

HOW THE JINN GOT ME KICKED OUT OF HIZB UT-TAHRIR

Suhaib Hamidi
Member of Hizb ut-Tahrir, Sheffield, UK [2002 - 2016]

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ALL MEMBERS AND STUDENTS OF
HIZB UT-TAHRIR
[WITH THIS BOOKLET]



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DEAR READER,

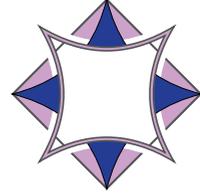
UPON PERSONAL REQUEST OF THE LEADER OF HIZB UT-TAHRIR (BRITAIN), I WROTE THE FOLLOWING LETTER TO THE GLOBAL LEADER OF HIZB UT-TAHRIR, ATA ABU RISHTA, ON 18TH JANUARY 2016. AS THE SOLE RESPONSE TO MY LETTER, ATA ABU RISHTA PERSONALLY TERMINATED MY MEMBERSHIP OF HIZB UT-TAHRIR ON 1ST MARCH 2016.

HIZB UT-TAHRIR OPENLY CLAIMS TO BE AN ORGANISATION THAT ENCOURAGES DISCOURSE AND YEARNS FOR INTELLECTUAL ELEVATION. HOWEVER STRANGELY, MY INITIATION FOR INTELLECTUAL DISCOURSE WAS MET WITH NON-NEGOTIABLE TERMINATION OF MEMBERSHIP INSTEAD.

WHAT ARE YOUR THOUGHTS ABOUT MY LETTER?

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[start of letter]

HIZB UT-TAHRIR'S ADOPTION ON THE UNSEEN

My name is Suhaib Hamidi. I reside in the United Kingdom. I have been a member of Hizb ut-Tahrir since 2002. I have been working in spiritual healing since 2009. I started in this field by practising Ruqyah. My skills have developed over the years in which I have merged other spiritual healing techniques with Ruqyah in order to achieve greater healing results. I have clients from across the UK and even some from Europe have come to the UK specifically for treatment. Due to the demand of Islamic spiritual healing, I resigned from my project manager job in 2013 and my only source of income since has been from spiritual healing. I opened a clinic of Islamic medicine in 2015 and work with other Muslim spiritual healers to ensure that everyone regardless of faith is able to benefit from Islamic medicine.

I have been very open with Hizb ut-Tahrir in terms of my work in spiritual healing, and I have even treated several students and members of Hizb ut-Tahrir over the years.

I have read the Fatwa regarding the relationship between Jinn and man by Sheikh Ata Abu Rishta and although I agree that Jinn cannot possess man, there are statements in the fatwa that I disagree with as they contradict reality.

Hizb ut-Tahrir has made an adoption on the unseen which contradicts reality. As a member of Hizb ut-Tahrir, I take it as my responsibility to improve the organisation. I seek to prevent our Hizb from being ridiculed by the Ummah as a fatwa that contradicts reality will damage the trust that the Ummah has with our Hizb.

My knowledge of the unseen is ever-growing. The following points are a summary of the reality of the unseen based on my research so far:

1. SPIRITUAL HEALING IS A VERY LARGE INDUSTRY IN THE MUSLIM UMMAH ACROSS THE WORLD. Each section of the Ummah has its own preference of spiritual healing, for example, some people go to non-Muslim practitioners who use all sorts of strange practices for healing, the Brelvis have Ppir (holy men) who make amulets and talismans, the Sufis have

a spiritual guide who is able to cure via Tassawuf, the Salafis are adamant on the use of only 'Quranic' Ruqyah and Hijama therefore everything else is considered Haram etc.

Out of all these spiritual healing techniques used amongst the Ummah, there are some techniques which are more effective than other techniques for a certain problem. In each technique, there are practitioners who are more effective than others due to their skills and natural ability. There are some practitioners who are fake (i.e. simply provide a placebo effect), there are some who are real (i.e. produce consistent or fairly consistent positive results). Out of those who are real, there are those who do it within the Shari'ah and there are those who go out of the Shari'ah (e.g. using magic, committing shirk, entrapping Jinn and all sorts of evil practices).

When the Khilafah is established, the Khilafah needs to understand the difference between the permissible and impermissible forms of spiritual healing in Islam. Allah says the Quran is a healing and mercy to mankind, therefore using the Quran as healing is obviously a very natural science that the Ummah will be continuously engaged in and something that if the Khilafah does not allow, will cause extreme civil unrest as the healing aspect of the Quran is explicit in Allah's (SWT) words. Regulation of this industry needs to be governed by the coming Khilafah.

