

busy with something more obligatory, or someone else has gone to help the possessed individual, it is no longer obligatory on him to do so. If, on the other hand, he is the only one present who is able to help, and he is not busy with something more obligatory, it then becomes a compulsory duty to exorcise the possessed.

As regards the question: "Is (exorcism) legal in Islam?", it is in fact among the most noble deeds. It is among the deeds performed by the prophets and the righteous who have continually repelled the devils from mankind using what has been commanded by Allah and His Messenger. The Messiah did it³³

³³ There is only one example of expelling evil spirits (exorcism) mentioned in the Apocrypha (Tobit's expulsion of a demon), but in the New Testament exorcism by Christ and his apostles is common (cf. Mark 1:25; Acts 16:18). In the early church it became common policy to exorcise converts from pagan and Jewish backgrounds before baptism. This practise was mentioned at the Council of Carthage in 255 C.E. [J. D. Douglas, *The new International Dictionary of the Christian Church*, (Grand Rapids, Michigan: Zondervan Corporation, 1974), p. 365].

The following are some excerpts from the Gospel of Mark wherein reference is made to Prophet Jesus (may peace be upon him) exorcising possessed people:

"23. And immediately there was in their synagogue a man with an unclean spirit.

24. And he cried out, 'What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy one of God.'

25. But, Jesus rebuked him saying, 'Be silent, and come out of him!'

26. And the unclean spirit, convulsing him and crying with a loud voice, came out of him.

32. That evening at sundown they brought to him all who were sick or possessed with demons.

34. And he healed many who were sick with various diseases, and cast out many demons, and would not permit the demons to speak, because they knew him.

39. And he went throughout all Galilee, preaching in their synagogues and casting out demons." (Mark 1:23-39) =

and so did our Prophet (ﷺ). Ahmad has collected in his *Musnad* and Abu Dawood in his *Sunan* a narration from Umm Abân from her father, al-Wâzi' that her grandfather, az-Zâri' ibn 'Amir al-'Abdi went to Allah's Messenger (ﷺ) with a son (or nephew)³⁴ of his who was insane. She reported that her grandfather said: "When we reached Allah's Messenger I said, 'I have with me a son (or nephew) who is insane whom I have brought for you to pray to Allah for.' He said, 'Bring him to me.' So I went to get him from the group of riding animals (among whom I had left him). I took off his travelling clothes and put on good clothes, and took him by

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1. They came to the other side of the sea, to the country of Gerasenes.
 2. And when he had come out of the boat, there met him out of the tombs a man with an unclean spirit,
 3. who lived among the tombs; and no one could bind him any more, even with a chain;
 4. for he had often been bound with fetters and chains, but the chains he wrenched apart, and the fetters he broke in pieces, and no one had the strength to subdue him.
 5. Night and day among the tombs and on the mountains he was always crying out, and bruising himself with stones.
 6. And when he saw Jesus from afar, he ran and worshipped him;
 7. and crying out with a loud voice, he said, 'What have you to do with me, Jesus, son of the Most High God? I adjure you by God, do not torment me.'
 8. For he had said to him, 'Come out of the man, you unclean spirit!'
 9. And Jesus asked him, 'What is your name?' He replied, 'My name is Legion: for we are many.'
 10. And he begged him eagerly not to send them out of the country. Now a great herd of swine was feeding there on the hillside;
 12. And they begged him, 'Send us to the swine, let us enter them.'
 13. So he gave them leave, and the unclean spirits came out, and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea."
- [Mark 5:1-13, *Holy Bible. The Revised Standard Version*, (New York: Thomas Nelson and Sons, 1951), Pp. 786, 789-790]
- ³⁴ Doubt on the part of the narrator.

the hand back to the Messenger of Allah. He said, 'Bring him closer to me and turn his back to me.' He then grabbed his garment and began to beat him on his back so much so that I saw the whiteness of his armpits. While doing so he said, 'Get out enemy of Allah! Enemy of Allah get out!' The boy then began to gaze in a healthy manner quite different from his earlier gaze. Allah's Messenger then sat him down directly in front of him, called for some water for him and wiped his face, then he prayed for him. After the Messenger of Allah's prayer there was none in the delegation better than him."³⁵

