

# Islamic Exorcism Between Controls And Transgressions: A Contemporary Jurisprudential Vision

By

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## Abstract

### *Research Topic*

Islamic Exorcism Between Controls And Abuses: A Contemporary Jurisprudential Vision"

### *Objectives*

The Research Aims To Define Islamic Exorcism, Its Divisions, Its Ruling And How It Is Performed, And To Explain The Legal Controls For It, And To Mention The Contemporary Violations And Transgressions It May Commit.

### *Research Method*

The Inductive Analytical Deductive Method Was Used.

### *The Most Important Findings*

Exorcism Is A Type Of Supplication, And Its Legal Form Is What Was Resorted To God Almighty. In General, Exorcism Is Divided Into Two Categories: Legal Exorcism And Forbidden Exorcism. There Are Legal Controls That Must Be Met In The Exorcism, The Exorcist, And The Person On Whom Exorcism Is Practiced, And Some Exorcisms Commit Transgressions And Violations That Exorcists Should Be Wary Of. They Are Violations Related To Belief, Moral, Social, And Material Aspects.

### *The Most Important Recommendations*

Educating The Community About The Mistakes And Transgressions Committed By Some Exorcists So That No One Will Fall Prey To Them. Moreover, Committees From The Ministry Of Islamic Affairs Should Be Formed To Supervise The Exorcism And Follow Up On Their Conditions So That Special Licenses Are Issued For Those Who Practice Exorcism.

**Keywords:** Exorcism, Controls, Violations, Transgressions.

## 1. Introduction

Among The Misfortunes That Afflict A Person In This World, According To God's Will And Destiny, Are "Diseases." The Almighty Said: No Disaster Strikes Upon The Earth Or Among Yourselves Except That It Is In A Register Before We Bring It Into Being – Indeed That, For Allah, Is Easy –[Al-Hadid: 22]. God Almighty Has Commanded His Servants To Heal And To Take And Seek Legitimate Means Of Treatment. The Messenger Of God, May God's Prayers And Peace Be Upon Him, Said: "O Servants Of God, Seek Medical Treatment, For God Almighty Did Not Create A Disease Without Creating A Cure For It."<sup>(1)</sup>

Among The Things That The Islamic Sahria Has Permitted To Be Treated With Is:

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(1) Al-Tirmidhi included it in his Sahih, the chapter on medicine and urging it, Hadith No. 2038, (3/451), Sheikh Al-Albani said: It is true.

(Islamic Exorcism), As It Is One Of The Greatest Means Of Healing From Physical, Psychological And Spiritual Diseases. The Almighty Said: And We Send Down Of The Qur'an That Which Is Healing And Mercy For The Believers, But It Does Not Increase The Wrongdoers Except In Loss. [Al-Israa: 82].

However, If We Look At The Reality Of Exorcism Today We Find That Some Exorcists– May God Guide Them – Have Expanded In The Use Of Means, Methods And Modalities In Exorcism In Isolation From The Legal Controls, Which Exposed Muslims To A Lot Of Temptation, And Made Them Fall Into Heresies And Superstitions, And Even Corrupted Their Beliefs, Making Them Cling To Reasons And Forget Their Lord – Glory Be To Him. For This Reason, It Was Necessary For The People Of Legal Knowledge To Clarify The Truth From Falsehood In This Respect, Due To The Need Of The People, And To Set The Legal Controls For Exorcism From The Holy Quran And The Sunnah, In Order To Close The Door Of Evil And Corruption And Protect The Sick From Being Exploited By The Exorcists.

### ***1.2 Research Significance***

The Importance Of Research Is Highlighted Through The Following:

- 1 Reminding People Of The Legal Concept Of Exorcism Because Of Its Great Importance In The Life Of A Muslim, Especially In Light Of The Spread Of Incurable Diseases And Epidemics In Our Time And The Rush Of People To Exorcism.
- 2 People Need To Know The Correct Approach To The Conditions And Controls Of Exorcism And Its Jurisprudential Rulings, As Ignorance Of It Leads To Deviation In The Belief And Worship And May Lead Muslims To Polytheism – We Ask God For Safety And Wellness.
- 3 There Have Been Many Transgressions And Irregularities That Have Occurred Recently In The Matter Of "Exorcism", So It Was Necessary To Draw Attention To Them And Clarify The Legal Ruling On Them.
- 4 The Emergence Of Modern Developments And Calamities In The Subject Of Exorcism, And There Was An Urgent Need To Control The Work Of Exorcism, And To Organize It And Root It In Jurisprudence.

### ***1.3 Research Objectives***

The Research Aims To:

- 1 To Introduce Exorcism And Explain Its Conditions, Divisions And Jurisprudence.
- 2 To Highlight The Legal Controls For Exorcism.
- 3 To Mention The Irregularities And Transgressions That May Occur When Practicing Exorcism.

### ***1.4 Research Limits***

This Research Focuses On The Topic: Islamic Exorcism Between Controls And Transgressions, And The Researcher Dealt With It With A Contemporary Jurisprudential Vision.

### ***1.5 Research Problem and Questions***

The Research Problem Lies In Answering The Following Questions:

- What Is The Meaning Of Exorcism, What Are Its Divisions, And What Is Its Jurisprudence?

