

PART FOUR

How Does The Magician Summon The Devil

How Does the Magician Summon The Jinn?

Agreement between the magician and the Shaitaan

Most often the magician and the shaitaan agree primarily to do acts, which associate partners with Allah or acts of disbelief both blatant and concealed. The Shaitaan on his part pledges to obey the commands of the magician and to be subservient to whoever is of help to the magician.

The agreement usually takes place between the chief of the shaitaans and the magician. The chief shaitaan in turn commands his subjects to be of service to the magician in relating to him the news of what has happened before. This is to sow discord between two people or unite couples in love or strain marital relationships and other such acts, which we will go into detail in chapter 6 with the will of Allah.

The magician summons the Jinn to execute evil acts, which he desires. In the instance of any disobedience on the part of the Jinn, the magician approaches the chief shaitaan with chants that encompass praises of the chief Jinn and that invoke his name rather than Allah's. The chief Jinn then rebukes the Jinn and subjugates him to be of service to the disbelieving magician and his aides.

Hence we find that the relationship between the Jinn and the magician is tense and filled with hatred; so the Jinn takes to taunting his family and disrupts his fortune. Even the magician is not spared from its taunts. He gets migraine pain and while asleep, experiences cold sweats and nightmares. In fact, the worst of magicians are unable to bear children as the fetus is killed off by the Jinn in the womb of his wife. This is common knowledge among the magicians and has forced some to abandon their practices to attain progeny.

I recollect one incident when I was treating a female patient who was afflicted with sihr. I read some quranic verses on her and the Jinn within her started to speak in the patient's voice thus:

She said: "I am unable to leave her body".

I said: "Why?"

She said: "Because I fear that I will be killed by the magician."

I said: "Go away from here to an undisclosed place where the magician won't find you."

She said: "Jinns will be sent after me to track me down."

* { I said: "If you embrace Islam and announce your repentance in sincerity and truth, we can (with the will of Allah), teach you verses of the Qur'aan that will protect you from the disbelieving Jinns."

She said: “ No, I will never embrace Islam and will always be a Christian.

I said: “(There is no force in religion). The important thing is for you to leave this body.”

She said: “Never.”

I said: “If so, with the help of Allah I can read the verses of the Qur’ aan that will burn you.” and then, I beat the Jinn and it started to cry.

She said: “I will leave! I will leave!

And so it left. Praise be to Allah, the lord of the worlds.

It is known that the more immersed the magician is in disbelief and evil, the more obedient and swift is the Jinn in executing the evil deeds and vice versa.

How does the magician summon the Jinn?

There are many ways of summoning the Jinn, but they will all lead to disbelief and associating partners with Allah. I have summarized all the various methods. As I had mentioned earlier, some Muslims aren’t able to distinguish between quranic and magical treatments. Verily the former is a treatment of faith while the latter is shaitaanic. The difference becomes even more obscure when the magician peppers his devilish chants with quranic verses in between. As a result, they assume that it is quranic treatment but it is not. The ignorant Muslim submits to the magician and his orders. It is hoped that with this exposure, people will distance themselves from such waywardness and realize the evil of the magician.

Method One (The Method Of Oath)

The magician enters an unlit dark room and starts a fire and places on it incense. The incense he puts varies according to the occasion. If he wants to cause separation and hatred, he places incense of bad smell. If he wants to cause love or remove a charm put on a wife by another man, he places sweet scented incense. He goes on to chant shaitaanic chants. These are specific spells, which pledge allegiance to chief Jinn. It includes great shirk (associating partners with Allah) like praising the Jinn and invoking the Jinn for help and the like. The magician (may the curse of Allah be upon him) fulfils a prerequisite to this act; that is, to be in a state of impurity. He is either in junub⁽¹⁾ or wearing garments stained with impurities etc.