2. MAGIC WAS USED IN THE TIME OF THE PHAROAH TO ATTEMPT TO RIDICULE MUSA (AS) TO PREVENT HIS (AS) MESSAGE SPREADING.

Although the magic used by the Pharaoh's magicians was merely illusionary magic, magic can be used in many different forms to achieve many different objectives.

It is naive to rule out the possibility that the enemies of Islam today could use magic to suppress the call of Islam. This can be done by many ways such as by causing physical problems and illnesses to the Da'wah carriers, sending spells to the Muslims in Islamic Universities (I had a colleague working in Al-Azhar University who practiced Ruqyah and said many of his students were affected by magic during exam period), causing yokes and blocks to the Ummah to prevent progression etc. This has a direct impact on the work for Khilafah, as the problems created in the spiritual world by magic and other forms of mystical evil will affect the effectiveness of the work in the physical world.

3. THE USE OF BLACK MAGIC IS PUNISHABLE BY DEATH IN THE ISLAMIC STATE.

Hizb ut-Tahrir has no adoption of what magic is and how it is done therefore cannot implement Allah's capital punishment properly once the Khilafah is established. If it attempts to implement Shari'ah without knowledge, this will result in widespread civil oppression as there is a great chance that the Khilafah incorrectly executes Islamic spiritual healers assuming that magic has been practiced because the healing results defy science and confuses conventional medics. Some people with the extremist Salafi mindset already incorrectly class some of my techniques in spiritual healing as a form of magic.

The Quran in Surah Al-Baqarah (verse 102) explains that one of the founding places of magic is in Babylon and explains that just one of the types of magic taught there was about causing the separation of man and wife. Therefore one of the things to be done in order to understand magic better is to investigate the stone books in Babylon written about the details of what Harut and Marut actually taught there.

4. ALLAH HAS GIVEN SULAIMAN (AS) PERMISSION TO HAVE AUTHORITY AMONGST THE JINN, HOWEVER THIS DOES NOT MEAN THAT OTHER PEOPLE CANNOT CONTROL THE JINN

i.e. they control Jinn in an impermissible manner as Allah (SWT) has not granted them authority to do so, although they have ability to do so. The Prophet

Muhammad (SAW) was able to physically take control of a Jinn that came to him during prayer and even thought of punishing it, but let it go when he (SAW) realised he did not have authority by Allah to punish it in the way Sulaiman (AS) had authority.

Magicians regularly capture Jinn and control and torture them in order to achieve their objectives. This can be witnessed once spiritual tools are developed within a person to look into the unseen world.

5. CONVERSING WITH JINN IS POSSIBLE. THE PROPHET (SAW)

DID IT. It is stated by Imam Baihaqi in “Dalail-e-Nubuwwat” on the authority of Hadhrat Abdullah ibn Masood (RA) that the Prophet (SAW) once said to his companions in Makkah: “Whosoever from amongst you desires to see the Jinns, he should come to me tonight.” Hadhrat Abdullah ibn Masood stated that nobody except me came that night. The Prophet (SAW) took me with him to a high hill in Makkah. He drew a circle with his foot for me and advised me to keep sitting within that circle. Seating Hadhrat Abdullah ibn Masood within that circle, he advanced ahead and then stood at a place. There, he started recitation of the Holy Quran. All of a sudden a big group of Jinns encircled the Prophet (SAW) and that group stood as a wall between me and the Prophet (SAW) and I heard the Jinns saying: “Who gives evidence that you are the Prophet.” There was a tree nearby. The Prophet (SAW) observed: “Will you accept my claim if this tree gives the evidence?” The Jinns said: “Yes, we shall accept it.” On that, the Prophet (SAW) called the tree. The tree came nearby and gave the evidence accordingly and all the Jinns embraced Islam.

Even if the above hadith is considered weak, the Hizb’s opinion that Shaytan can whisper to mankind to influence thoughts is proof in itself that mankind can converse with the Jinn. A person may hear the words of Shaytan and converse back with the Shaytan in the mind.

6. THE LOGIC IN THE FATWA STATING THAT BECAUSE THERE WAS NO DISCUSSION ABOUT THE POSSIBILITY OF JINN MURDERING A MAN IN A FEW CIRCUMSTANCES, IT IS THEREFORE IMPOSSIBLE FOR JINN TO MURDER A MAN IN ALL CIRCUMSTANCES, IS NOT A RATIONAL ARGUMENT.

