

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Exposing, helping to understand, warning, about the strategies of The Shaythwan (Satan, The cursed) and his helpers from Jinn and Human, sharing the knowledge from the Books and Articles of Salafs and of those followed them in different era and thus guiding people to the Final Destination. Daarussalaam.

Proofs and basis for Ruqyah as-Sharaeyah (Islamic exorcism)

All Scholars of Ahlul Sunnah unanimously agree on the permissibility of Ruqyah based on the following proofs.

1. Verse of Allah that Quran is a Shifa'

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا (17:82)

Meaning: "And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss."

2. See the Chapter (bab) in Saheeh Muslim **بَابُ لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ** All ruqyas not having Shirks are Allowed.

4079- حَدَّثَنِي أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ كُنَّا نَرُقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ فَقَالَ اغْرُضُوا عَلَيَّ **رُقَاكُمْ لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ** (مسلم 4079)

'Auf b. Malik Ashja'i reported we practised incantation in the pre-Islamic days and we said: Allah's Messenger. What is your opinion about it? He said: Let me know your incantation and said: **There is no harm in the incantation which does not smack of polytheism**

3. Rasool(S) ordered Aysha(R) to do Ruqyah for evil eye.

4071- وَ حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا سُفْيَانُ عَنْ مَعْبُدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنِي **أَنْ أُسْتَرْقِيَ مِنَ الْعَيْنِ** (مسلم 4071)

'A'isha reported: Allah's Messenger (May peace he upon him) commanded me that **I should make use of incantation for curing the influence of an evil eye.**

4. Rasool(S) Said "Those who can do should help his brother.

4076- و حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا رُوْحُ بْنُ عُبَادَةَ حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ أَرْحَصَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رُقِيَةِ الْحَيَّةِ لِبَنِي عَمْرٍو قَالَ أَبُو الزُّبَيْرِ وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ لَدَعْتُ رَجُلًا مِنَّا عَقْرَبٌ وَنَحْنُ جُلُوسٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرُقِي قَالَ مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ (مسلم، 4078, 4077, 4076)

Jabir b. 'Abdullah reported that Allah's Apostle (May peace be upon him) granted a special sanction for incantation in case of the snake poison to a tribe of 'Amr. Abu Zubair said: I heard Jabir b. 'Abdullah as saying that the scorpion stung one of us as we were sitting with Allah's Messenger (May peace upon him). A person said: Allah's Messenger, I use incantation (for curing the effect. of sting), whereupon he (Rasool(S)) said: **He who is competent amongst you to benefit his brother should do so.**

5. Rasool(S) ordered to Treat Aysha(R) with The Book of Allah.

6205 - أخبرنا الحسن بن سفيان ، حدثنا محمود بن غيلان ، حدثنا أبو أحمد الزبيري ، حدثنا سفيان ، عن يحيى بن سعيد ، عن عمرة ، عن عائشة ، أن رسول الله صلى الله عليه وسلم دخل عليها وامرأة تعالجها أو ترقئها ، فقال : « **عالجها بكتاب الله** » قال أبو حاتم : قوله صلى الله عليه وسلم : « **عالجها بكتاب الله** » أراد عالجها بما يبيحه كتاب الله ، لأن القوم كانوا يرقون في الجاهلية بأشياء فيها شرك ، فزجرهم بهذه اللفظة عن الرقى ، إلا بما يبيحه كتاب الله دون ما يكون شركا (صحيح ابن حبان 66205) (1931 - صحيح) " السلسلة الصحيحة " 4/566

-women while she was being treated or ruqyah being recited upon her by a -entered the her house (S)Prophet :narrated that (R)Aysha **Treat her with the Book of Allah** saying that

6. Rasool(S) order to do ruqyah for a girl having eye

4074 - حَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِجَارِيَةٍ فِي بَيْتِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى بِوَجْهِهَا سَفْعَةً فَقَالَ **بِهَا نَظْرَةٌ فَاسْتَرْفُوا لَهَا يَعْنِي بِوَجْهِهَا صُفْرَةً** (مسلم 4074)

