

The Concept of Ruqyah in Islam and Exorcism in Catholicism

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Abstract

Ruqyah is commonly understood merely as an Islamic ritual used to expel demons or jinn that disturb the body of Muslims similar to Exorcism in Catholicism. However, there are a lot of things related to both which are inappropriately known and caused misunderstandings ended with shirk. This article will discuss the concept of ruqyah in Islam comparatively with exorcism in Catholicism, as ruqyah is not only a religious ritual used to repel demons or jinn but also a form of Islamic medicine inherited from the Prophet Muhammad. Ruqyah is also classified as the Thibbun Nabawi, making it considered as a part of Sunnah. As such, Exorcism is the teachings of Jesus to the 12 Apostles. Ruqyah is done using Qur'anic verses by every Muslim, as it can be an option for Muslims in dealing with disasters in the form of pain either physical or meta-physical injury derived from the interference of Satan or Jinn. While in Exorcism, the practice can only be done by a few who have obtained the legality of the local bishop, so that the authenticity of this practice can be justified. Even so, there are still many ordinary Muslims and Catholics who do not know and even look for other solutions to the problem and even do shirk.

Keywords: Ruqyah, Exorcism, Expulsion of Satan, or Jin, Thibbun Nabawi.

Abstrak

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Ruqyah dipahami secara umum hanya sebatas ritual keislaman yang bertujuan untuk mengusir Jin yang mengganggu tubuh manusia sebagaimana Eksorsisme dalam Agama Katolik. Ternyata, ada sejumlah hal yang disalahpahami dan menyebabkan syirik. Artikel ini akan membandingkan konsep Ruqyah dalam Islam dengan Eksorsisme dalam Agama Katolik, di mana Ruqyah tidak hanya sekedar ritual pengusir setan namun juga merupakan metode pengobatan yang diwariskan Baginda Nabi Muhammad Shallallahu 'alayhi wa sallam. Ruqyah juga termasuk dari bagian Tibbun Nabawi, yang menjadikan praktiknya sendiri adalah Sunnah. Selaras dengan itu, Eksorsisme adalah ajaran Yesus kepada 12 sahabatnya. Ruqyah menggunakan ayat-ayat suci Al-Qur'an dan dapat digunakan oleh setiap Muslim; ia dapat menjadi pilihan dalam mengobati penyakit fisik maupun mental yang disebabkan oleh gangguan Jin. Sementara Eksorsisme hanya dapat dipraktikkan oleh sedikit orang yang telah mendapatkan legalitas dari Bishop, sehingga otentitas implementasinya dapat dipercaya.

Kata Kunci: Ruqyah, Eksorsisme, Pengusiran Setan atau Jin, Tibbun Nabawi.

INTRODUCTION

Belief is inevitably one of the pillars of faith for a Muslim. It includes faith, miracles, etc., in every extraordinary event that occurred in the Religion. In Religion, it is a belief regarding the existence of diseases caused by a disturbance done by Satan and Jinn; This illness becomes a problem that can only be solved by religious rituals of exorcism. Accordingly, Islam also owns a similar concept with that kind of disease inflicted by Devils, and in order to cure that, Muslims conceptualized Ruqyah since its early centuries. Catholics, on the other hand, conducted Exorcism as a solution. Both Ruqyah and Exorcism are often used to drive away evil spirits, as they have the main task to disturb mankind's religious activities.

Ruqyah has become one form of medicine that was inherited by the Prophet Muhammad by using the Holy Verses of the Qur'an combined with prayers that derived from the Hadith. Meanwhile, Exorcism is taught directly by Jesus to His Disciples so that can teach humans to be free from evil interference. Many Muslims, however, do not know well how to do the correct Ruqyah so many of them had fallen to Shirk. Shirk -doing idolatry or polytheism; deification another Being besides Allah- in Ruqyah refers to engaging Ruqyah without proper realization that the process of Healing was caused by Allah. It

means that sometimes, there are some Muslims who implemented Ruqyah with an aid of the Devil themselves. Such an error also happened in Exorcism as there are several illegal exorcism practices emerged that did not comply with applicable regulations. This research aims to find out the concepts of Ruqyah and Exorcism by referring to the main theological sources of the Holy Book supported with additional references about the subject.

