shaikh Ibrāhim al-Husain رحمه الله.

The point is, this strange story cannot be established from this sole source”.

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