

AL-ALBAANI  
*and*  
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**QUESTIONER:** IS IT ALLOWED FOR A PERSON WHO RECITES OVER SOMEONE WHO HAS BEEN possessed by a *Jinn* ... after the *Jinn* becomes present in the sick person, is it [then] allowed for the person reciting to order the *Jinn* with some things, like asking for his help in finding the location of a treasure for example, or to dig out a treasure, or to find out whether another person is possessed or not, what is the ruling of the religion concerning this, may Allaah reward you with good?

**AL-ALBAANI:** It is not allowed, except for what was mentioned in the first part of the question, i.e., reciting the Quraan over someone possessed by a *Jinn*. As for seeking their help for those things mentioned or other things, then firstly this goes against the practical *Sunnah* which the Prophet ﷺ and those who were guided by his guidance carried out, and secondly it goes against His Statement, the Most High:

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

“And there were men from mankind who sought refuge in men from the *Jinn*, so they [only] increased them in burden [i.e., sin].” [Jinn 72:6]

So seeking refuge or aid have the same meaning, it is not allowed for someone who has been put to test in this present time and has set himself up to remove *Jinns* from those who have been afflicted by possession ... to recite some *ayaahs*, and some of the legislated forms of seeking refuge mentioned in the authentic *Sunnah*, this is allowed and everything else is misguidance.

And the Devil is more devilish than the Americans, the British and others ... because they [i.e., the Muslims who try to seek help from the *Jinn*] seek aid from the devils of the *Jinn*, [i.e., one cannot even trust devilish humans to help so how much more dangerous is it with the devils from the *Jinn*], I mean that when the devils from mankind want to achieve some of their illegal goals, they offer some bait, i.e., a trap by which they catch their prey by offering them something they want and which their hearts incline to, this is what the devils from mankind do, so what do you think the case will be with the devils from *Jinn*-kind, about whom we know nothing except that they may present some remedies, which are [in fact], as I just said, traps which act to gradually pull in the person who is seeking their help.

For this reason, I do not hold it to be permissible for a Muslim to seek the aid of *Jinns* who give a person the false impression that he is a Muslim, a believer in Allaah and His Prophet, and who shows that he is righteous and that he wants to help his human Muslim brothers, this is a matter of the Unseen which it is not possible for a human Muslim to feel comfortable with.

And I know through experience, one of us will live with a human like himself for many years, and then all of a sudden after that it becomes clear that he is an open enemy, and that person is a human like him, someone whom he inclines towards, feels comfortable with and relies upon, but after a long time it became clear that all of this pretense was in order to achieve a goal he had, the other person was unaware of this goal—and this is between two people, their nature being one, their thinking one etc.,—so what do you think the case will be with a human seeking the help of a *Jinn*?

And even though there is not a lot of time, I will give you an example that happened with me and someone who thought that he could summon the souls [of dead people], the soul of Ibn Seereen for example, the soul of the doctor Ibn Seena, Ibn 'Arabi, and so on ... a long story of which I will give you the summary.

[So] I was present at a sitting, the lights [there] were put out with only a dim one remaining, and with difficulty you could just about see the person sitting next to you, and then the sitting started. After [a short while] it became clear to me that this medium [actually] regarded the sitting as a medical one, and indeed when I had come in I had found all four walls of the room full of customers ... an old man, an aged lady, a woman holding a small child and so on—all of these people had come to be cured and treated by the spirit of the doctor which would be summoned by this medium [whose name was] Haqqi Baik, this person is a medium there in Damascus. So the lights were turned off as I said, and the sitting of Haqqi Baik Afandi started.

We heard a statement which we found strange, he said, "*Wa alaikum salaam wa rahmatullaahi wa barakaatuhu ...*" the sitting was so quiet that if, as they say, you dropped a pin you'd hear it, so who was he saying this to?

You will come to know later on.

"Welcome, Doctor," there was someone sitting next to him [who said this], in Syria they call him a *makawlik*, I don't know what you call them here, i.e., an adulator, [i.e., the medium's sidekick], he [i.e., the sidekick] said to him [i.e., the summoned soul of the Doctor], "Welcome Doctor ...," he was repeating the same as what the medium had said, [i.e., the medium would say something and then this sidekick would repeat the same thing the medium said to make it look even more impressive or authoritative etc., so addressing the summoned soul, he carried on saying] "... because may Allaah reward you with good ... we ... are indebted to your favours [upon us], and *alhamdulillah* our customers are increasing and the reason is due to the success of these medical prescriptions [which you dictate to us]," and he carried on saying things of this sort, "... and now we have a small boy here whose name is so and so the son of so and so and he lives in such and such an area ..." etc., "... and his age ..." and here's the anecdote, "... is seven months ..." the boy's mother who was holding him said, "No, Doctor, he's nine years old, not seven," the *makawlik* [sidekick] who was sitting next to the medium said to her, "Be quiet! Do you know better than the Doctor?!"