The Definition and the Historical Background

The word Ruqyah comes from Arabic, which means 'asking for protection'. It is also able to be interpreted as a help to cure sick people with various alternative media.¹ The media may include readings that have been known to the public; recited as a prayer to heal the patients.² Sometimes, it is also called as Ruqyah al-Syar'iyah itself³ Some Muslim scientists argued that Ruqyah is the request for protection.⁴ Scholars such as Ibn Atsir added in his book, that Ruqyah is text read by the sufferer,⁵ while Ibn Qayyim argued that Ruqyah is a requesting guard and healing to Allah SWT so that the all diseases endured by the patient can be cured immediately.⁶ So, it can be concluded that Ruqyah is materials recited with a special purpose invoking protection from Demons or Jinn nuisances, as well as requesting for healing to cure the diseases.⁷

Meanwhile, Exorcism is the process of forcing Evil Spirits to leave a person's body or place by using prayers or magic.⁸ It also refers to the ceremony held by Exorcists itself.⁹ According to Pope Benedict XVI, Exorcism is a prayer that categorized as a sacramental practice; it

¹ <https://www.almaany.com/en/dict/ar-en> (accessed in Friday, January 17 2020 at 07: 30)

² Mujammau'l Lughah AL-'Arabiyyah, *Al-Mu'jamul Wasith*, (Kairo: Maktabah Syuruq Ad-Dauliyyah, 1960), 367

³ Muhammad bin Mukrim bin Ali Abu al-Fadhl Jamaluddin Ibnu Manzhur al-Anshari ar-Ruwaifi'i al-Afriqi, *Mu'jam Lisan al-'Arab fi al-Lughah*, (Kairo: Daarul hadits, 1883), 333

⁴ Muhammad Ibn Abi Bakr Ibn 'Abdul Qadir Ar-Razy, *Mukhtarush Shahhah*, (Libanon: Maktabatu Libanon, 1986), 107

⁵ Majdud Dien Al-Mubarak Ibn Muhammad Al-Jazary, *An-Nihayah fi Ghariibil Hadits wal Atsar*, (Qatar: Wizaaratul Awqaf ways Syu'un al-Islamiyyah, 1963), 254

⁶ Abu Abdillah Muhammad Ibn Abi Bakr Ibn Ayyub Ibn Qayyim Al Jauziyyah, *I'lamul Muwaqqi' in part 6*, (Daru Ibn Jauzy Press, 2002), 558

⁷ QS. Al-Isra (17) : 82

⁸ Cambridge University, *Cambridge Advanced Learner's Dictionary 3rd edition*, (USA: Cambridge University Press, 2008), 489

⁹ Oxford University, *Oxford Advanced Learner's Dictionary 9th edition*, (USA: Oxford University Press, 2015), 536

means that Exorcism is only possible to carry out by initializing a number of sacred signs by the Church "to sanctify various circumstances of life"¹⁰ Based on the above understandings, it can be concluded that exorcism is a particular religious rites with an aim of expelling spirits that disturb the human body and can only be done by priests who have received authority from local bishops who have been experienced in the practice of Exorcism.¹¹

In History, Ruqyah had existed even long before the coming of Islam to the surface of the Quraysh in Mecca. We should agree with the Hadith narrated by Imam Muslim¹² explaining that at that time, a Companion (Sahabah) of the Prophet Muhammad Peace be Upon Him (PBUH) came to him and said that he has practiced Ruqyah before the age of Muhammad prophecy. Accordingly, the friend also asked the Prophet Muhammad about its authenticity then replied by Prophet Muhammad that the practice of Ruqyah is permissible as long as there is no element Shirk with Allah. Another Hadith also elaborated that there is another Companion asked Prophet Muhammad PBUH about Ruqyah. This companion was stung by a scorpion, then request guidance from the Prophet. The Prophet Muhammad explained later that the practicing Ruqyah is permissible as long as it benefits others.¹³ Consequently, this message also led to the conclusion that Ruqyah is not intended to be practiced for Muslims only but also to the people in general.