After having read the chant of disbelief, there appears in front of him the apparition in the form of a dog or a snake or any other form. He commands the apparition to carry out his tasks. Sometimes an apparition doesn’t appear but a voice is heard where the magician just ties knots to materials that belong to the person on who the spell will befall, like strands of his hair, or a piece of his clothes which is stain with his sweat. He then orders the Jinn to carry out his commands.

Point to note of this method.

- The Jinn prefers dark, unlit rooms.

(1) Junub: Being in the state of greater impurity.

- The Jinn enjoys incense on which the name of Allah is not mentioned.
- The blatant shirk that is committed in this method, namely to pledge allegiance and seeking help from the Jinn.
- The Jinns prefer impurities.

Method Two

(The Method Of Sacrifice)

The magician brings along a bird, a chicken or an animal, most often it is black in colour, as the Jinn prefers black. He slaughters it without mentioning Allah's name on it. Sometimes blood from the animal or bird is smirked on the patient. He then throws them into a desolated place or a well, which is usually the dwelling of the Jinn. He does not mention Allah's name when throwing it and returns to his house and reads chants of shirk and commands the Jinn to do as he says.

Points to note of this method

- Shirk is brought about in two ways in this method. Sacrifice to the Jinn is forbidden as agreed upon all scholars of the past and present. It is forbidden also for the Muslims to eat the meat. Moreover, it associates partners with Allah (*shirk*). Unfortunately the ignorant among the Muslims still carry out this repulsive act.

Yahya Ibn Yahya said: "Wahab told me, some caliphs dug up a well and desired that it should flow. So they sacrificed an animal for the Jinn so that the inhabitants of the village will not be drowned by the water flow. Thus, people were fed with the sacrifice. This news reached the ears of Syihab Az-Zuhri who said: "Verily he has sacrificed that which is forbidden to him and fed the people what is forbidden for them. The prophet ﷺ forbade the eating of an animal slaughtered for a Jinn."

In Sahih Al-Muslim, it is reported from the hadeeth of Ali Ibn Abi Thalib ؓ that he said, the messenger of Allah ﷺ said: “Allah curses one who sacrifices to one other than him.”

- The chants read by the magician upon the arrival of the Jinn, constitute a major disbelief in Allah and associating partners with him. This is clearly elaborated in the works of Shaikh-el-Islam Ibnu Taimiyyah.

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Method Three

(The Method Of Degradation)

This method is popularly known among the magicians as the method of degradation. Under the command of the magician is a group of shaitaans whom obey him and carry out his orders for he is the worst of the magicians in disbelief and apostasy (may the curse of Allah be upon him).

The method comprises of the following:

- The magician (may the perpetual curse of Allah befall him) attaches the book of Holy Qur`aan to his feet, much like a shoe, and enters the toilet hymning chants of disbelief. He then comes out and sits in his room and commands the Jinn to do his tasks.

- The Jinn is very prompt in servicing the magician and is of utmost obedience to him. This is due to the great disbelief of the magician so much so that he becomes a kin of the Jinns and shaitaans. Unfortunately, he handed himself a great loss (may the curse of the Lord of the worlds be upon him).

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Method Four
(The Method Of Imparity)

In this method, the cursed magician writes the verses of the Qur`aan with menstrual blood or with other impurities and beckons the Jinn with chants that comprise *shirk*. The Jinn appears and he orders it to do the tasks he desires. The disbelief in this method is clear as it involves mockery. Mocking a chapter or even a verse is tantamount to great disbelief let alone writing verses with impurity. We seek protection of Allah from such betrayal and ask that He make firm our hearts with strong faith. We ask Allah that he make us die as true Muslims, gathering us amongst the best of mankind!

Method Five
(The Method Of Reversion)

In this method the magician separates the words of a chapter from the Qur`aan into letters and writes them in the opposite order. Example. He starts with the ending through to the beginning, than he chants till the jinn appears whom he orders to do as he wishes. This method is also forbidden as it involves disbelief and *shirk*.