- What Are The Legal Controls For Exorcism?
- What Are The Contemporary Violations And Transgressions Associated With Exorcism?

### **1.6 Research Methodology**

The Researcher Followed The Inductive, Analytical, Deductive Approach By Extrapolating The Scientific Material Of The Subject From The Original Sources, And Then Deducing Related Issues.

## **2. Previous Studies**

There Are Some Studies That Dealt With The Subject Of Legal Exorcism From Some Aspects, Including:

- 1 (Islamic Exorcism: An Objective Study of the Prophet's Sunnah), A Master's Thesis By The Researcher: Ibrahim Youssef Sweidan, An-Najah University, Palestine, 4/24/2014.
- 2 A Book Entitled: (Rulings Of Exorcism) By Dr. Fahd Bin Dwayan Al-Suhaimi, First Edition, 1419 AH, Adwaa Al-Salaf Library, Riyadh.
- 3 A Book Entitled: (Jurisprudential Rulings In Legal Exorcism), By Muhammad Salih Al-Jazaa', First Edition, 1427 AH, Dar Al-Andalus, Hail.

Although This Research Shares Some Points With Those Studies, It Is Distinguished By Mentioning The Irregularities That Occur In The Subject Of Exorcism In Our Present Era, In A Formulation That Combines Jurisprudence And Contemporariness.

## **3. Definition of Exorcism, Its Divisions, Its Ruling And How It Is Practiced**

### **3.1 Definition Of Exorcism Linguistically And Terminologically**

#### **First: Definition Of Exorcism Linguistically**

In Arabic, رقية Ruqyah, Which Means Exorcism, By Pronouncing The Letter Ra ر With Dhamma As /Ru/ Is An Infinitive Taken From The Letter Ra, The Qaf, And The Vowel Letter<sup>(1)</sup> Almighty Said: No! When The Soul Has Reached The Collar Bones. No! When The Soul Has Reached The Collar Bones. And The Meaning: Is There A Doctor Who Can Cure Him Or A Person Who Can Perform Exorcism For Him.<sup>(2)</sup>

Ibn Al-Atheer Said: (The Spell Is The Incantation That The Patient With Illness, Such As Fever, Epilepsy, And Other Afflictions, Is Rectified With<sup>(3)</sup>).

Ibn Manzoor Said: (And The Exorcism Is The Incantation, With Which A Person Is Purified From Fear Or Madness, Because He Is Sought Refuge With It.<sup>(4)</sup>

#### **Second: Exorcism In Islamic Terminology**

In Islamic Terminology, Exorcism Is The Supplication That The Patient Is Recited To Seek Recovery, And It Is Permissible In The Qur'an<sup>(5)</sup>.

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(1)Crown of the Bride, by Al-Zubaidi (38/ 175), article: "Raqi."

(2)The Collection of Ahkam Al-Qur'an, by Al-Qurtubi, (111/19).

(3)The end in the strange of Hadiths, by Ibn al-Atheer, (2/254).

(4)The Arab Tongue, by Ibn Manzoor, (3/499), article (Awd).

(5)al-Adawi footnote, by al-Adawi, (2/490).

Al-Qarafi Defined It As: (Well-Known And Understandable Expressions Due To Which Healing Occurs From Diseases And Deadly Causes<sup>(1)</sup>. The Healing Must Be Restricted In The Aforementioned Definition To Being God Willing And According To His Command.

And Ibn Hajar Defined It As: (Words That Heal From Every Symptom <sup>(2)</sup>).

Sheikh Al-Islam Ibn Taymiyyah Said: (Exorcism Means Incantation, And It Is One Of The Types Of Supplication <sup>(3)</sup>).

Ibn Al-Qayyim Said: (It Is Pleading To God With The Perfection Of His Lordship, His Monotheism, And His Benevolence With Healing, And That He Alone Is The Healer, There Is No Cure But His Healing <sup>(4)</sup>).

### **3.2 Types Of Exorcism**

#### **First: Legal Exorcism**

It Is The Exorcism That Relies On Seeking God's Help And Seeking Refuge With Him, Or What Gives The Meaning Of That <sup>(5)</sup>.

Al-Baghawi Said: (As For What Was In The Qur'an And In The Mentioning Of God Almighty, It Is Permissible And Desirable, Because The Prophet – May God's Prayers And Peace Be Upon Him – Used To Refresh Himself By Exorcism<sup>(6)</sup>, And Al-Nawawi Said: (As For Incantations With Well-Known Supplications, There Is No Prohibition In Them, Rather It Is A Sunnah <sup>(7)</sup>).

The Legal Exorcism Is The One That Is Based On The Qur'an, The Names Of God, His Attributes, And His Supplication, And Seeking Refuge With Him Alone, Without A Partner, As It Is With The Well-Known Wording, And Its Ruling Is Permissibility.