Meanwhile, the History of Exorcism in Catholicism was also traced back to the New Testament. It has been written in Matthew 8: 29-34, that Jesus Christ has taught the method of Exorcism to his apostles, then the apostles were going to spread His teachings and practice every time they discovered who are afflicted or By Devils.¹⁴ The similar argument also found within Chapter Mark; that Jesus Christ himself cast out Demons that interfere with a person and beat it then sends the Demons away.¹⁵ Jesus was also once transmitted His Might to people to drive Devils.¹⁶ Accordingly, Exorcism was also

¹⁰ Pope [Benedict XVI](#), *Compendium of the Catholic Catechism Church Number 351*, (St. Pauls Publication, 1992), 107

¹¹ Gabriel Amorth, *An Exorcist Tells His Story*, (San Fransisco: Ignatius Press, 1999), 19

¹² Abu Husain Muslim Ibn Al-Hajjaj Ibn Muslim Al-Qusyairy An-Nisabury, *Shahih Muslim*, (Riyadh: Darussalam Press, 2000), 975

¹³ *Ibid.*, 975

¹⁴ Mathew 8: 29-34, 1611

¹⁵ Mark 5: 2-13, 2108

¹⁶ Mark 16: 16-18, 2149

originated from the social rituals to obtain protection and curing for anyone affected by the disease. This practice ran later until nowadays by the Catholic Church. Exorcists practiced themselves every day as their routine. As it is said that during their lifetime, an Exorcist should train more than a thousand times.¹⁷

The Concept of Ruqyah in Islam

Since Prophet Muhammad became an Apostle of Allah and commanded by Him to convey Islam forthrightly, there have been a lot of issues related to Islamic Law which was then permitted by the Prophet in accordance with the verses of the Qur'an. Those verses were indeed revealed to explain the permissibility of those phenomena. Such a condition happened with Ruqyah.¹⁸ The basis for Ruqyah's implementation as a method of treatment is Qur'anic verses and the Prophetic Traditions; For instance, al-Qur'an Chapter al-Fushilat verse 44¹⁹ and Hadith narrated by Imam Bukhari number 4439.²⁰ Moreover, Prophet Muhammad himself used some verses of Qur'an such as the Muawidhatan -the last two surahs of the Qur'an- for the treatment of physical diseases; such as fever.²¹ The book *At-Thibbun Nabawi* written by Ibn Qayyim Al-Jauziyyah, explained how honey reserves enormous nutritional content to be consumed, especially by the inmates. As such, Prophet Muhammad himself affirmed that honey is a cure for every illness suffered by anyone.²² Again, at the beginning of his other book, Ibn Qayyim explained that every illness that Allah sent down as a test for humans was always passed down along with the medicine to find out how trustworthy His servants are toward Him.²³ So the illness is not merely an 'illness' but also an assignment given by God to humans. The disease is only a temporary test to find out the level of one's faith in Him. In that book, Ibn Qayyim also explained that al-Qur'an Chapter Al-Fatihah was a cure for illness.²⁴

¹⁷ Gyles Brandreth of The Sunday Telegraph, *The Exorcist:s*, 2-4

¹⁸ QS. Yunus (10) : 57

¹⁹ QS. Al-Fushilaat (41) : 44

²⁰ Al-Bukhary, *Shahih Bukhary*, no. 4439, 1088

²¹ Abu Husain Muslim, *Shahih Muslim...*, 973

²² Syamsuddin Muhammad Ibn Abi Bakr Ibn Ayyub Ibn Qayyim Al-Jauzyah, *At-Thibbun Nabawi*, (Riyadh: Darussalam, 2011), 51-52

²³ Syamsuddin Muhammad Ibn Abi Bakr Ibn Ayyub Ibn Qayyim Al-Jauzyah, *Ad-Daau Wad-Dawaau*, (Beirut: Dar Al-Kotob Al-Ilmiyah,1971), 5

²⁴ *Ibid.*, 8

Musdar Bustamam Tambusai, a practitioner of Ruqyah, on the other hand, noted that the water recited from the verses of the Qur'an can be used as an additional alternative if the Ruqyah reading of the sick person is still ineffective. Such a practice is also the basis for Ruqyah practitioners throughout the world and affirmed by Scholars.²⁵ As Sheikh Muhammad Ibn Shalih Al-Utsaimin added, that reciting al-Qur'an to Water is allowed as long as it became a method to request Allah's assistance to heal sickness.²⁶ Besides water and honey, there are still some additional items that are able to be used as the intermediaries of Ruqyah process such as dates²⁷ and Black Deeds (Habbatus Sauda).²⁸