The point is the man [who was the husband of the woman who was holding the child] was sitting at a round table which had numbers and an upturned cup on it, and he had placed his finger on the cup and his wife was facing him, and truth be told his wife was fully covered, even her face, nothing of her could be seen, so we saw this cup moving, going here and there, right and left, and so on, we understood that this cup was going over the numbers, going once, twice, then stopping, and he [i.e., the medium] had a piece of paper which he was writing symbols on which only he could see, he would move the cup two or three times and so on, then he gave this prescription to the employee he had assigned to this woman, [who passed it on to the woman] and *ma'as-Salaamah*, [it was over].

It carried on like this for an hour, one patient entering and another leaving, after one hour the sitting was over, the lights were turned on, the people still there, and I was one of them, unfortunately they were saying, “May Allaah give you well-being O Doctor! May Allaah reward you with good!”

But I was about to burst with rage.

Especially because in those days I was a youth and light skinned and so signs of anger were easily visible on me—and he noticed. So he said, “What does the *Ustaadh* [i.e., he’s addressing Shaikh al-Albaani] think?”

[So I said], “*Wallaahi, Yaa Ustaadh*, O Doctor, *Yaa* so and so, [i.e., Shaikh al-Albaani is addressing him respectfully] I have two questions if you would allow me.”

He said, “*Tafaddal.*”

I said to him, “You started the gathering by saying, ‘*Wa alaikum salaam wa rahmatullaahi wa barakaatuhu,*’—who were you saying it to? The people were there ...”

He said, “I returned the greeting of *salaam* to the Doctor.”

[I said], “Which doctor?”

He said, “The soul of the doctor that we summoned.”

I said, “He gave you *salaam*?”

He said, “Yes.”

I said, “How did you hear this *salaam* and we didn’t? Are the openings of your ears put together in a way different to other people?”

He said, “No. This is a secret of the trade. This is something you can’t understand until you enter this field.”

This is Sufi talk totally.

“Okay, and your friend,” naturally I couldn’t say to him on his face, ‘This one who was flattering you/ your sidekick,’ [as that would have been too rude to say to his face], “... he heard it along with you, when he [i.e., this friend of yours also] said to him [i.e., to the summoned soul], ‘Welcome, Doctor,’ [did he hear the *salaam* too?] ...”

At any rate, I started debating with him based upon what one would call physiological aspects, but then I quickly switched to the second [type of] question which was concerning the *Sharee’ah* aspect [of all of this, so I said], “Doctor, this spirit which you summoned, is it of someone alive or dead?”

He said, “No, dead.”

I said, “Dead. How did you summon his soul when it is in one of two states, there being no third: it is either a happy soul [i.e., one going to Paradise] or a wretched one [i.e., going to Hell]. If it is a happy one, then by Allaah, there is no way it will ever come back into this world again because it is occupied with the pleasure it has in its grave,” and I mentioned some *hadiths* which showed that the grave is either one of the gardens of Paradise or a pit from Hell, “and if it is a wretched soul, then it is all the more so and *a fortiori* that it will not be able to leave the prison it is surrounded by [in the grave]—so how are you able to summon this soul? This is something impossible according to the Legislation.”

Secondly and lastly and here is the point, “Imagine that it is possible for you to summon this soul, how do you know that it [actually] is, for example, the soul of the doctor Ibn Sina, a Muslim with all his open and hidden faults, the scholars who know him say that he was a philosopher and had deviated in many tenets of Islamic creed or [how do you know that it might even be] al-Razi the doctor of old, for example? How do you know that it is not a disbeliever, someone who associates partners with Allaah? Just because it says to you, ‘I am the soul of so and so,’ you say, ‘*Aameen?*’

These days interactions with people, between countries ... when a country wants to send its ambassador to another it sends him with certified, registered, sanctioned, stamped and signed documents, and other such things of the sort, so that the country to which that ambassador has been sent is satisfied that this really is the ambassador of an Islamic country and not a *dajjaal* playing games with it—and this is [the situation] with people dealing with each other—[and what you are talking about] is the world of the Unseen, how can you know that this really is Doctor So and So?”