Ibn Taymiyyah Said: (As For The Treatment Of Incantations And Exorcism, If Their Meaning Is Known And Permissible In The Religion Of Islam, For A Man To Speak With Them, Invoking Allah, The Most High, Remembering Him, And Addressing Him, Then It Is Permissible For One To Perform Incantations And Seek Refuge With Them. But If It Is Of Unknown Meaning, Then No One Can Perform Exorcism With It <sup>(8)</sup>. Al-Shawkani Said: (All Exorcisms Are Permissible If They Are In The Holy Quran Or By Mentioning Him, And It Is Forbidden If They Are In The Foreign Language Or In What The Meaning Of Which Is Not Known<sup>(9)</sup>).

#### **Second: The Forbidden Exorcism**

It Is The Exorcism That Is Described As Polytheistic Act, Such As Containing A Supplication To Other Than God, Or It Contains Taboos Or Talismans Or Incomprehensible Words And Mutterings, Such As Exorcisms With The Names Of Jinns And The Like.

Ibn Taymiyyah– May God Have Mercy On Him – Said: (It Is Every Unknown Name, So No One Can Perform Exorcism With It, Let Alone Supplicate With It. Most Of The Non-

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(1) Differences, by Al-Qarafi, (4/147).

(2) Fath Al-Bari, Ibn Hajar, (4/453).

(3) ( ) Total Fatwas, Ibn Taymiyyah, (68/72).

(4) (Zaad Al-Maad, Ibn Al-Qayyim, (4/173).

(5) Fath Al-Bari, Ibn Hajar, (10/197).

(6) Explanation of the Sunnah, by Al-Baghawi, (12/159).

(7) Explanation of Sahih Muslim, by al-Nawawi, (14/168).

(8) Collection of Fatwas, Ibn Taymiyyah, (24/277).

(9) Achieving missions, Al-Shawkani, (8/231).

Arab Exorcisms Include The Names Of Men From The Jinn, Who Are Called Upon, Sought For Help From Them, And Swear By Those Who Glorify Them, So The Devils Obey Them, And This Is One Of The Types Of Magic And Polytheism.<sup>(1)</sup>

Among The Forbidden Incantations Are Also Those That Are Compounded Of Right And Wrong, So It Combines The Mentioning Of God And His Names And Attributes With What Is Tainted By Mentioning The Devils And Seeking The Help Of Their Apostasy.

Al-Khattabi Said: (The Hated Exorcism Is That Which Is Not In The Tongue Of The Arabs, So The Meaning Of It Is Not Understood, And Perhaps There Is Magic In It Or Something Prohibited <sup>(2)</sup>).

### **3.3 Rule Of Exorcism**

The Origin Of The Legitimacy Of Incantations Is The Indication Of The Legitimacy Of The Legal Texts On The Legitimacy Of Healing By The Qur'an. The Almighty Said: And We Send Down Of The Qur'an That Which Is Healing And Mercy For The Believers, But It Does Not Increase The Wrongdoers Except In Loss [Al-Israa: 82].

Ibn Al-Jawzi Said: (The Word "That" Is Here To Indicate The Kind, So All Of The Qur'an Is A Cure.<sup>(3)</sup>

The Texts Explicitly Indicate The Legitimacy Of Incantations To Treat Stinging, Fever, Pain, Grief, Envy, Etc. Many Hadiths Indicate The Permissibility Of Healing With Legal Incantations And Explain Its Description, Including: That He, May God's Prayers And Peace Be Upon Him, When He Visited The Sick Person, Supplicated For Him And Said: "Oh God, Lord Of People, Heal, You Are The Healer, There Is No Cure But Your Healing, A Cure That Leaves No Disease <sup>(4)</sup>.

Accordingly, The Legitimacy Of Exorcism Has Been Proven By The Anecdotal, Actual, And Declarative Sunnah, And It Has Also Conveyed The Consensus On The Permissibility Of Healing With The Legal Exorcism<sup>(5)</sup>. Ibn Abd Al-Barr Said: (I Do Not Know If There Is Any Disagreement Among Scholars Regarding The Permissibility Of Exorcism To Heal Envy, Fever, Or Scorpion Sting, And It Was Not Like It If The Exorcism Was With The Names Of God, And That Was After The Occurrence Of Pain And Affliction And The Appearance Of Illness And Disease.<sup>(6)</sup>

And In Light Of The Spread Of Many Organic, Psychological And Spiritual Illnesses, It Is Befitting For A Muslim To Seek Divine Treatment, Which Is The Holy Qur'an.

### **3.4 How To Do Islamic Exorcism**

Islamic Exorcism Is Performed by Contemplating and Thinking about the Meanings, While Evoking The Heart's Attachment To The Great Power Of God. It Is Also In An Understandable Voice, As Exorcism With What Is Unknown Is Not Permissible; So As Not To Follow Polytheism, With The Belief That It Does Not Have An Effect By Itself, But Is Merely A Cause, And That Healer Is God Alone.

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(1) Collection of Fatwas, Ibn Taymiyyah, (1/263).

(2) Signs of the Sunnah, al-Khattabi, (4/221).

(3) Zad Al-Masir in the science of interpretation, by Ibn Al-Jawzi, (3/49).

(4) Agreed upon. Al-Bukhari included it in his Sahih, Book of the Sick, Chapter on Supplication for the Returning of the Sick, Hadith No. 5675, (7/121), and Muslim in his Sahih, Book of Peace, Chapter on the Desirability of Ruqyah for the Sick, Hadith No. 2191, (4/1721).