What exactly lead man to be cured through Ruqyah? Indeed, there are a lot of considerations: First, apart from that Ruqyah is one of the Shari'a teachings Ruqyah is also a treatment for disorders done by Satan and jinn. Second, in order to carry out Ruqyah, both practitioner and patient should strengthen their faith to Allah as He will provide the cure for the illness in accordance with the level of the faith owned by them.²⁹ By its very nature, it is impossible to conduct Ruqyah other than determined faith; as if a level of people's faith is lesser, the Ruqyah will be not smoothly practiced. Furthermore, if we look closer at the sources of Satanic or Jinn disorders to the human body, we are going to arrive at an understanding that the illness mainly caused by the Evils. For instance, people are easier to be disturbed by Jinn if they are free to get angry, or unable to control their lust.³⁰ It also caused by jealousy,³¹ etc. According to Wahid Abdussalam, these causes are mainly related to the exaggerating love of people to the World; forgetting their true nature as God's servants.³²

There are two kinds of ruqyah known in the presence, they are:

a. Ruqyah Shar'iyah

This type of Ruqyah is categorized as Ruqyah Shar'iyah, or which has a basis of Sharia -the Islamic Law-, as the Prophet explained

²⁵ Musdar Bustamam Tambusai, *Halal-Haram Ruqyah*, (Jakarta: Pustaka Al Kautsar, 2013), 39

²⁶ Fahd Ibn Nashir Ibn Ibrahim Sulayman, *Majmu'u Fatawa Wa Rasail Fadhilatisy Syeikh Muhammad Ibn Shalih Al-Utsaimin*, (Riyadh: Darul Wathan Lin Nasyr, 1986), 107-108

²⁷ Ibn Qayyim Al-Jauzyah, *At Thibbun Nabawi*, p.419-420

²⁸ *Ibid.*, 427-429

²⁹ QS. Al-Anfal (8) : 2

³⁰ Wahid Abdussalam Bali, *Wiqayatul Insani Minal Jinni Wasy Syaithan*, (Kairo: Ummul Qura, tt.), 175-181

³¹ *Ibid.*, 208-217

³² *Ibid.*, 181-186

in the Hadith³³ which permits Ruqyah that only uses Qur'anic verses without any intention of making an ally besides Allah -Shirk-.³⁴ To practice this Ruqyah is effortless because everything has been explained briefly by the Messenger of Allah in some of the Hadiths mentioned earlier,³⁵ including the method of rubbing the body parts affected by the Animal or insect stings for the treatment while reciting Qur'anic³⁶ verses such as Chapter Al-Fatihah then proceeding 5 first verse of surah Al-Baqarah, Al-Baqarah verse 255, the last 2 Surah; Al-Falaq and An-Naas, and other verses used as a prayer for healing the disease.³⁷

In addition, The practitioners should also message an injured part of the patient's body while reciting the verses.³⁸ Sometimes, the patients felt great pain comparable to being stabbed by sharp objects. During that duration, Ruqyah practitioners must bear the ill while continuing the Ruqyah process until finally, the sign of disorder disappeared; commonly shown with the patient vomit out the toxic.³⁹

b. Ruqyah Shirkiyyah

Ruqyah Shirkiyyah is Ruqyah which in its practice, involving, teachings which were not derived from Islam; as it does not use Qur'anic verses or Prophetic Traditions; but indeed used unreliable source of recitation even though the text was written in Arabic. Responding to this, the Companions and Scholars agreed that if Muslims cannot use Qur'anic verses for any reason. then Ruqyah can still be implemented using prayers used by Prophet Muhammad when he asked for the healing from God.⁴⁰

In some verses of the Qur'an, it is mentioned that asking for help from other than Allah is an act of Shirk, as it stipulated in Surah Yunus verses 106-107. It is clear enough that this kind of Ruqyah was never recommended even in the era of Prophet Muhammad, and its implementation has been prohibited because of the elements that associate another Being with Allah. There are many types and of Ruqyah usage that falls into this category of Shirk, these are: visiting a Shaman, who usually uses spells with language that is not

³³ Abu Husain Muslim, *Shahih Muslim...*, 975

³⁴ QS. Al Baqarah (2) : 186

³⁵ Abu Husain Muslim, *Shahih Muslim...*, 973

³⁶ Al Bukhory, *Shahih Bukhary...*, 1088

³⁷ Muhammad Faizar Hidayatullah, *Panduan Mudah Ruqyah Syar'iyah*, (Purwokerto: Arsyada Al Fattah Internasional), 5-53