Prophet Muhammad (SAW) was not given the authority over the Jinn like Sulaiman (AS) therefore Muhammad’s (SAW) experience with the unseen, as recorded in the ahadith is almost negligible. It is therefore irrational to assume that reality of the Jinn and the unseen world is a subject that the Prophet Muhammad (SAW) specialised in.

In a similar manner, the logic that Jinn cannot possess man because all throughout the history of Shari’ah courts there has been no record of any ruling that a person did something because he was possessed by a Jinn is also irrational. The issue of Jinn being the fundamental source of crime e.g causing murder, raping a woman etc, did not come into discussion within Shari’ah courts simply because it is not the job of the courts to determine the cause of insanity. The most a court will do is declare that a person is insane, or was insane at the scene of the crime therefore resulting in the person not being punished if classed as insane. The cause of the insanity is rather a discussion for specialists in mental health.

Unseen creatures that are stronger than the Jinn have an ability to harm the human race. I have had patients who get scratched and bruised at night. I have had patients who have been raped by an unseen creature. One of them had to result in applying cream on her private area due to the continuous physical damage it had done to her.

The assumption that Jinn cannot cause illness is contradictory to what the fatwa has already stated. The fatwa states that Jinn can whisper to people in order to incite. Therefore, if the whispering and incitement is at a high and continuous level, then of course this would cause all sorts of mental illnesses in the person, be it voices in the head, evil thoughts, suicidal thoughts etc.

7. THE ASSUMPTION THAT ALL ILLNESSES CAN BE TREATED BY ONLY 3 THINGS: MEDICINE, DU'A AND RUQYAH CONTRADICTS THE REALITY AS MANY PEOPLE GET TREATED OF ILLNESSES BY DIFFERENT METHODS. I personally have treated patients using other techniques. For example, a patient with severe daily migraines for several years was resolved by me pulling out the cause of the migraine with my hand using my spiritual strength. I did this after initially reciting Ruqyah, as the Ruqyah helps to pull the problem to the surface of the body and once at the surface, I could reach in and pull out the cause of the migraine. However the Ruqyah was not the cure to the problem, nor were the many Duas that she and her family made over years, nor was the medication that the doctors prescribed.

I've also used techniques using the mystical sight of the patient combined with my ability to sense where the unseen problems are within the patient. On one occasion, I recited the Ruqyah over the phone to the patient who was based 150 miles away from me. I could sense pain in her womb and she admitted the pain had been there since she gave birth 5 months prior. I recited Ruqyah to open her mystical sight where I asked her to operate on herself (within the vision) by cutting open the area of the pain. Once it was opened, something crawled out of it and disappeared. The pain was instantly gone. This technique is neither Ruqyah, Dua nor conventional medicine.

8. THE CLAIM THAT PEOPLE WHO HAVE MATERIAL CONNECTION WITH THE JINN IN ORDER TO CURE ILLNESSES ARE FRAUDULENT, IS AN ABSURD CLAIM. This statement indicates too much focus on the Fiqh therefore resulting in a lack of research in the field of magic and the unseen. Many magicians have used Jinn and other creatures in the unseen in order to provide a cure or create problems for people. It is true that many are fraudulent, however some of them are genuine magicians able to cure or harm albeit via Haram means.

I am not a fraud. My colleagues and I use many techniques in the spiritual world which produces positive results. My growing list of loyal clients is proof that my work is effective but I can prove it to you in front of your own eyes.

9. THE UNSEEN CAN BE SEEN. The unseen world cannot be seen with the naked human eye, for that is exactly what the term 'unseen' implies. Rather, there are other techniques that can be used to look into the unseen world, for example, the use of the mystical eye. Seeing the unseen world is an ability possible for every human being, however most humans are blocked from seeing the unseen world. With effort and the correct technique, the block can be lifted. The clarity of the vision is not necessarily linked to someone's closeness to Allah, for many non-Muslims can also see the unseen world. It is well known amongst many cultures for thousands of years that there are ways where humans can see things without the use of their physical eyes.

When a person dreams, the soul rises out of the body during sleep and travels into the dream world in which the soul will witness many things. There are instances when more than one person dream of the same thing at the same time i.e. they all see things which exist but cannot be seen with the physical eye and all of them can describe in detail what was seen in the dream.