(5) Al-Istithkar, by Ibn Abdul-Bar, (8/405).

(6) Al-Istithkar, by Ibn Abdul-Bar, (8/405).

It Is Permissible To Blow On The Patient, Which Is Similar To – Blowing – And Spitting – With Saliva. On The Authority Of Aisha – May God Be Pleased With Her – That The Messenger Of God – May God Bless Him And Grant Him Peace – Used To Say In The Exorcism: (In The Name Of God, The Soil Of Our Land Is Healed By The Saliva Of Some Of Us, By The Permission Of Our Lord <sup>(1)</sup>).

Ibn Hajar Said: (His Saying: “The Saliva Of Some Of Us” Indicates That He Used To Spit When Performing Exorcism<sup>(2)</sup>, And On The Authority Of Aisha– May God Be Pleased With Her – She Said: (The Messenger Of God, May God’s Prayers And Peace Be Upon Him, If One Of His Family Fell Ill, He Would Blow On Him With The Exorcism<sup>(3)</sup>).

It Is Permissible Without Puffing And Spitting. This Is Evident In Jibril’s Incantation To The Prophet – May God Bless Him And Grant Him Peace – As No Whiffing Was Done. On The Authority Of Abu Saeed – May God Be Pleased With Him – That Jibril Came To The Prophet And Said: O Muhammad, Are You Complaining Of Pain? The Prophet Said: Yes, In The Name Of God, I Perform Exorcism For You From Everything That Harms You, From The Evil Of Every Soul Or Envious Eye. May God Heal You In The Name Of God<sup>(4)</sup>.

Blowing Is Before, During, Or After The Recitation, To Mix With Saliva For Recitation, As Stated In Al-Zarqani’s Explanation: “The Benefit Of Blowing Is To Seek Blessing From That Moisture Or Air That The Recitation Touched, And There Is Optimism That That Pain Will Be Gone And Separated, Like The Separation Of Blowing <sup>(5)</sup>.”

And The Exorcist Wipes The Patient's Body After The Spell – Noting That It Is Not Permissible To Touch Women In The Absence Of Her Relatives. The Evidence for That Is What Was Narrated on the Authority of Aisha, May God Be Pleased With Her, That The Prophet, May God’s Prayers And Peace Be Upon Him, Used To Seek Refuge With Some Of His Family, Wiping With His Right Hand And Saying:

(Oh God, Lord Of The People, O God, Lord Of The People, Remove The Harm, And Heal, You Are The Healer, There Is No Cure But Your Healing, A Cure That Leaves No Disease <sup>(6)</sup>. Al-Nawawi Said: (It Is Desirable To Wipe The Sick Person With The Right Hand And Pray For Him <sup>(7)</sup>, And Put The Hand On The Place Of Pain When Doing Exorcism. An Indication Of The Legitimacy Of This Is That Othman Bin Abi Al-Aas Complained To The Prophet, May God’s Prayers And Peace Be Upon Him, About A Pain He Felt In His Body, And The Prophet, May God’s Prayers And Peace Be Upon Him, Said To Him: “Put Your Hand On The Part Of Your Body That Hurts, And Say In The Name Of God Three Times, And Say Seven Times: I Seek Healing In God And His Ability From The Evil Of What I Find And Warn <sup>(8)</sup>”. Ibn Battal Said: (So He Put The Hand On The Sick Person To Make Him Feel Comfortable, And To Recognize The Severity Of His Illness, To Pray For Him, And Perhaps He Threw It With His Hand And

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(1)Al-Bukhari included it in his Sahih, The Book of Medicine, Chapter on the Ruqyah of the Prophet, may God’s prayers and peace be upon him, Hadith No. 5745, (7/133).

(2) Fath Al-Bari, by Ibn Hajar, (10/208).

(3) Agreed. Al-Bukhari included it in his Sahih, Book of the Virtues of the Qur’an, Chapter on the Virtues of the Mu’awwidhatayn, Hadith No. 5016 (6/190), and Muslim in his Sahih, Book of Peace, Chapter on Ruqyah for the Sick with Mu’awwidhath, Hadith No. 2192 (4/1723).

(4)Previously extracted from p. 11.

(5)Al-Zarqani’s explanation of Muwatta Malik, Al-Zarqani, (4/517).

(6) Previously extracted from p. 11.

(7) Explanation of Al-Nawawi on Sahih Muslim, by Al-Nawawi, (14/180).

(8) Reported by Muslim in his Sahih, Book of Peace, Chapter on the Desirability of Placing the Hand in the Place of Pain with Supplication, Hadith No. 2202, (4/1728).

Wiped His Pain, So The Sick Person Benefited From It. He Delivered Them All And Followed Him In Them<sup>(1)</sup>.

Exorcism Does Not Have A Specific Period, But It Is According To The Patient's Condition Until Recovery Is Complete, God Willing.