³⁸ Abu Husain Muslim, *Shahih Muslim...*, 976

³⁹ Wahid Abdussalam Bali, *Wiqayatul Insani Minal Jinni Wasy Syaithan...*, 84-86

⁴⁰ Abi Dawud Sulayman, *Sunan Abi Dawud...*, 31

understood, so that only the patient is silent and follows the instructions of the shaman. Regarding this matter, the Prophet strongly prohibited his follower. Once they visited Shaman, their prayer will be refused by Allah.⁴¹ In other cases, the example is Ruqyah by Shirk by using the black blood of Javanese chicken;⁴² burning incense with complete offerings; asks the patient to fast while only consuming the white meals only (Puasa Muti); Removing clothes while the process is in progress; by asking the patient to wrap the paper that has been written by random Qur'anic verses and put between clothes then brought anywhere -even to the bathroom-, etc.

Every Muslim is able to become a Ruqyah practitioner, as there are no special requirements to achieve such a degree, which means that all Mu'min can indeed become professional Ruqyah practitioners even indeed there are several differences between those with little experiences and those with more experience of Ruqyah. In the term of physical illness, the process of Ruqyah can be realized to anyone regardless of their religious background. It means that the treatment operation may be implemented to both Muslims or Non-Muslims sufferers.

While on the other hand, The Ruqyah as the practice of expelling Satan or Jinn disorders, a patient must be someone who possesses a willingness to recover from this disorder. By consequence, the patients with supernatural injury should be affiliated as a Muslims. The following are the main things that must be possessed by someone who wants to become a practitioner of Ruqyah Shar'iyah.

1. Have a strong faith in Allah or aqidah and clean from the nature of shirk, and practice it in words and deeds.
2. Believes that the verses of the Qur'an can defeat the Satan and Jinn's disruption.
3. Knowing the state of Satan and Jinn and their entry into the human body.
4. The should avoid the prohibitions from Allah and always obey His commands.
5. Always maintain the sharia sciences and practice them.
6. Understand the Thibbun Nabawi well, and basic psychology.⁴³

⁴¹ Wahid Abdusalam Bali, *Ash-sharimul batari fit tashaddi lis saharati al-asyar*, (Kairo: At- Tabi'in, 1992), 92

⁴² Musdar Bustamam Tambusai, *Halal-Haram Ruqyah*, (Jakarta: Pustaka al-Kautsar 2013), 36-37

⁴³ *Ibid.*, 28-32

And as for the verses in the practice of Ruqyah, as long as the verses used are derived from Qur'an and completed with sincere intentions and request for healing from Allah,⁴⁴ then there are no other provisions.

The Concept of Ruqyah in Islam

After comprehending in global about Ruqyah, how about the Exorcism in Catholicism? It turned out that Exorcism is only a ritual of casting out the demons that disturb humans directly or through other mediums, which is possibly altering human attitudes and behaviors. Therefore, the Gospel verses used are a verse that implies the importance of baptism and exorcism so that the soul is free from the interference of the Devils.⁴⁵ In the Bible, there are some additional suggestions to practice Exorcism if any person that constantly interrupted by Demons, while he has faith and confidence in the teachings of Jesus Christ.⁴⁶

In essence, by holding an Exorcism to the soul disturbed by the devil, the patient will confidently allow the Exorcists to carry out their task asking for healing in the name of Jesus Christ so that the Devil that disturbed the human soul had come out and driven away. Satan even promised to not come back again to the sufferer. In the terms of this, the confidence of the patients and their families will be their aid on behalf of Jesus Christ will increasingly strong and great, so that their days would change the behavior by copying what is taught in the bible.⁴⁷ Later, the patient's family will consistently ask for protection from Jesus by reading the verses of the Holy Bible and in order to guard themselves against the disturbances and temptations of the Devils.⁴⁸ The blessing was indeed achieved by reading from Biblical verses that are specific to guard their body to be invulnerable from demonic interference. Exorcism was also done in the way of Church attendance every Sunday to broaden the perspective of religion and able to maintain the integrity of the family so that they always pray and ask for protection of Jesus Christ.⁴⁹

Being an exorcist is not a simple task and can be obtained by anyone because this work is considered a mandate that must be

⁴⁴ Abu Husain Muslim, *Shahih Muslim...*, 975

⁴⁵ Mark 16: 16, 2149

⁴⁶ Acts 16: 15-18, 2353

⁴⁷ Gabriele Amorth, *An Exorcist More Stories*, (San Fransisco: Ignatius Press, 2002),