Aḥmad also collected in his *Musnad* from 'Abdullāh ibn Numayr from Ya'lā ibn Marrah who said: "I saw Allah's Messenger do three things which no one before or after me saw. I went with him on a trip. On the way we passed by a woman sitting at the road side with a young boy. She called out, 'O' Messenger of Allah! This boy is afflicted with a trial and from him we have also been afflicted with a trial. I do not know how many times per day he is seized by fits.' He said, 'Give him to me.' So she lifted him up to the Prophet. He then placed the boy between himself and the middle of the saddle, opened the boy's mouth and blew in it three times saying, 'In the name of Allah, I am the slave of Allah, get out enemy of Allah.' Then he gave the boy back to her

³⁵ This hadith is collected by Aḥmad and Abu Dawood at-Ṭayalasi from Matar ibn 'Abdur-Rahmān (*Usud al-Ghābah*, vol. 2, p. 245). Umm Abān was considered a *Maqboolah* (acceptable) narrator according to Ibn Ḥajar. There is only one hadith narrated by az-Zāri' in the six main books of hadith and only Abu Dawood has narrated it. It has the same chain of narration as this hadith mentioned by the author, however Abu Dawood did not mention this section. Instead his narration was limited to mention of kissing the Prophet's hand. [*Sunan Abi Dawood* (English Trans.), vol. 3, p. 1441, hadith no. 5206]. Bukhari also mentioned the same narration in his book *al-Adab al-Mufrad*.

and said, 'Meet us on our return in this same place and inform us about how he has fared.' We then went and on our return we found her in the same place with three sheep. He said to her, 'How has your young boy fared?' She replied, 'By the One Who sent you with the truth, we have not detected anything (unusual) in his behaviour up to this time, so take these sheep.' He said, 'Get down and take one, and return the rest.' He (Aḥmad) mentioned the remainder of the hadith³⁶ in which Ya'lā listed the other unique circumstances in which he had observed the Prophet (ﷺ).

Aḥmad collected another narration from Waki' from Ya'lā ibn Murrah that on another occasion a woman brought a demented son of hers to the Prophet. The Prophet (ﷺ) said: "Get out enemy of Allah, I am the Messenger of Allah." The boy got well and she gave the Prophet a gift of two male sheep and some *Aqāt*³⁷ (dried curd) and fat. Allah's Messenger (ﷺ) said, "Take the *Aqāt*, the fat

³⁶ Al-Ḥākim also collected in his hadith book, *al-Mustadrak*, the whole narration of this incident by way of the *Tābi'ee*, al-A'mash, and declared its chain of narration to be *ṣaḥeeḥ* (highly authentic) and adh-Dhahabi agreed with this assessment.

In another narration of this incident collected by Aḥmad from 'Abdur-Razzāq from Ya'lā ibn Murrah in which he said, "There are three things I saw Allah's Messenger do...then we travelled and passed by a water hole. A woman with an insane child came to him there. The Prophet took a hold of his nose and said, 'Get out, for verily I am Muhammad the Messenger of Allah.' Then we travelled and on our return from the trip we passed by the water hole and the woman came with some fat sheep and milk. He told her to take back the sheep and told his Companions to drink, so they drank some of it. He then asked her about the boy and she said, 'By the one who sent you with the truth, we have not seen anything doubtful from his since you (treated him).'"

³⁷ A preparation made from sheep or goat's milk which has been churned and the butter removed, then cooked and left to dry until it becomes hard like stone. It is used to cook with. [E.W. Lane's, *Arabic-English Lexicon* (Cambridge, England: Islamic Texts Society, 1984) vol. 1, p. 70]

and one of the sheep and return the other."³⁸

Suppose that these incidents were not narrated from the Prophet (ﷺ) and the prophets before him due to the inability of the devils to possess people in their presence, but they did it among us. Allah and His messenger have still enjoined aiding the oppressed, relieving the distressed, and benefiting Muslims, all of which include exorcism.³⁹

³⁸ This narration is rated *ṣaheeh* (authentic) by al-Arna'oot in Ibn Qayyim's, *Zād al-Ma'ad*, (Kuwait: *Maktabah al-Manār al-Islāmiyah*, 14th ed., 1986), vol. 4, p. 68, ft. 1. Ibn 'Asākir has also recorded a hadith from Usāmah ibn Zayd similar to that of Ya'lā (see *Ahkām al-Murjān fee Ahkām al-Jānn*, p. 14). Ahmad, ad-Dārimi, at-Tabarāni, al-Bayhaqi and Abu Nu'aym collected a hadith from Ibn 'Abbās in which he said: "A woman came with a son of hers and said, 'O Messenger of Allah, this son of mine is insane. He is seized by fits every morning and evening, and ruins our lives.' Allah's Messenger wiped him and prayed for him. The boy then vomited and a black puppy came out of his mouth and ran away." (See *al-Khaṣā'is al-Kubrā*, vol. 2, p. 290).