Umm Salama, the wife of Allah's Apostle (may peace be upon him), reported that Allah's Messenger (may peace be upon him) said to a small girl in the house of Umm Salama that he had been seeing on her face black stains and told her that that was due to the influence of an evil eye, and he said that **she should be cured with the help of incantation (hoping) that her face should become spotless.**

وَقِيلَ سَوَادٌ ، وَقَالَ ابْنُ قُتَيْبَةَ هِيَ لَوْنٌ يُخَالِفُ لَوْنَ الْوَجْهِ ، وَقِيلَ أَخَذَهُ مِنَ الشَّيْطَانِ ، (الشرح مسلم)

7. Aysha(R) made the ruqyah to Rasool(s)

5310 - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ حَدَّثَنَا هِشَامٌ أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ عَنِ عُرْوَةَ عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْفِثُ عَلَى نَفْسِهِ فِي مَرَضِهِ الَّذِي فُضِضَ فِيهِ بِالْمَعْوَذَاتِ فَلَمَّا ثَقُلَ كُنْتُ أَنَا أَنْفِثُ عَلَيْهِ بِهِنَّ فَأَمَسَحَ بِيَدِ نَفْسِهِ لِيَرْكَبَهَا فَسَأَلْتُ ابْنَ شِهَابٍ كَيْفَ كَانَ يَنْفِثُ قَالَ يَنْفِثُ عَلَى يَدَيْهِ ثُمَّ يَمَسُحُ بِهِمَا وَجْهَهُ (البخاري 5310)

Narrated 'Aisha: The Prophet, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the Mu'auwidhat (Surat-an-Nas and Surat-al-Falaq). When his disease got aggravated, I (Aysha(R)) used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma'mar asked Ibn Shihab: How did he use to do Nafth? He said: He used to blow on his hands and then pass them over his face.)

8. Rasool(S) expelled a Shaythwan from the body of a swahabi (Companion).

3538 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ حَدَّثَنِي عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنِي أَبِي عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ لَمَّا اسْتَعْمَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الطَّائِفِ جَعَلَ يُعْرِضُ لِي شَيْءٌ فِي صَلَاتِي حَتَّى مَا أُدْرِي مَا أُصَلِّيَ فَلَمَّا رَأَيْتُ ذَلِكَ رَحَلْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ابْنُ أَبِي الْعَاصِ قُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ مَا جَاءَ بِكَ قُلْتُ يَا رَسُولَ اللَّهِ عَرَضَ لِي شَيْءٌ فِي صَلَوَاتِي حَتَّى مَا أُدْرِي مَا أُصَلِّيَ قَالَ ذَاكَ الشَّيْطَانُ إِذْنُهُ فَدَنَوْتُ مِنْهُ فَجَلَسْتُ عَلَى صُدُورِ قَدَمَيْي قَالَ فَضْرَبَ صَدْرِي بِيَدِهِ وَتَقَلَّ فِي فَمِي وَقَالَ اخْرُجْ عَدُوَّ اللَّهِ فَفَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ الْحَقُّ بِعَمَلِكَ قَالَ فَقَالَ عُثْمَانُ فَلَعَمْرِي مَا أَحْسِبُهُ خَالَطَنِي بَعْدُ (سنن ابن ماجه) { 2918 - " يا شيطان اخرج من صدر عثمان ! [فعل ذلك ثلاث مرات] " . قال