### ***Islamic Controls For Exorcism Requisites Of Islamic Exorcism***

The Path That The Patient Should Take Is To Seek Refuge In God Almighty And Trust In Him. Imam Al-Shawkani Said: (Treatment By Supplication With Recourse To God Is More Effective And More Beneficial Than Treatment With Drugs, But It Only Works With Two Things: Sincerity Of Intent And Directing The Heart To God And His Strength By Piety And Trust In God .<sup>(2)</sup>

Among The Most Important Conditions For Islamic Exorcism Are:

It Should Be Mentioned In The Holy Quran And The Sunnah Of God's Prophet, May God's Prayers And Peace Be Upon Him, And In The Names And Attributes Of God. And The Greatest Thing That The Patient Recites Is Surah Al-Fatihah, Al-Mu'awwidhatayn, Al-Ikhlās, And The Last Verses Of Surah Al-Baqara, Al-Kursi Verse, And Others. Ibn Al-Qayyim Said: (And What Al-Fatihah Included Of Sincerity Of Servitude And Praise To God, And Delegating The Whole Matter To Him Is Considered One Of The Greatest Sufficient Healing Medicines <sup>(3)</sup>. He Also Said: (There Is In Surat Al-Ikhlās The Synagogues Of Monotheism, And In The Two Exorcists, Seeking Refuge From All Evil And Disliked In General And In Detail. That Is Why The Prophet, May God's Prayers And Peace Be Upon Him, Used To Seek Refuge From The Eye Of The Jinn And The Human Envious Eye Until The Two Exorcisms Were Revealed, And When They Were Revealed, He Followed Them And Left Everything Else <sup>(4)</sup>).

- Exorcism Is Also Done By The Sayings Of The Prophet, May God's Prayers And Peace Be Upon Him. Among Them Is His Saying, May God's Prayers And Peace Be Upon Him: "I Seek Refuge In You With The Perfect Words Of God From Every Devil And Every Beast And From Every Evil Eye."<sup>(5)</sup>
- It Should Be Performed In Arabic And Its Meaning Should Be Known To Others, So It Must Not Be Accompanied By Any Matters Of Deception, Magic, Heresy And Superstition, With The Belief That It Does Not Cure By Itself, But Rather The Essence Of God, Blessed And Exalted Be He.

### ***Conditions To Be Met In The Exorcist***

It Is Desirable To Learn Islamic Exorcism For The Benefit Of Muslims. The Prophet PBUH Said:

"Whoever Among You Is Able To Benefit His Brother, Let Him Do So."<sup>(6)</sup> It Also Protects Them From Going To Witches And Charlatans. It Is Also Desirable For Women To Benefit Their Sisters And Protect Them From Mixing With Men.

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(1) Explanation of Sahih Al-Bukhari, by Ibn Battal, (9/381).

(2) Achieving missions, Al-Shawkani, (8/233).

(3) Turning equipment, Ibn Al-Qayyim, (4/163).

(4) Prophetic Medicine, Ibn Al-Qayyim, (1/134).

(5) Al-Bukhari included it in his Sahih, Book of Hadiths of the Prophets, Hadith No. 3371, (4/147).

(6) Narrated by Muslim in his Sahih, Book of Peace, Chapter on the desirability of exorcism from the eye and the ant, Hadith No. 2199, (4/1726).

And In Order For The Exorcism To Be Legally Acceptable To The One Who Uses It, Certain Conditions Must Be Met In It, Which Qualify The Exorcist To Carry Out This Great Task. (This Is One Of The Greatest Jihads, So Let Him Beware Lest The Enemy Be Victorious Over Him Due To His Sins <sup>(1)</sup>. These Conditions Are:

***First: Islam***

The Disbeliever Does Not Have The Right To Perform Exorcism, Because It Involves Resorting To God Almighty And Clinging To Him, And The Disbeliever Does Not Believe In God.

***Second: Good Faith***

The Exorcist Believes That Healing Is In The Hands Of God – Glory Be To Him And His Will, And That Exorcism Is Merely A Legitimate Reason That God Created For Healing. The Almighty Said: And If Allah Should Touch You With Adversity, There Is No Remover Of It Except Him; And If He Intends For You Good, Then There Is No Repeller Of His Bounty. He Causes It To Reach Whom He Wills Of His Servants. And He Is The Forgiving, The Merciful [Yunus: 107].

***Third: Sincerity***

The Pure Intention Has An Impact On The Recitation, So The Person Who Is Reciting Recites It Seeking Reward From God Almighty, Not Seeking To Show Off, Notoriety. And It Was Stated In The Explanation Of Al-Muwatta' By Al-Zarqani: It Requires The Power Of Certainty And Sincerity Of Intention For The Effect Of Exorcism In Curing The Body.(2)

***Fourth: Following And Not Innovating***

The Reciter Must Follow The Creed Of The Righteous Predecessors, Following The Guidance Of The Prophet, May God's Prayers And Peace Be Upon Him, In Performing Exorcism, How It Is Done, And The Supplications And Verses Related To It, Away From Innovations And Superstitions. Ibn Hajar Said: (And Recitation Is Spiritual Medicine, If It Is On The Tongue Of The Righteous, The Healing Took Place, God Willing.(3)

***Fifth: Righteousness***

Exorcism Is From A Righteous, Pious And Righteous Person, Committed To The Provisions Of The Sharia, Knowing The Rulings Of Exorcisms. Ibn Al-Qayyim Says: (And Supplications And Incantations Are Like Weapons, So When It Is Complete And The Forearm Is Strong And The Barrier Is Missing, Then The Enemy Has Been Vexed, And When One Of These Three Lags Behind, It Lags Behind The Effect.(4)

***Sixth: Purity***

The Person Who Is Ritually Clean Should Not Be In A State Of Ritual Impurity, Or In A Cemetery, Or Stained With Blood And Impurities, And Other Bad Conditions, Such As Those Of Witches And Sorcerers.

