
Shaykh al-Albaanee and the medium who would summon the souls of the dead in Damascus -2

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Continuing from the first post.

“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].

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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 Shaykh al-Albaanee] think?”

[So I said], “Wallaahi, Yaa Ustaadh, O Doctor, Yaa so and so, [i.e., Shaykh al-Albaanee 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 Soofee 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] ...