الألباني في " السلسلة الصحيحة " 6 / 999 }

It is narrated that ‘Uthmaan ibn Abi’l-‘Aasؓ said: “When the Messenger of Allah ﷺ appointed me as governor of Al-Ṭaa’if, I started to experience problems in my prayer, such that I did not know what I was doing in my prayer. When I noticed that, I went to the Messenger of Allah ﷺ. He said, ‘The son of Abi’l-‘Aas?’ I said, ‘Yes, O’ Messenger of Allah.’ He said, ‘What brings you here?’ I said, ‘O’ Messenger of Allah, I am experiencing problems with my prayers, so that I do not know what I am doing in my prayer.’ He said, ‘That is the *Shayṭaan*. Come closer.’ So I came closer to him and squatted. He tapped me on the chest three times with his hand and blew in my mouth, and said, ‘Get out, enemy of Allah!’ He did that three times, then he said, ‘Go and get on with your work.’”⁶

9. Rasool(S) treated a boy brought by a lady reported by Ya’a bun Murrah

16889 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُمَانَ بْنِ حَكِيمٍ قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ عَنْ يَعْلَى بْنِ مَرْةٍ قَالَ لَقَدْ رَأَيْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا مَا رَأَاهَا أَحَدٌ قَبْلِي وَلَا يَرَاهَا أَحَدٌ بَعْدِي لَقَدْ خَرَجْتُ مَعَهُ فِي سَفَرٍ حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ مَرَرْنَا بِامْرَأَةٍ جَالِسَةٍ مَعَهَا صَبِيٌّ لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ هَذَا صَبِيٌّ أَصَابَهُ بَلَاءٌ وَأَصَابَنَا مِنْهُ بَلَاءٌ يُؤْخَذُ فِي الْيَوْمِ مَا أَذْرِي كَمْ مَرَّةً قَالَ نَاوِلِينِيهِ فَرَفَعْتُهُ إِلَيْهِ فَجَعَلْتُهُ بَيْنَهُ وَبَيْنَ وَاسِطَةِ الرَّحْلِ ثُمَّ فَعَرَ فَاهُ فَنَفَثَ فِيهِ ثَلَاثًا وَقَالَ بِسْمِ اللَّهِ أَنَا عَبْدُ اللَّهِ أَحْسَأُ عَدُوَّ اللَّهِ ثُمَّ نَاوَلَهَا