³⁹ Among the many narrated accounts explaining how exorcism should be conducted, is one collected by Abu Dawood [*Sunan Abi Dawood*, (English Trans.), vol. 3, p. 1093, hadith no. 3892] (authenticated by an-Nawawi) from Khārījāh ibn aṣ-Ṣalt from his uncle that he came to the Prophet and embraced Islam. On his return he came upon a tribe which had among them a madman bound in iron chains. The madman's family said, "We have been informed that your Companion (the Prophet Muhammad) has come with good. Do you have anything to treat illnesses with?" I recited over him *Fātiḥat al-Kitāb* and he got well. They gave me one hundred sheep so I went back to Allah's Messenger and informed him. He asked me, "Did you recite anything besides this?" I replied, "No". He said, "Take them, for by my religion, whoever eats by a false incantation will fail. Verily you have eaten by an incantation of truth." [*Sunan Abi Dawood* (English Trans.), vol. 3, p. 1093, hadith no. 3892]. In another narration it is stated, "He recited over him *Fātiḥat al-Kitāb* for three days in the morning and evening. Whenever he completed his recitation he would gather his saliva and spit."

Among these accounts is an inauthentic narration attributed to Abu Laylā (may Allah be pleased with him) and collected by Ibn Mājah in which Abu Laylā=

In both *Ṣaheeh al-Bukhari* and *Ṣaheeh Muslim*, it has been authentically reported that the Prophet's Companions (may Allah be pleased with them) exorcised people using recitation of *al-*

=was reported to have said, "I was sitting with the Prophet when a bedouin came and said, 'I have a brother who is in pain.' The Prophet (Blessings and peace be upon him) asked, 'What is paining your brother?' He replied, 'He is mentally deranged.' The Prophet then said, 'Go and bring him to me.' He went and brought him and sat him down directly in front of the Prophet. I heard him recite over him *Fātiḥat al-Kitāb*, the beginning four verses of *Soorah al-Baqarah*, two from its middle:

﴿And your God is one God, there is no God but He, most Gracious, Most Merciful. Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which God sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth; [Here] indeed are signs for a people that are wise.﴾ (*Qur'an* 2: 163-4) *Āyatul-Kursi* and three verses from its (*Soorah al-Baqarah*) end, one verse from *Soorah Al-Imrān* which I think was:

﴿Allah bears witness that there is no God but He, and [so do] His angels and those endued with knowledge firm in justice. There is no God but He, the Exalted in power, the Wise.﴾ (*Qur'an* 3: 18)

A verse from *Soorah al-A'raf*:

﴿Verily your Lord is Allah Who created the heavens and the earth in six days and is above the throne. He veils the day with night...blessed is Allah, Lord of all the worlds.﴾ (*Qur'an* 7: 54)

One from *Soorah al-Mu'minoon*:

﴿Whoever calls on another god besides Allah has no evidence for it and his account is with his Lord. Verily the disbelievers will not succeed.﴾ (*Qur'an* 23: 117)

A verse from *Soorah al-Jinn*:

﴿And exalted is the majesty of our Lord. He has taken neither a wife nor a son.﴾ (*Qur'an* 72: 3)

The first ten verses of *Soorah aṣ-Ṣaffāt* (37: 1-10), three verses from the end of *Soorah al-Huṣhr* (59: 22-24), "*Qul Huwallāhu Aḥad*" (i.e. *Soorah al-Ikhlāṣ*=

Fâtihah and the Prophet (Blessings and peace be upon him) asked them: "How did you know that it exorcises?" He also permitted them (i.e., his Companions) to take gifts for curing through

=112), and the *Mu'awwadhatân* [*Soorahs al-Falaq* (113) and *an-Nâs* (114)]. Then, the bedouin got up completely cured without any complaint.

Although this is a popular narration among Muslim exorcists as it is quite explicit, there is in its chain of narrators Abu Janâb al-Kalbi who is weak (*Da'eef*). Hence, this narration is itself classified inauthentic and may not be used as a foundation for rites of exorcism in Islam, though any of the verses mentioned may be used according to the discretion of the exorcist.