***Seventh: Reading The Qur'an Well***

The Reciter Must Be Good At Reading The Qur'an And Understanding Its Meanings, So The Meanings Must Be Visualized And Influenced By That. Ibn Al-Qayyim, May God

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(1) Collection of Fatwas, Ibn Taymiyyah, (19/53).

(2) Al-Zarqani's explanation of Muwatta Malik, Al-Zarqani, (4/517).

(3) Fath Al-Bari, Ibn Hajar, (10/196).

(4)The sufficient answer, by Ibn al-Qayyim, (pg. 15).



Have Mercy On Him, Said: (And The Soul, If It Is Strong And Conditioned By Meanings, Meets That Effect..1)

***Eighth: Reassuring The Patient***

Satan Is Keen To Intimidate The Patient. Therefore, The Exorcist Must Remind Him Of The Reward And The Imminence Of Relief, And That Affliction Is A Sign Of God's Love For The Servant, And Through It His Sins Are Expiated And His Ranks Are Raised. He, May God's Prayers And Peace Be Upon Him, Said: "No Sickness Or Fatigue Befalls A Muslim, Except That God Expiates His Sins For Him (2)." Moreover, Ibn Al-Qayyim– May God Have Mercy On Him – Said: (The Most Effective Type Of Treatment Is Guidance To What Soothes The Sick Soul From Speech That Strengthens Nature, And Helps To Reducing Or Alleviating The Illness, So The Patient's Soul Is Relieved And His Heart Is Sweetened, And This Has A Wonderful Effect In Curing His Illness .<sup>(3)</sup>

***Ninth: Concealment Of The Patient's Condition***

The Exorcist Is Entrusted With What Comes To Him Of The Patients' Secrets, Conditions, And Illnesses And He Must Conceal Them. The Prophet, May God's Prayers And Peace Be Upon Him, Said: "And Whoever Conceals A Muslim, God Will Conceal Him In This World And The Hereafter".<sup>(4)</sup>

These Conditions Must Be Observed, Because Most Of The People Who Go To Them Today In Most Parts Of The Islamic World Do Not Meet These Controls, So It Is Necessary To Beware Of Them And Stay Away From Them.

***Conditions That Must Be Met In The Person Being Healed By Exorcism***  
***The Person Being Healed By Exorcism***

The Patient Who Is To Be Recited, Whether The Exorcism Is Before Or After The Occurrence Of The Disease, And The Conditions That Must Be Met In Him Are:

***First: Adherence To The Islamic Faith***

The Islamic Faith Considers It To Be The Ultimate Weapon With Which A Servant Confronts His Enemy, Defeats Him, And God Almighty Gives Him Victory. Rather, It Is Protection From Satan And His Plot. And The Meaning: Linking The Heart To God And Keeping Away From Innovations In Religion And The Heresies Which Are Common Among The Sick Who Believe That The Owners Of Shrines And Graves Are Beneficial. This Is Polytheism That Denigrates Faith, And Expels The One Who Commits It From Islam.

***Second: Good Intent***

Good Orientation To God, Glory Be To Him, While Relying On Him, For He Is The Beneficial, And In His Hand Is Healing, And He Is Capable Of Everything. Ibn Al-Qayyim Says: (And The Treatment Is By Two Things, From The Side Of The Epileptic And From The Side Of The Healer. The (Ailing) Person Is With The Strength Of His Soul And The Sincerity Of His Turning To The Creator Of These Souls, And The Correct Seek Refuge That Is Done By The Heart And The Tongue .<sup>(5)</sup>

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(1)The Prophet's Medicine, by Ibn al-Qayyim (p. 133)

(2)Reported by Muslim in his Sahih, The Book of Righteousness, Chapter: The Believer's Reward for the Sickness He Suffers, Hadith No. 2573, (1992/4).

(3) Zaad Al-Maad, by Ibn Al-Qayyim, (4/107).

(4)Al-Bukhari included it in his Sahih, The Book of Grievances, Chapter: A Muslim does not oppress another Muslim, Hadith No. 2442, (3/128).

(5)The Prophetic Medicine, by Ibn al-Qayyim (pg. 52).

***Third: Commitment To Worship***

The Patient Should Use Worship And Obedience To Face What Befell Him, And In The Forefront Of That Is The Worship Of “Prayer” As It Is The Pillar Of Religion. The Prophet, May God’s Prayers And Peace Be Upon Him, If Something Happened To Him, He Stood Up To Pray. Ibn Al-Qayyim Says In The Virtues Of Prayer: (And It Has An Amazing Effect On The Health Of The Heart And Body And Their Powers, And The Removal Of Bad Materials From Them, And No Two Men Were Afflicted With Disease Except That The Portion Of The Worshiper Was Less, And His Punishment Was Safer (1).