إِيَّاهُ فَقَالَ الْقَيْنَا فِي الرَّجْعَةِ فِي هَذَا الْمَكَانِ فَأَخْبَرِينَا مَا فَعَلَ قَالَ فَذَهَبْنَا وَرَجَعْنَا فَوَجَدْنَاهَا فِي ذَلِكَ الْمَكَانِ مَعَهَا شِبَاهُ ثَلَاثٍ فَقَالَ مَا فَعَلَ صَبِيُّكَ فَقَالَتْ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا حَسَسْنَا مِنْهُ شَيْئًا حَتَّى السَّاعَةِ فَاجْتَرَرْتُ هَذِهِ الْعَنَمَ قَالَ انزِلْ فَخُذْ مِنْهَا وَاحِدَةً وَرُدِّ الْبَقِيَّةَ قَالَ وَخَرَجْتُ ذَاتَ يَوْمٍ إِلَى الْجَبَانَةِ حَتَّى إِذَا بَرَزْنَا قَالَ انظُرْ وَيْحَكَ هَلْ تَرَى مِنْ شَيْءٍ يُوَارِينِي قُلْتُ مَا أَرَى شَيْئًا يُوَارِيكَ إِلَّا شَجَرَةً مَا أَرَاهَا تُوَارِيكَ قَالَ فَمَا بِقُرْبِهَا قُلْتُ شَجَرَةٌ مِثْلُهَا أَوْ قَرِيبٌ مِنْهَا قَالَ فَادْهَبْ إِلَيْهِمَا فُكُلْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكُمَا أَنْ تَجْتَمِعَا بِأَذْنِ اللَّهِ قَالَ فَاجْتَمَعْنَا فَبَرَزَ لِجَانِبِهِ ثُمَّ رَجَعَ فَقَالَ اذْهَبْ إِلَيْهِمَا فُكُلْ لَهُمَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكُمَا أَنْ تَرَجِعَ كُلُّ وَاحِدَةٍ مِنْكُمَا إِلَى مَكَانِهَا فَرَجَعْتُ قَالَ وَكُنْتُ عِنْدَهُ جَالِسًا ذَاتَ يَوْمٍ إِذْ جَاءَهُ جَمَلٌ يُحِبُّ حَتَّى صَوَّبَ بِجِرَانِهِ بَيْنَ يَدَيْهِ ثُمَّ ذَرَفَتْ عَيْنَاهُ فَقَالَ وَيْحَكَ انظُرْ لِمَنْ هَذَا الْجَمَلُ إِنَّ لَهُ لَشَأْنًا قَالَ فَخَرَجْتُ أَلْتَمِسُ صَاحِبَهُ فَوَجَدْتُهُ لِرَجُلٍ مِنَ الْأَنْصَارِ فَدَعَوْتُهُ إِلَيْهِ فَقَالَ مَا شَأْنُ جَمَلِكَ هَذَا فَقَالَ وَمَا شَأْنُهُ قَالَ لَا أَذْرِي وَاللَّهِ مَا شَأْنُهُ عَمِلْنَا عَلَيْهِ وَنَضَخْنَا عَلَيْهِ حَتَّى عَجَزَ عَنِ السَّقَايَةِ فَأَتَمَرْنَا الْبَارِحَةَ أَنْ نَنَحِرَهُ وَنُقَسِّمَ لَحْمَهُ قَالَ فَلَا تَفْعَلْ هَبْ لِي أَوْ بَعِينِيهِ فَقَالَ بَلْ هُوَ لَكَ يَا رَسُولَ اللَّهِ قَالَ فَوَسَّمَهُ بِسِمَةِ الصَّدَقَةِ ثُمَّ بَعَثَ بِهِ