Among the narrations is one collected by Ibn as-Sunni and Ibn Abi Hâtim on the authority of 'Abdullâh ibn Mas'ood that he recited in the ear of a suffering person and he regained consciousness. Allah's Messenger asked him: "What did you recite in his ear?" He replied, "I recited in his ear ﴿Do you imagine that We created you in jest and that you will not return to Us?﴾ till the end of the *Soorah* (*Qur'an* 23: 115)." Allah's Messenger said, "If a man certain (about God) recited it to a mountain, the mountain would disappear." [see Yahyâ ibn Sharaf an-Nawawi's *al-Ahkkâr*, (Beirut: *Dâr ar-Ra'id al-'Arabi*, 1983) p. 120-1]

One of Ibn Taymiyah's main students, Ibn al-Qayyim, has mentioned his teacher's use of this verse as follows: "Often the Shaykh would recite in the ear of the insane, *'Afa Hasibtum annamâ Khalqânakum 'Abathan wa annakum elaynâ lâ Turja'oon* ﴿Do you imagine that We created you in jest and that you will not return to Us?﴾ (*Qur'an* 23: 115)." He told me that on one occasion he read this verse in a madman's ear and the possessing spirit said in a drawn out voice, "YeEEEEEE". So he took a stick and beat the man on the veins of his neck until his arm became fatigued from hitting and those present were sure that the man was dead from the beating. During the beating it cried out, "I love him." The Shaykh said, "He does not love you". It said, "I want to make Hajj with him." He replied, "He does not want to make Hajj with you." It said, "I will leave him in your honour." He replied, "No, do so in obedience to Allah and His Messenger (Blessings and peace be upon him)." It said, "Then I will leave him." The madman sat up looked left and right and said, "Why did I come to the honourable Shaykh?" Those present said to him, "What about all the beating you received?" He asked, "For what would the Shaykh beat me when I have not committed a sin?" He was not at all aware that he had been beaten. =

exorcism a man stung by a scorpion."⁴⁰

It was previously mentioned that the Prophet said thrice to a devil who wanted to break his *Ṣalâh*, "I seek refuge in Allah from you! I curse you by Allah's perfect curse!"⁴¹ The use of a curse in this case is similar to a curse used to repel the oppressive and sinful disbelievers among mankind.⁴² For example, though the

=The Shaykh also used to treat possessed persons with *Āyatul-Kursi* and he used to order the possessed as well as the exorcist, to read it often, along with the *Mu'awwadhatân*. (al-Arna'oot's authentication of *Zâd al-Ma'âd*, vol. 4. Pp. 67-69).

⁴⁰ Abu Sa'eed al-Khudri said: "While we were on a journey, we dismounted at a place whereupon a servant girl came to us and said, 'The Chief of this tribe has been stung by a scorpion and our men are not present; is there anyone among you who can recite incantations?' A man from among us whom we did not expect to know incantation got up and went with her. He subsequently recited over him, when he got well, he gave him thirty sheep and gave us milk to drink. On his return we asked him, 'Did you have previous experience at reciting incantations?' He replied, 'No, I only recited over him *Ummul-Kitâb* (i.e. *Soorah al-Fâtihah*).' We agreed not to speak about it until we reached Madeenah and asked the Prophet about it. When we arrived at Madeenah, we mentioned the incident to the Prophet and he said, 'How did he know that it exorcises? Distribute (the sheep among you) and set aside one share for me also.'" [*Ṣaheeh al-Bukhari* (Arabic-English), vol. 6, p. 490, hadith no. 529; *Ṣaheeh Muslim* (English Trans.) vol. 3, p. 1198, hadith no. 5460 and *Sunan Abi Dawood*, (English Trans.) vol. 2, p. 1093]. See also footnote 1, page 86 of this book for another narration in which *Soorah al-Fâtihah* was used for exorcism by the Prophet's Companions.

⁴¹ Collected by Muslim [*Ṣaheeh Muslim* (English Trans.), vol. 1, Pp. 273-274, hadith no. 1106] and narrated by Abu ad-Dardâ'. (See p. 73 of this work for the complete narration of the incident).

