

## Shaykh al-Albaanee and the medium who would summon the souls of the dead in Damascus -1

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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?

**Shaykh al-Albaanee** (رَحِمَهُ اللهُ)<sup>1</sup>: It is not allowed, except for what was mentioned in the first part of the question, i.e., reciting the Qur'aan 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 (عليه السلام)<sup>2</sup> and those who were guided by his guidance carried out, and secondly it goes against His Statement (تعالى)<sup>3</sup>:

[And there were men from mankind who sought refuge in men from the Jinn, so they [only] increased them in burden [i.e., sin]."]<sup>4</sup>

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 aayahs, 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

<sup>1</sup> (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

<sup>2</sup> (عليه السلام) ('alaihi-salaam) Peace be upon him

<sup>3</sup> (تعالى) Ta'aala (He, The Most High)

<sup>4</sup> سورة الجن – Soorah al-Jinn [72:6]

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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 pretence 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 'Arabee, and so on ... a long story of which I will give you the summary.

[So] I was present at the sitting, the lights 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] Haqee Baik, this person is a medium there in Damascus. So the lights were turned off as I said, and the sitting of Haqee Baik Afandee 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 ...**

(بإذن الله) By the permission of Allaah