(مُسْنَدُ أَحْمَد)

In *Al-Musnad* it is also narrated that Ya'laa ibn Murrah said: "I saw three things from the Messenger of Allah ﷺ that no one had seen before me and no one saw after me.

I went on a journey with him, and as we were travelling on one of the roads, we passed by a woman who was sitting with a child of hers. She said, 'O' Messenger of Allah, this child is suffering and we are suffering because of that. He is overpowered (by the jinn) I don't know how many times each day.' He said, 'Give him to me.' She lifted him up to him, and put him in front of him on the saddle, then he opened his mouth and blew into it three times, and said: 'In the name of Allah, I am the slave of Allah. Begone O' enemy of Allah!' Then he gave him back to her and said, 'Meet us in the same place when we are coming back, and tell us what happens.' We went, then we came back, and we found her in that place, and she had three sheep with her. He said, 'How is your son?' She said, 'By the One who sent you with the truth, we have not noticed anything wrong with him until now. Take these sheep as a gift.' He said (to me), 'Get down and take one from her, and give the others back.'"⁵

10. Rasool(S) treated a boy traveling in a journey with Rasool(S).

5176- حَدَّثَنَا الْعَبَّاسُ بْنُ الْفَضْلِ الْأَسْفَاطِيُّ ، حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ ، حَدَّثَنَا مَطَرُ بْنُ عَبْدِ الرَّحْمَنِ الْأَعَنُقُ ، حَدَّثَنِي أُمُّ أَبَانَ بِنْتُ وَارِعٍ ، عَنْ أَبِيهَا ، أَنَّ جَدَّهَا الرَّارِعَ ، انْطَلَقَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَانْطَلَقَ مَعَهُ بِابْنٍ لَهُ مَجْنُونٍ أَوْ ابْنِ أُخْتٍ لَهُ ، قَالَ جَدِّي : فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ ، قُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّ مَعِيَ ابْنًا لِي أَوْ ابْنَ أُخْتٍ لِي مَجْنُونٌ أَتَيْتُكَ بِهِ تَدْعُو اللَّهَ عَزَّ وَجَلَّ لَهُ ، فَقَالَ : انْتَبِهِي بِهِ ، فَانْطَلَقْتُ بِهِ إِلَيْهِ ، وَهُوَ فِي الرَّكَابِ ، فَانْطَلَقْتُ عَنْهُ وَأَلْقَيْتُ عَنْهُ ثِيَابَ السَّفَرِ وَأَلْبَسْتُهُ ثَوْبَيْنِ حَسَنَيْنِ ، وَأَخَذْتُ بِيَدِهِ حَتَّى انْتَهَيْتُ بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : اذْنُهُ مِنِّي اجْعَلْ ظَهْرَهُ مِمَّا يَلْبَسِي ، قَالَ : فَأَخَذَ بِمَجَامِعِ ثَوْبِهِ مِنْ أَعْلَاهُ وَأَسْفَلِهِ ، فَجَعَلَ يَضْرِبُ ظَهْرَهُ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ ، وَهُوَ يَقُولُ : اخْرُجْ عَدُوَّ اللَّهِ اخْرُجْ عَدُوَّ اللَّهِ ، فَأَقْبَلَ يَنْظُرُ نَظْرَ الصَّحِيحِ لَيْسَ بِنَظَرِهِ الْأَوَّلِ ، ثُمَّ أَقْعَدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ يَدَيْهِ ، فَدَعَا لَهُ بِمَاءٍ ، فَمَسَحَ وَجْهَهُ وَدَعَا لَهُ ، فَلَمْ يَكُنْ فِي الْوَفْدِ أَحَدٌ بَعْدَ دَعْوَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْضَلُ عَلَيْهِ . (المعجم الكبير الطبراني)

It is narrated that ‘Uthmaan ibn Abi’l-‘Aasؓ said: “When the Messenger of Allah ﷺ appointed me as governor of Al-Ṭaa’if, I started to experience problems in my prayer, such that I did not know what I was doing in my prayer. When I noticed that, I went to the Messenger of Allah ﷺ. He said, ‘The son of Abi’l-‘Aas?’ I said, ‘Yes, O’ Messenger of Allah.’ He said, ‘What brings you here?’ I said, ‘O’ Messenger of Allah, I am experiencing problems with my prayers, so that I do not know what I am doing in my prayer.’ He said, ‘That is the *Shayṭaan*. Come closer.’ So I came closer to him and squatted. He tapped me on the chest three times with his hand and blew in my mouth, and said, ‘Get out, enemy of Allah!’ He did that three times, then he said, ‘Go and get on with your work.’”⁶

11. See a treatment by a swahaabi with Fathiha for poison and Rasool(S) approved it by accepting the share of gift. **باب الرقى بفاتحة الكتاب** from Saheeh Bukhaari.

5295 - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشْرِ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَوْا عَلِيَّ بْنَ حِجْرٍ مِنْ أَحْيَاءِ الْعَرَبِ فَلَمْ يَقْرُؤْهُمْ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ لُدَّ سَيْدٌ أُولَئِكَ فَقَالُوا هَلْ مَعَكُمْ مِنْ دَوَاءٍ أَوْ رَاقٍ فَقَالُوا إِنَّا لَمْ نَقْرُؤْ وَلَا نَفْعَلُ حَتَّى تَجْعَلُوا لَنَا جُعَلًا فَجَعَلُوا لَهُمْ قَطِيعًا مِنَ الشَّاءِ فَجَعَلَ يَقْرَأُ بِأَمِّ الْقُرْآنِ وَيَجْمَعُ بَرَاقَهُ وَيَتَمَلَّأُ فَبَرَأَ فَأَتَوْا بِالشَّاءِ فَقَالُوا لَا نَأْخُذُهُ حَتَّى نَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ فَضَحِكَ وَقَالَ **وَمَا أَدْرَاكَ أَنَّهَا رُقِيَّةٌ خُذُوهَا وَاصْرِبُوا لِي بِسَهْمٍ** (البخاري)