⁴² Ibn Taymiyah is here responding to the last part of the question on which this chapter is based: "Is the use of their (friends of the devils) preparations against the evil Jinns permissible?" (see. p. 71 for the full question). In his response, he develops the argument that any means, short of *Shirk*, which produces the desired results are permissible, because of the gravity of the=

Prophet (ﷺ) and his Companions (may Allah be pleased with them), never saw the Turks and they did not use the Persian bow or others like it which could be used during battle, it is a well known fact that he ordered that they (i.e. the Turks) be killed and prophesied that his nation would fight them.⁴³ It is also known

=affliction. Evoking Allah's curse on others is normally forbidden in Islam as the Prophet (Blessings and peace be upon him) said, "A true believer does not constantly evoke curses (on others)." (Narrated by Abu Hurayrah and collected by Muslim). However, in cases of oppression, whether by men or Jinns, it becomes allowable based on the Prophet's own practice in this case. The Prophet also cursed a tribe in Najd when a group of forty Qur'anic reciters whom he had sent to teach them at their request were ambushed and massacred in the 4th year after the migration. [*Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 2, Pp. 61-62, hadith no. 116; *Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, Pp. 329-331, hadith no. 1433 and *The Life of Muhammad*, Pp. 433-434]. Similarly, though Islam discourages the adoption of pagan styles of dress and armament, whenever it becomes necessary to use them it becomes allowable.

⁴³ It is recorded in all six authentic books of hadith and narrated by Abu Hurayrah that the Prophet (Blessings and peace be upon him) prophesied that his nation would fight the Turks [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 4, p. 1507, hadith no. 6959 and *Sunan Abi Dawood* (English Trans.), vol. 3, p. 1197, hadith no. 4289]. However, there does not appear to be any narrations in which he ordered that they be sought out and fought. In fact the available narrations express the opposite. For example, Abu Dawood [*Sunan Abi Dawood* (English Trans.), vol. 3, p. 1197, hadith no. 4288] and Nasā'i reported from one of the *Ṣaḥābah* (Prophet's Companions) that the Prophet said, "Leave the Ethiopians alone as long as they leave you alone, and leave the Turks alone as long as they leave you." [Shaykh al-Albāni declared this narration *ḥasan* (authentic) in *Ṣaḥeeḥ al-Jāmi' as-Ṣagheer*, vol. 3, p. 145] Ibn Hajar said, "The hadith. "Leave the Turks alone as long as they leave you alone" was well known during the time of the *Ṣaḥābahs*." Aṭ-Ṭabarāni also narrated it on the authority of Mu'āwiyah. In another narration from Mu'āwiyah, Abu Ya'lā reported that when a letter came from his governor informing him that they had engaged the Turks and defeated them, Mu'āwiyah became angry and wrote to him, 'Do not fight them until I command it, for verily I heard=

that to defeat them would require the use of the Persian bow, for if they were fought with Arabian bows (which resemble the cotton bow⁴⁴, it would not benefit them at all. In fact, the Turks would overwhelm the Muslims by the superiority of their archery alone. So they must be fought using whatever means necessary to vanquish them. When some Muslims said to the second Caliph, 'Umar ibn al-Khaṭṭāb, "Verily, when we see the enemy wearing silk, our hearts are touched by fear"⁴⁵ He said to them, "You may wear as they wear."⁴⁶ The Prophet ordered his Companions during the performance of 'Umrah⁴⁷ to walk swiftly around the

=Allah's Messenger say, "Verily the Turks will dislodge the Arabs until they make them cling on to the roots of the wormwood trees (*Sheeh*)." (*Fath al-Bāri*, vol. 6, 609).

⁴⁴ Used to loosen and separate cotton.

⁴⁵ Silk dress and trimmings shone brilliantly which gave the enemy lines a more awesome and majestic appearance as opposed to the dull cotton and woollen garments worn by the Muslims.

⁴⁶ 'Umar was the Companion who narrated that the Prophet (Blessings and peace be upon him) prohibited men from wearing silk [collected by Bukhari (*Ṣaḥeeḥ al-Bukhari*, (Arabic-English), vol. 7, p. 486, hadith no. 728] and Muslim [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1139, hadith no. 5129]. However, Bukhari and Muslim both collected a narration from Anas in which the Prophet gave 'Abdur-Raḥmān ibn 'Awf and az-Zubayr permission to wear silk shirts because both of them suffered from itching when they wore cotton and woollen shirts. [*Ṣaḥeeḥ al-Bukhari*, (Arabic-English), vol. 7, p. 487, hadith no. 730; *Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1145, hadith no. 5168]] Ibn Hajar said, "Aṭ-Ṭabarāni concluded that 'Umar permitted the wearing of silk in the battle based on its permissibility in the case of allergic itching." (*Fath al-Bāri*, vol. 6, p. 101) It may also be noted that prior to the battle of Uḥud, Abu Dujanah wrapped a red turban around his helmet, brandished a sword which the Prophet had given him and strutted up and down between the Muslim lines. Seeing him, the Prophet (Blessings and peace be upon him) said, "That is a gait which Allah despises except at a time and place such as this." (A Guillaume, *The Life of Muhammad*, Pp. 373-374).