He had no choice, after having been confuted and having had the evidence established against him, except to say, “The reality, O *Ustaadh*, is that this was a medical gathering. We also have a gathering of knowledge, if you want to debate with us in it then you are more than welcome.”

I didn’t believe that there was a gathering of knowledge, [but] I said to him, “When?”

He said, “Sunday.”

I said, “*Inshaa Allaah*, our meeting is on Sunday.”

Allaah so willed that [when] Sunday did come I was obliged to assist one of our brothers who worked at the Ministry of Education where there was an effort being made to correct some books about Islamic Upbringing, books about Islamic Education which had weak and fabricated *hadiths* in them and *Hanafi* concepts which went against the *Sunnah*, so one of them called me to cooperate with him in that, he was an employee of the Ministry but I was not, *walhamdulillah*, but I have a little knowledge as you know, so I held that it was more deserving for me to meet up with this person rather than keep my promise [of meeting the medium].

But my friend who had [initially] taken me to him came to me on the appointed day, Sunday, at the *Dhaahariyyah* Library upon the basis that we were going to meet up and go, so I told him that the situation was such and such and that I couldn't make it with him, [so I said to him], "You go to him, may Allaah reward you with good, and apologise to him and *insbaa Allaah* set up another meeting."

So he went and was taken aback when he found that there was no-one whatsoever at the house on the agreed upon day, [the house was] dark, unlit, nothing inside.

The next day he came to me and told me what had happened, so I said to him, "This is a victory granted to us by Allaah. Go to him [again] next Sunday."

[He did] and naturally he met him on that following Sunday [because the medium thought that they wouldn't actually turn up the following Sunday too], [but before he went] I said to him, "Don't tell him that the Shaikh [i.e., al-Albaani] didn't come [the previous Sunday], leave that hidden," [say to him], "I came according to the appointment and didn't find you? *Insbaa Allaah* everything is ok, Dr. Haqqi Baik?"

He really said that to him and here is the point, my brothers, here take heed, O you with eyes [to see].

The medium said to him, "Go away! You brought a big, dangerous Wahhaabi to us—he doesn't love the Prophet! May Allaah kill him!"

He said to him, "And how do you know that? That man is our friend and we attend his lessons which are always about, 'Allaah said ... Allaah's Messenger ﷺ said ...'" and so on.

He [i.e., the medium] said, "After he [i.e., al-Albaani] left ..." he summoned the soul of I don't know who, I forget who he said it was, and he [i.e., the medium] asked the summoned soul about me and he [i.e., the summoned soul] gave him all these testimonials, "That this man is a Wahhaabi who doesn't love the Prophet ﷺ ..."

So I say that this is a proof that these people seek the help of the devils. There is no such thing as summoning the souls of the dead, that is impossible.

But the devils really do attend and inspire them with things, as the Lord of the Worlds said:

شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

**“Devils among mankind and *Jinns*, inspiring one another with adorned speech as a delusion (or by way of deception).”** [An'aam 6:112]

Therefore I say that if one of our brothers has been tested, and I [purposefully] say, ‘has been tested,’ [by having to recite over people who have been possessed], because truthfully, as news has reached me [about these things], it is a situation that is a trial and a test, for a woman who is possessed may come to him and he may see that it is beneficial for him to touch her or examine her arm or neck or or and so on [by touching her]—so the Devil can come in through such easy and supple ways to start off with, and then the issue starts to get bigger and bigger until the big *fitnah* happens, so if one of our brothers has been tested by, and I say [has been tested by] only reciting verses from Allaah’s Book or forms of seeking refuge established from Allaah’s Messenger ﷺ to take out the *Jinn* which has possessed that person, then this is, as he ﷺ said, ‘Whoever amongst you is able to help his brother, then let him do so.’

As for asking [the *Jinn*], ‘What is your name? What is your religion? What is your job? Where do you live? Where is so and so? What helps against such and such an illness?’ and so on, then this comes under His Saying, the Most High, which I mentioned earlier:

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

**“And verily, there were men among mankind who took shelter with the masculine among the *Jinns*, but they (i.e., the *Jinns*) increased them (mankind) in sin and disbelief.”** [Jinn 72:6]

I ask Allaah for well-being and safety.

*Al-Hudaa wan-Noor*, 455. [1/3/1046].