Narrated Abu Said Al-Khudri: Some of the companions of the Prophet came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet), "Have you got any medicine with you or anybody who can treat with Ruqya?" The Prophet's companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep. One of them (the Prophet's companions) started reciting Surat-al-Fatiha and gathering his saliva and spitting it (at the snake-bite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet (whether it is lawful)." When they asked him, he (Rasool(S) smiled and said, **"How do you know that Surat-al-Fatiha is a Ruqya? Take it (flock of sheep) and assign a share for me."**

12. One swahabi treated with fathiha for a mad-man chained up – from the chapter “How Ruqyah” from Sunan Abi Dawood.

3402 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي ح وَ حَدَّثَنَا ابْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ عَنِ

خَارِجَةَ بْنِ الصَّلْتِ التَّمِيمِيِّ عَنِ عَمِّهِ قَالَ أَقْبَلْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْنَا عَلَى حَيٍّ مِنَ الْعَرَبِ فَقَالُوا إِنَّا أَنْبِئْنَا أَنْكُمْ قَدْ جِئْتُمْ مِنْ عِنْدِ

هَذَا الرَّجُلِ بِخَيْرٍ فَهَلْ عِنْدَكُمْ مِنْ دَوَاءٍ أَوْ رُقِيَّةٍ فَإِنَّ عِنْدَنَا مَعْتُوها فِي الْقُبُودِ قَالَ فَقُلْنَا نَعَمْ قَالَ فَجَاءُوا بِمَعْتُوهِ فِي الْقُبُودِ قَالَ فَقَرَأْتُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ ثَلَاثَةَ

أَيَّامٍ غُدُوَّةً وَعَشِيَّةً كُلَّمَا خَتَمْتُهَا أَجْمَعُ بُرَاقِي ثُمَّ أَتَفَلُّ فَكَأَنَّمَا نَشَطَ مِنْ عِقَالٍ قَالَ فَأَعْطُونِي جُعَلًا فَقُلْتُ لَا حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ

كُلْ فَلَعَمْرِي مَنْ أَكَلَ بِرُقِيَّةٍ بَاطِلٍ لَقَدْ أَكَلَتْ بِرُقِيَّةٍ حَقًّا (سنن ابي داود 3402/3398 و النسائي في " عمل اليوم و الليلة " (1032) و عنه ابن

السنني (رقم 624) و الطحاوي في " شرح المعاني " (2 / 269) و الحاكم (1 / 559 - 560) و الطيالسي (1362) و أحمد (5 / 210 -

211) (صحيح) " السلسلة الصحيحة " (5 / 44)

Narrated Alaqah ibn Sahar at-Tamimi: We proceeded from the Apostle of Allah (peace_be_upon_him) and came to a clan of the Arabs. They said: We have been told that you have brought what is good from this man. Have you any medicine or a charm, for we have a lunatic in chains? We said: Yes. Then they brought a lunatic in chains. He said: I recited Surat al-Fatihah over him for three days, morning and evening. Whenever I finished it, I would collect my saliva and spit it out, and he seemed as if he were set free from a bond. He said: They gave me some payment, but I said: No, not until I ask the Apostle of Allah (peace_be_upon_him). He (the Prophet) said: Accept it, for, by my life, some accept it for a worthless charm, but you have done so for a genuine one.

Sheikh al-Islam Ibn Thaymiya's words.... (from his Risaala fil Jinn)

Chapter Four⁽¹⁾

Exorcism

The fundamental principle on the basis of which this subject (exorcism) should be understood is that it may be permissible, recommended, or even compulsory to defend or aid one who is possessed, because helping the oppressed is a duty according to one's ability. In both *Ṣaḥeeḥ al-Bukhari* and *Ṣaḥeeḥ Muslim* there is a narration in which the Prophet's Companion al-Barrâ' ibn 'Âzib (ؓ) said, "Allah's Messenger commanded us to do seven things and prohibited us from doing seven. He enjoined on us: visiting the sick, following funeral processions, wishing well for one who sneezes, fulfilling oaths, helping the oppressed, responding to invitations, and spreading greetings of peace. He forbade the wearing of gold rings,² drinking from silver vessels, using silk brocade saddle blankets, wearing silk blend clothes, silk