⁴⁷ This 'Umrah was performed by Muslims at a time when the pagans had=

Ka'bah and to expose their right shoulders in order to show the pagans their strength, though it was not a part of the law prior to that. Thus, because of Jihad, what was not previously a part of the law was done.

Consequently, curing a possessed person and the removal of the Jinn may require that the afflicted individual be beaten many times. However, the blows fall on the Jinn and the possessed human does not feel them. When a demented person regains consciousness after a beating, he often informs those present that he did not feel anything, and that it did not have any effect on his body. Even when some are struck over three or four hundred times with severe blows on their feet, the effects of which would normally kill a man, only the Jinn feel it. The Jinns will scream and yell, and inform those present about many things. We have ourselves experienced such cases in the presence of crowds on so many occasions that it would take a long time to describe all of them.⁴⁸

As regards seeking help against them by using written or spoken words and phrases whose meanings are unknown, such methods are illegal. If the preparations, chants or recitations contain *Shirk*, their usage automatically becomes *ḥarām* (forbidden). Most of what is recited by those preparing amulets and talismans have *Shirk* in them, even though they may recite some Qur'anic verses along with it in order to hide their statements of *Shirk*. There are sufficient cures in what has been prescribed by Allah and His Prophet to remove any need for

=control of Makkah and the truce of Ḥudaybiyah was in effect. (A. Guillaume, *The Life of Muhammad*, Pp. 530-531).

⁴⁸ See the footnotes on pages 94-95 in which Ibn Taymiyah's student, Ibn al-Qayyim describes such an incident.

methods involving *Shirk* and those who practise it. Though some Muslims may dispute the permissibility of using medicines containing forbidden substances like pork and parts of animals which die of themselves,⁴⁹ there is no difference of opinion with regard to the prohibition of treating sickness with acts of *Shirk* and *Kufr* (disbelief), because it is prohibited under all circumstances. Performing acts of *Shirk* and *Kufr* are not the same as saying statements of *Shirk* and *Kufr* under duress, for the latter is allowed if one's heart is full of faith. Speaking words of *Shirk* or *Kufr* only has an effect if it already exists in the heart of the one saying it. Thus, if one says them while his heart is at peace in faith, it has no effect on the level of one's faith. Also, one under duress does not intend to utter words of disbelief but is forced. If Satan knows that the one using the amulet or incantation does not take it seriously, he will not aid him. Therefore, one may not use *Shirk* on the basis that he or she does not believe in it. It should also be noted that there is no necessity to treat an afflicted person with *Shirk* or *Kufr*

⁴⁹ Although scholars have differed with regard to treating illnesses with *ḥarām* substances, there is sufficient authentic evidence in the Prophet's Sunnah to indicate its strict prohibition under circumstances wherein neither life nor limb is threatened. For example, Wa'il al-Ḥaḍrami reported that Tāriq ibn Suwayd al-Ju'fī asked Allah's Messenger about wine. The Prophet forbade its use and expressed hatred that it should be prepared. Tāriq said, "I prepare it as a medicine?" He replied, "It is no medicine, but an ailment." [*Ṣaḥeḥ Muslim*, (English Trans.), vol. 3, p. 1099, hadith no 4892 and *Sunan Abi Dawood*, (English Trans.), vol. 2, p. 1087, hadith no. 3864]. In another narration Abu ad-Dardā' reported Allah's Messenger as saying, "Allah has sent down both disease and cure, and He has appointed a cure for every disease, so treat yourselves with medicine, but do not use anything *ḥarām*." [*Sunan Abi Dawood*, (English Trans.), vol. 2, p. 1087, hadith no. 3865]. The Prophet's Companion Ibn Mas'ood said concerning the use of wine as a medicine, "Allah has not made a cure for your sickness in what he has made *ḥarām*." [*Ṣaḥeḥ al-Bukhari*, (Arabic-English), vol. 7, p. 357, chap., 15].

from at least two other points of view.