In the field of Ruqyah, it is possible for people to see a vision which is initiated by the Ruqyah whilst their eyes are closed. More than one person can see the same vision at the same time. In fact, in visual Ruqyah sessions, it is possible to use more than one visualiser in order to work on the same mystical problem, therefore each visualiser will see the impact the other is doing in the unseen world and can assist each other to expedite and intensify the effect. With the vision, it is possible to physically remove illnesses and problems in the mystical world that affect the patient's physical world therefore improving the patient's health in manners that physical conventional medicine can never reach.

Therefore, the reality of the human being is that there is capability to view the unseen world using mystical sight and other forms of sight. Imagination is not a factor in this because more than one person can view the same thing without communication to each other.

10. THE UNSEEN CREATURES IN QUESTION IN THE FATWA ARE ONLY OF ONE TYPE; CREATURES MADE FROM FIRE. There are different types of unseen creatures. A common belief is that there is only one type of unseen creature which can potentially possess man i.e. the Jinn made of fire.

The belief that the only type of unseen creature that can possibly possess man are Jinn is an unsophisticated approach. For example, in the Quran, it is mentioned:

“Lawful to you is the game of the sea and its food...” Al Maidah: 96

Allah (SWT) has not detailed the full spectrum of what is in the sea, although science states that approximately 70% of the Earth's surface is made of water, therefore most of the physical creatures on earth are under the sea and oceans. Allah (SWT) has given us the intellect to investigate the sea and whatever resides in the sea is food for humans.

In the same way, Allah (SWT) has not detailed the full spectrum of unseen creatures and merely mentioned that there are creatures made from fire called Jinn, which includes Iblis and the devils (Shayateen). These types of creatures have their own intellect ('Aql) and will be judged on whether they follow the laws of Allah (SWT) or not.

Other creatures from the unseen are angels, which have no capacity to disobey Allah as they are created for the sole purpose of obeying Allah. The Buraaq is a type of creature that carried the Prophet Muhammad (SAW) in the night journey to Jerusalem and to the Heavens. Demons, Wraiths and Hybrids are common unseen creatures created by Allah using different substances however knowledge of them doesn't come from the Quran and Hadith but rather from studying the reality of the unseen. The types of creatures in the unseen world is vast and studying it takes much longer than studying the physical world. Only a small number of types of unseen creatures are mentioned in the Quran and Hadith, the rest needs to be studied by using tools to access the unseen world.

11. JINN OF FIRE CANNOT POSSESS MAN BUT DEMONS CAN. It is true that the Jinn of fire (i.e. Iblis and his followers as well as the Jinn that are Muslim) cannot possess a man. The reason behind this is because fire cannot destroy clay. As man is made of a special clay (from heaven), fire has no strength over this special clay hence cannot overpower a human being's body or mind. The most the Jinn can do is influence the human and they do this by influencing the thoughts and emotions.

During Ruqyah, the patient may get possessed e.g. by suddenly gaining super-human strength or speaking in a language he or she doesn't have any knowledge of. The human at this state is considered possessed since no form of mental illness can miraculously allow a person to converse in a language he or she has no knowledge of, nor suddenly develop unnatural super human strength.

As the Jinn made of fire cannot possess man, by rational deduction, another type of unseen creature which we have not been told about in the Quran and Hadith must be possessing the person. I classify this type of possessing creature as a Demon. There is no Arabic word for Demon. It is a Demon that speaks through the person with the use of different languages and the super-human strength is the strength of the Demon. Demons are created from a substance stronger than heavenly clay therefore is able to possess a human being.

MUCH OF THE ABOVE POINTS ARE ALIEN TO THE CULTURE OF HIZB UT-TAHRIR HOWEVER, THEY ARE ALL BASED ON A STUDY OF REALITY. I request the opportunity to present an elaboration of the above points in order to ensure the Hizb is equipped with sufficient knowledge about the reality of the unseen prior to the Khilafah being established.

I am writing a book about the unseen that when complete can be used for studying in the Halaqat of Hizb ut-Tahrir. The book will not be a book discussing the Fiqh of the relationship between the unseen and man, but rather will be a book based on a study of reality of the unseen and how the Khilafah will deal with the spiritual realm and spiritual healing from a political perspective.