Method Six

(The Method Of Astrology)

This method is also known as the method of observation as it requires the magician to observe the appearance of a specific star. When it appears, he recites chants and spells that involve *shirk* and disbelief that only Allah is best informed. He then does some movements alleging that it invokes the apparition of the star. In fact it is worship to the stars. The shaitaan pounces on this opportunity to guide one to disbelief, fulfilling the magician's wishes. Oblivious to this truth, the magician assumes that the stars helped him with his tasks but little did he know that he had worshiped one other than Allah. They conclude that their magic will not take place until there appears again the same star. It so happens that some stars do not appear except once in a year, hence the magicians wait till it appears to recite chants that invoke its help and to conduct their sihr⁽¹⁾. *Shirk* and disbelief is manifest in this method through seeking help from other than Allah and reciting chants of disbelief.

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(1) This is the situation of those who practice sihr. As for those who treat with the Qur'aan, they can undo this magic anytime with the help of Allah.

Method Seven

(The Method Of Palm)

In this method, the magician brings along an infant that is in a state of lesser impurity. He draws a square shape on the toddler's left palm like this.

He writes spells around the four sides of this square that contain shirk. He then places on the palm of the child in the middle of the square, combinations of things. One combination is oil and a blue flower and another combination is oil and blue ink. He goes on to write on a rectangular piece of paper magical spells that look like isolated letters rather than words. He uses it to shield the toddler's face and puts his head cap onto his face. He fits the head cap tightly to the child's face and wraps him up with a thick garment. The child is made to look at his palm but indeed does not see a thing as he is hooded. The cursed magician proceeds to recite chants of great disbelief all of a sudden. The child sees in the darkness, he sees a shape moving in his palm. The magician asks the child: "What do you see?" The child replies: "I see in front of me a shape of a man." The magician says: "Ask him to tell you about such and such." The shape moves according to the magician's command.

This method is usually used in the search for a lost item or person. There is clear evidence of *shirk*, disbelief and chants that aren't understood in this method.

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Method Eight (The Method Of Influence)

In this method, the magician requests some materials of the patient like his handkerchief, shirt or turban or anything that bears the scent of the patient's perspiration. He holds the handkerchief for example, by its edge and measures four finger lengths and grabs the handkerchief firmly at this point. He reads aloud the chapter of the Qur`aan like 'At-Takaatsur' or other short chapters. He proceeds to read devilish chants silently. Afterwards, the Jinn is summoned. He commands it saying: "If the illness is due to a Jinn than shorten it (i.e the handkerchief), if the illness is due to a charm, than elongate it and if it is due to medical reasons than leave it as it is." He then measures the handkerchief, if it is observed to be longer, he concludes that a charm has befallen the patient, if he finds it shorter, he concludes that he is afflicted with a Jinn and if there is no change to the length, he says: "You have nothing I can cure, go to a doctor."

Points to note of this method:

- The deception of the magician by reading Quranic verses aloud thus making it seem that he is treating with the Qur`aan but in actually fact, he reads evil chants silently, and the Shaitaan is used to bring about the magic.
- Seeking aid, beckoning and pledging to the Jinn is tantamount to associating partners with Allah.
- The Jinn is a born-liar. So what assurance does one have that he will tell the truth in a matter? Jinns have been

known to say the truth, but most of the time they lie. Several patients came to tell us that the magician informed them that they were inflicted with a spell but after treating them with the Qur`aan, the Jinn within them spoke and it was not a normal spell. Such incidences are many

Probably there are many other methods of summoning the Jinn that I don't know.

Signs that distinguish a magician:

A person can be confirmed a magician if he happens to have even one of the following signs.

- 1) He asks the patient for his name and his mother's name.
- 2) He takes materials from the sick for example, shirt, cap, handkerchief or undergarments.
- 3) At occasions, he request for a specific animal to be slaughtered without mentioning Allah's name on it. Sometimes the magician spurts the blood of the slaughtered animal on the parts of the patient's body where he complains of pain.
- 4) Writing spells.
- 5) Reciting incoherent chants and spells.