¹ This chapter is actually a response to a long question, the text of which along with a condensed reply is mentioned in ash-Shibli's *Aḥkām al-Jānn* (Beirut: Dār Ibn Zaydoon, 1st ed., 1985), chapter 53, Pp. 147-148. A summary of the question is: "Is aiding a possessed person by way of prayers and Islamic incantations allowable even if it leads to the destruction of a group of Jinns, and is the reliance on astrology and other forms of sorcery and the use of their preparations against the evil Jinns permissible?"

² The majority of scholars hold that this prohibition is only for males based on a narration reported by 'Ali in which he said that the Prophet took some silk=

clothes, velvet and silk brocade.”³ In the *Ṣaḥeeḥ* collections on the authority of Anas it is reported that Allah’s Messenger (ﷺ) said: “Help your brother whether he is the oppressor or the oppressed. Anas asked, ‘O’ Messenger of Allah! I would help him if he is oppressed, but how can I help him when he is the oppressor?’ He replied, ‘By preventing him from oppression you are helping him.’”⁴

In (exorcism) there is also alleviation of grief and suffering of the oppressed. Allah’s Messenger is reported by Abu Hurayrah in *Ṣaḥeeḥ Muslim* to have said: “Whoever relieves a believer of one of the tragedies of this life, Allah will relieve him of one of the calamities of the Day of Resurrection. And whoever goes easy on one in a state of difficulty, Allah will go easy on him in both this life and the next. Furthermore, whoever conceals (the faults of) a Muslim, Allah will conceal his faults in this life and the next. Allah will help His servant as long as the servant helps his brother.”⁵ Jâbir is also reported in *Ṣaḥeeḥ Muslim* to have said that when Allah’s Messenger (ﷺ) was asked about incantations, he replied, “Whoever among you is able to help his brother should do so.”⁶

A tyrannical Jinn should be repelled whether it is a Muslim or a disbeliever. For, the Prophet (ﷺ) has said: "Whoever is killed defending his wealth is a martyr, whoever is killed defending his life is a martyr and whoever is killed defending his religion is a martyr."²⁹ If a man is oppressed, he has the right to protect his wealth even if it means taking the life of the attacker. Why then would he not defend his mind, body and soul which he surely holds more sacred? For, surely Satan corrupts and ruins the mind of one possessed and inflicts punishment on their bodies; it might even rape them. Thus, if they can only be repelled by killing them, it then becomes permissible to do so.

As for leaving one's (possessed) companion without treating him, it is the same as abandoning anyone who is oppressed.³⁰ Aiding the oppressed is *Fard Kifayah* (a group obligation) on everyone according to his ability,³¹ as the Prophet (ﷺ) is reported in *Saheeh al-Bukhari* and *Saheeh Muslim* to have said: "A Muslim is a brother to every another Muslim, he does not leave him in harm nor does he harm him..."³² If he is unable to help him, or he is

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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

continues...."Suppose these incidents (which we mentioned above in No.9, 10 and 11) were not narrated from....

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

Sheikh al-Islam continues...

People may be divided into three main groups with regard to their belief in demonic possession and exorcism: ① Those who deny that the Jinn may enter man, ② those who remove them by prohibited amulets, charms, talismans and incantations, and ③ 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.

[For books and Articles on Ruqyah and various related topic please click here.](#)

So brothers be in the middle path. BarakAllah feekum,

وَأَسْأَلُ اللَّهَ الْعَلِيِّ الْقَدِيرَ أَنْ يَكُونَ عَمَلِي خَالِصًا لَوَجْهِهِ الْكَرِيمِ ، وَأَنْ يَقْبَلَ مِنِّي هَذَا الْعَمَلَ وَيَجْعَلَهُ فِي مِيزَانِ عَمَلِي ، يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ . وَآخِرُ

دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ .

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