The title of the book is “**The Methodology of Spiritual Healing for Hizb ut-Tahrir**”. The preliminary contents of the book are:

- 1. THE NECESSITY OF UNDERSTANDING THE UNSEEN TO ESTABLISH AND MAINTAIN THE KHILAFAH**
- 2. METHODS OF STUDYING THE UNSEEN**
- 3. BLACK MAGIC, EVIL EYE, DEMONIC POSSESSION**
- 4. LARGER FORMS OF EVIL IN THE UNSEEN**
- 5. TRADITIONAL RUQYAH**
- 6. HIGHER RUQYAH**
- 7. DIVINE CURE**
- 8. OTHER FORMS OF SPIRITUAL HEALING**
- 9. KNOWLEDGE, IJAZAH AND SPIRITUAL CAPABILITY**
- 10. IMPERMISSIBLE TECHNIQUES IN SPIRITUAL HEALING**
- 11. HOW THE KHILAFAH WILL ABOLISH SIHR AND OTHER FORMS OF UNSEEN EVIL**

THE BOOK WILL CONTRIBUTE TO DESTROYING THE GLOBAL UN-ISLAMIC PERCEPTION THAT SCIENCE IS THE ONLY MEASURE OF REALITY AND REPLACING THIS MEASURE WITH RATIONALITY. It will illustrate to the world that reality consists of much more than the physical realm. Hizb ut-Tahrir will then be knowledgeable on the issues of the unseen and therefore Allah’s laws pertaining to dealing with the unseen will be implemented and revered in the coming Khilafah.

The book will require a substantial amount of time and effort to develop, however with the correct resources and support from the Hizb, I estimate I can finish the first draft of the book within 12 months, insha’Allah. I only require commitment from one Wilayah Committee member in order to begin to arrange organising the proofs of the reality of the Unseen world in sufficient detail.

As an example, I would like to demonstrate techniques in spiritual healing to Hizb ut-Tahrir by applying the techniques to several members of Hizb ut-Tahrir. Each member will react differently based on his or her spiritual condition. Each member will therefore be a case study that Hizb ut-Tahrir can value and trust as it comes directly from the members themselves.

I look forward to working on this project and elevating Hizb ut-Tahrir for the sake of Allah.

Regards

Suhaib Hamidi
Member of Hizb ut-Tahrir, UK

[end of letter]

LET ME KNOW YOUR THOUGHTS ABOUT MY LETTER

DOES McCARTHYISM EXIST IN HIZB UT-TAHRIR?

SHOULD HIZB UT-TAHRIR FORCE ITS MEMBERS TO BELIEVE JINN CANNOT POSSESS MAN?

SHOULD HIZB UT-TAHRIR MEMBERS BE ABLE TO CHOOSE WHAT NON-POLITICAL OPINIONS THEY ADOPT?

WOULD YOU TERMINATE SOMEONE'S MEMBERSHIP IF AN IDEA WAS PROPOSED THAT YOU DIDN'T LIKE?

IS IT HYPOCRITICAL THAT WHEN HIZB-UT-TAHRIR WAS ALMOST BANNED IN THE UK, IT LAUNCHED A CAMPAIGN AGAINST THOUGHT CONTROL, YET INITIATING DISCUSSION IS A VALID REASON FOR EXPULSION?

IF HIZB UT-TAHRIR ESTABLISHED THE KHILAFAH AND A CITIZEN SUBMITTED A SIMILAR LETTER TO THEM,

WOULD THEY EXPEL HIM FROM THE KHILAFAH, IMPRISON HIM OR KILL HIM?

AS THE HIZB BELIEVES THE USE OF BLACK MAGIC IS PUNISHABLE IN THE KHILAFAH, HOW WILL THE HIZB IMPLEMENT PUNISHMENT WHEN IT HAS NO UNDERSTANDING OF MAGIC AND REFUSES TO LEARN ABOUT IT?

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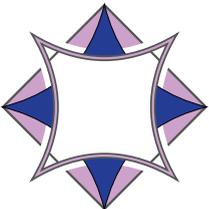
SPECIAL THANKS TO MEMBERS OF HIZB UT-TAHRIR IN SHEFFIELD FOR YOUR SUPPORT OVER THE YEARS. ALTHOUGH WE DIFFER IN OUR OPINIONS, MAY ALLAH PROTECT US ALL. I OFFER YOU A SPECIAL 75% OFF THE COST OF MY RUQYAH SERVICES.

SINCERELY,

THE MALAYSIAN YOU USED TO KICK-IT WITH, WHO'S NOW KICKED-OUT

Allah (SWT) states **“And We send down of the Quran that which is a healing and mercy to mankind”** [Al-Isra: Verse 82].

To benefit from using the Quran for healing via Ruqyah, Hijama and other forms of Islamic Medicine, please contact **Suhaib - 07872 451961**



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