***Fourth: The Certainty That The Qur’an Is A Cure***

The Patient Should Not Take Exorcism As An Experiment, If It Is Beneficial Or Not, But Rather He Must Feel Certain That It Is Really Beneficial And That It Is The Cure, As The Almighty Said: And If We Had Made It A Non-Arabic Qur’an, They Would Have Said, "Why Are Its Verses Not Explained In Detail [In Our Language]? Is It A Foreign [Recitation] And An Arab [Messenger]?" Say, "It Is, For Those Who Believe, A Guidance And Cure." And Those Who Do Not Believe - In Their Ears Is Deafness, And It Is Upon Them Blindness. Those Are Being Called From A Distant Place [Fussilat: 44]. Al-Qurtubi Says: (Every Letter Of The Qur’an Heals, And Healing Is Not Specific To Some Letters Rather Than Others (2). And Imam Al-Razi Says In His Interpretation: (As For Its Being A Cure, It Is Because Seeking Blessing By Reading It Wards Off Many Diseases .<sup>(3)</sup>

***Fifth: Doing Good***

Benevolence And Righteous Deeds, Along With Repentance And Seeking Forgiveness, Help In Healing – God Willing. Ibn Al-Qayyim– May God Have Mercy On Him – Says: (And Among The Greatest Remedies For Illness Is Doing Good, Benevolence, Remembrance, Repentance And Supplication. These Things Have An Effect In Repelling Illnesses And Achieving Healing, But According To The Self’s Willingness, Acceptance And Belief In That And Its Benefit .(4)

***Sixth: Not Being In A Hurry To Recover***

Exorcism Is A Type Of Supplication. It Is Obligatory For The Sick Person Not To Rush To Get A Response, But Rather To Be Patient With The Affliction That Befell Him, Strengthen His Resolve In God, And Wait For Relief From Him, May He Be Glorified And Exalted. The Prophet, May God’s Prayers And Peace Be Upon Him, Says: “One Of You Will Be Answered Unless He Hastens And Says: I Prayed To God, But He Did Not Respond To Me.”(5)

***Contemporary Transgressions In Exorcism***

***Belief Transgressions***

These Transgressions Occur By Using Polytheists And Amulets, Which The Quran Text Forbids, Because In Them There Is A Request For Benefit And Repelling Harm From Other Than God, And This Is A False Belief. The Messenger Of God, May God’s Prayers And Peace Be Upon Him, Said: (Whoever Wears An Amulet, God Will Not Complete It For

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(1) Zaad Al-Maad, (4/304).

(2)Collection of Ahkam Al-Qur’an, by Al-Qurtubi, (16/296).

(3)Keys to the Unseen, by Al-Razi, (21/390).

(4) Prophetic Medicine, by Ibn al-Qayyim, (pg. 107).

(5) Agreed. Al-Bukhari included it in his Sahih, Book of Supplications, chapter: A servant is answered unless he hastens, Hadith No. (6340), 7/74. And Muslim in his Sahih, Book of Remembrance, chapter: The servant will be answered unless he hastens, Hadith No. 2735, (4/2095).

Him (1). And In The Other Hadith: (Incantations, Amulets, And Tawla Are Polytheism (2).

And It Is Also By Sorcery And Writing Talismans And Demonic Symbols For The Patient Under The Pretext Of Protection Or That It Scares The Jinns And Drives Them Out. All Of This Is Misguidance And Has Nothing To Do With Islam. He, May God's Prayers And Peace Be Upon Him, Said: "Whoever Invents Something In This Matter Of Ours That Is Not Part Of It, It Will Be Rejected."(3)

Another Aspect Is Associated With Seeking The Help Of The Elves After Obeying Them In What They Command Them To Do In Terms Of Partnerships, And Interfering In Matters Of The Unseen, So The Patient's Heart Clings To The One Who Performs The Ritual, Believing That The Cure Is From Him, And This Is Contrary To Faith. The Almighty Said: Say, "None In The Heavens And Earth Knows The Unseen Except Allah, And They Do Not Perceive When They Will Be Resurrected." [An-Naml: 65].

This Includes The Belief In The Blessing Of The Saliva Of The Person Who Performs The Ritual Prayer And That It Has A Specificity, And This Is Not Prescribed, As Seeking Blessing From Relics Of Saliva And Sweat Is Valid In Relation To The Prophet Alone, May God's Prayers And Peace Be Upon Him.

These Transgressions Are Part Of Polytheism, Claiming Knowledge Of The Unseen, Relying On Other Than God, And Seeking Help From Other Than God In That Which Only God Alone Is Capable Of. Therefore, It Is Necessary To Beware Of All Of This In Order To Protect The Side Of Monotheism From What Contradicts It, And To Forbid The Pretext Of Polytheism, Since The Purposes Of Islamic Law Are To Purify Hearts From Impurities, Heresies And Superstitions.