1. The first is that it may not have any effect, for most of those who treat illnesses with amulets have no success. Instead they may even make the affliction worse.
2. The second point is that there are sufficient authentic methods of cure as to make false methods superfluous.

People may be divided into three main groups with regard to their belief in demonic possession and exorcism: Those who deny that the Jinn may enter man (those who remove them by prohibited amulets, charms, talismans and incantations) and those of the middle path who confirm the reality of demonic possession, believe in only one God worthy of worship, worship Him, remember His names and His words, and use them to exorcise devils coming from both the Jinn and mankind.

It is *ḥarām* to question either the Jinn, or those who conversed with them, or to believe in the truth of all that they say. In an authentic narration collected in *Ṣaḥeeh Muslim* and other hadith collections, Mu'āwiyah ibn al-Ḥakam as-Salami said: "I said, 'O Messenger of Allah! In pre-Islamic times, we used to visit fortunetellers (may we still do so?)" He said, 'Do not go to them!'"⁵⁰ Also in *Ṣaḥeeh Muslim*, some of the Prophet's wives reported that he (ﷺ) said, "Whoever visits a fortuneteller and asks him anything, will not have his *Ṣalāh* accepted for forty days."⁵¹ However, if someone responsible has sufficient knowledge to distinguish between truth and falsehood, it is permissible for him to interrogate a fortuneteller in order to determine the extent of his ability and to expose his deceptions. In both *Ṣaḥeeh al-Bukhari*

and *Ṣaḥeeh Muslim* it is narrated that the Prophet (ﷺ) questioned Ibn Sayyād⁵² saying, "What comes to you?" He replied, "Truth and Falsehood comes." The Prophet (ﷺ) asked, "What do you see?" He replied, "I see a throne on water."⁵³ The Prophet said, "I

⁵² There is some difference of opinion as to whether Ibn Sayyād was ad-Dajjal (the Pseudo-Christ) or not. He claimed prophethood during Allah's Messenger's presence in Madeenah. The Prophet wanted to test the extent of Ibn Sayyād's knowledge and prove to Muslims that he was receiving inspiration from the devils and not revelation from Allah. An-Nawawi in his commentary on *Ṣaḥeeh Muslim* said, "If it is asked why the Prophet did not execute him even though he claimed prophethood in his presence, the answer may be given from two points of view according to al-Bayhaqi and others: The first is that Ibn Sayyād had not reached puberty at that time, and this opinion is favoured by al-Qāḍi 'Ayyād. The second was that the incident took place during the time of a peace treaty and alliance with the Jews, and this opinion is emphatically stated by al-Khaṭṭābī in *Ma'alim as-Sunan*." (*Ṣaḥeeh Muslim: Sharḥ an-Nawawi*, vol. 5, p. 771). In Ibn 'Umar's narration there is the phrase, "And Ibn Sayyād at that time was close to puberty" which indicates that he was not at the age of puberty which is thus the major reason why the law could not be applied on him at that time.

⁵³ The phrase "I see a throne on the water" is only in Muslim's narration of the incident from Abu Sa'eed al-Khudri, and the phrase "Surely you are among the brethren of the fortunetellers" is not narrated by either Bukhari or Muslim in this hadith. An-Nawawi quoted al-Khaṭṭābī as saying: "The Prophet tested him by thinking about a verse in which *Dukhān* (smoke) is mentioned, because he had been informed about Ibn Sayyād's fortunetelling abilities and his knowledge of the unseen. The test was to determine the reality of his situation. It was also to expose the falseness of his claims to the Prophet's Companions and to show him to be a diviner and a sorcerer who was receiving information from the devils in the same way as other fortunetellers. He tested him by concealing in his heart Allah's statement, ﴿Then watch for the day that the sky will bring forth a kind of smoke [*Dukhān*] plainly visible.﴾ (*Qur'an 44: 10*)" and telling him that he was hiding a secret. When he said "*ad-Dukh*" (i.e. *Dukhān* — *Dukh* is the same word in another Arabic dialect), the Prophet told him that he will never go beyond the status of a fortuneteller all of whom are only able to learn by way of the devil a single=

⁵⁰ *Ṣaḥeeh Muslim*, (English Trans.), vol. 4, p. 1209, hadith no. 5532.

⁵¹ *Ibid.*, p. 1211, hadith no. 5540.