⁴⁸ *Ibid.*, 91

⁴⁹ Gabriele Amorth, *An Exorcist Tells His Story...*, 52-54

carried out by experienced and authorized Priests. Here are several perquisites for anyone who want to carry out the Exorcists following the rules written in *The Roman Ritual Part 2 1964*:⁵⁰

1. A priest is particularly authorized by the Ordinary.
2. To exercise his ministry rightly, he should resort to a great deal more study of the matter.
3. He should not believe too readily that a person is possessed by an evil spirit.
4. He ought to have a crucifix at hand or somewhere in sight.

Moreover, the Exorcists should have strong faith, a sincere soul, hoping for healing through prayer in the name of Jesus Christ, avoiding all bad deeds, not arrogant, firmly believe that the devil will come out of the patient's body immediately, and own a strong mental to fight to toe a toe against the devil.⁵¹

In the legal exorcism practices, some restrictions should be the attention of the exorcist in carrying out his duties. For instances, they should not communicate too much with the Devils, asking the devil out of the patient's body by giving the devil what is requested, trying to fight the devil with powerless strength compared with the Satan itself, and even ignoring the use of sacred objects such as crosses, holy water, salt, or oil.⁵² As for the verses or readings that are usually read when the exorcism practice is the verses listed in the gospel, even though the verses were originally in Latin, but there is no harm in using verses in language that can be used by the exorcist, and as well as what Father Gabriele Amorth recited.⁵³

Sometimes the Exorcists need an additional medium that will strengthen the Exorcism verses and will make it easier for the Exorcists to force the devil out of the human body. Among the mediums which are commonly used are the cross, special Robe for an exorcist, holy water, salt, and olive oil, all of which have been blessed with prayer and support from the bishop like Prayer against Malefice, Anima Christi, Prayer against every evil, and prayer for inner healing, and for the verses of the bible that used to be recited during exorcism are Mark 9:38, Luke 11:18-19, Luke 10:17, Ephesians 6:10-18, James 4:7, 1 Petrus 5:8, Ephesians 4:27, and Mark 5:3-4.⁵⁴

⁵⁰ Philip T. Weller, *The Roman Ritual*, (United States of America: The Bruce Publishing Company, 1964), <https://www.ewtn.com/catholicism/library/roman-ritual-part-2-11883>, accessed in Friday, January 17 2020.

⁵¹ Gabriele Amorth, *An Exorcist Tells His Story...*, 71

⁵² *Ibid.*, 89

⁵³ Gabriele Amorth, *An Exorcist...*, 106

⁵⁴ Gabriele Amorth, *An Exorcist Tells His Story...*, 57

Conclusion

Based on the explanation above, we conclude that Ruqyah is one of the forms of treatment in the teachings of Islam or the Tibbun Nabawi. It can cure every illness suffered by anyone -Muslim and non-Muslims- and often used to expel Satan or The Devil from entering and disturbing one's body using verses that originate from the Qur'an and hadith, and uses some additional media to help weakened Satan or the Devil and launch the Ruqyah process itself. It can increase the practitioner's and patient's faith in Allah because both of them read the verses of the Qur'an. Compared with Exorcism, the implementation of Ruqyah can be a practice of Da'wah to all humans in the form of Tibb Nabawi because Ruqyah still affects the patients, even he is not a Muslim. Ruqyah, on the other hand, can be a mankind's guard from Christianization with the help mode of treatment is also magic and jin.

Meanwhile, Exorcism is a religious ritual that aims to expel Satan or The Devil using biblical verses, as well as some special exorcism prayers from entering and disturbing humans so that he is unable to carry out religious activities usually and there is no written evidence that exorcism can be used by anyone other than a Christian. Compared with Ruqyah, it can be practiced by an ordinary Muslim regardless of status and age, while an Exorcist must be a priest who has the legality authorized from the local bishop. To practice both Ruqyah and Exorcism, the practitioner must have a high level of faith, high hopes of healing the patient, he must also study psychology, guard himself against bad deeds, and not assume that the patient's healing originates from him. Besides, there are some mediums that used for Ruqyah, such as water, Black Seed (Habbatus Sauda), or Ajwah Dates, and for Exorcism, they are the cross, holy water, salt, and olive oil.

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