### ***Moral Transgressions***

These Transgressions Are Numerous, And The Most Important Of Them Is: Being Alone With A Non-Relative Woman, Touching Her, Placing Hand On Her Chest Or Neck, Practicing Desires, Seeing What Is Not Permissible From Her, And Possibly Committing Abominations, All Of This Under The Pretext Of Reading Over Her Seeking Healing Or Narrowing Down What Is In Her From The Elves, And All Of This Is Not Permissible According To Sharia. The Prophet, May God's Prayers And Peace Be Upon Him, Said: "A Man Is Not Alone With A Woman, Except That The Third Of Them Is Satan (4)."

The Standing Committee For Issuing Fatwas Was Asked About The Ruling On Touching A Woman's Body Directly Without A Barrier When Reciting Over Her, And It Replied: "It Is Not Permissible For The Reciter To Touch Anything From The Body Of The Woman He Is Reciting, Because That Involves Temptation. (5)".

It Is Better For A Woman To Get Exorcism By One Of Her Relatives Who Is Righteous And Pious, In Order To Protect Her From Seditious.

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(1) Narrated by Ahmad in his Musnad, Hadith No. 17404, (28/623), Shuaib Al-Arnaut said: A good hadith.

(2) Abu Dawud included it in his Sunan, Book of Medicine, Chapter on Amulets, Hadith No. 3883, (4/9), Al-Albani said: An authentic hadith.

(3) Agreed upon. Al-Bukhari included it in his Sahih, Book of Reconciliation, Chapter: If they agree on an unfair reconciliation, then reconciliation is rejected, Hadith No. 2697, (3/184), and Muslim in his Sahih, Book of Judgments, Chapter on Overturning Invalid Judgments, Hadith No. 1718, (3/1343).

(4) It was included by Al-Tirmidhi in his Sunan, the chapter on what came about the necessity of the congregation, Hadith No. 2165, (4/35), and it says: This is a good and authentic hadith.

(5) Fatwas of the Standing Committee for Scholarly Research and Issuing Fatwas, collected by: Ahmad Al-Dawish, (1/90).

### ***Social Transgressions***

The Exorcist Person Is In The Position Of A Doctor, And This Requires Keeping The Secrets Of Patients And Their Conditions. Among The Contemporary Transgressions Is The Disclosure Of The Patient's Suffering, Exposing Him, And Revealing His Affairs, Which Causes Him Social Embarrassment, Especially If He Is Of Importance In His Society And Among Those Around Him. This Also Includes What Happens During The Collective Incantation Of Chaos, As The Exposure Of The Secret Of The One Who Is Epileptic May Be Revealed In The Presence Of Others, And This Is Defamation Of Him, Breaking His Heart, And Showing His Helplessness And Weakness In The Presence Of Others. This Also Includes Lying To The Patient And Accusing One Of His Relatives Of Being The One Who Caused Him Harm, Bewitched Him, Or Was The Cause Of His Illness, So Enmity, Hatred, And Resentment Spread In Social Relations Between Members Of Society, And Kinship Ties May Be Severed Because Of That.

### ***Physical Transgressions***

The Muslim Scholars, May God Have Mercy On Them, Did Not Hold Different Opinions About The Permissibility Of Taking Payment For Islamic Exorcism<sup>(1)</sup>. But Some Took It As A Profession And Left Their Work, And This Is Prohibited.

The Opening Of Clinics And Role For Exorcism And Allocating Times And Appointments At High Prices Led To Earning, Whether From Reading Or What Accompanies It Like Selling Water And Oil Recited In It, To Open The Door For Fraudsters Who Unjustly Take People's Money Under The Pretext That The Disease Is Getting Worse And That Treatment And Recovery Need Many Sessions Of Reading, All Of This With The Aim Of Increasing Earning Money From These Patients.

This Includes That Some Exorcist May Ask Patients To Leave Medical Drugs And Limit Themselves To Compounds That He Prepares From Herbs And Others. Some May Contain Toxic Compounds. All Of This Is Due To The Unbridled Desire To Collect Money, As These Compounds Are Sold To Patients For Several Times Their Price. There Is No Doubt That People At All Times Suffer From Increasing Illnesses And Pains.

Expanding On This Matter Opens The Door To Charlatans, And Others, So That They May Mislead People In Terms Of Belief And Behaviour, And This Is A Very Dangerous Matter.

## **Conclusion**

- 1 Exorcism Is Considered A Kind Of Supplication, And The Legal Kind Is What Seeks Recourse To God Almighty.
- 2 There Are Two Types Of Exorcism: Legitimate Exorcism And Forbidden Exorcism.
- 3 In Order For The Exorcism To Be Legitimate, There Must Be Controls That Must Be Met In The Exorcism, The Exorcist, And The Person Being Healed.
- 4 In The Contemporary Time, Some Transgressions Are Committed By Some Of The Exorcists Who Should Be Wary Of Them, Namely: Belief, Moral, Social And Physical Transgressions.

After Reviewing These Results, The Researcher Proposes The Following Recommendations:

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(1)The core of al-Shafi'i's jurisprudence, by al-Shafi'i, (1/393).

- 1- Educating People About The Correct Approach To Exorcism And Its Jurisprudential Rulings.
- 2 Training The Students And Holding Scientific Lectures For Them, And Thus Raising Their Level.
- 3 Monitoring The Work Of The Exorcists And The Extent Of Their Commitment To The Sharia Controls, In Order To Close The Door To Corruption And Protect Patients From Exploitation.

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