

# THE SIGNIFICANT TERMINOLOGY OF WASWAS ON OBSESSIVE-COMPULSIVE DISORDER

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The term *waswas* was used five times in the Quran and seven times in 7 *Kutub Hadith*. Its interpretations given by exegetes and scholars in Islamic studies are various and one of them is related to obsessive-compulsive disorder (OCD). This is a study of the term *waswas* with the specific goal to identify its elements that are in parallel with a modern understanding of OCD. This is a qualitative study which employs content and document analysis of selected Islamic exegesis of the al-Quran, Hadith and traditional scholar opinions focusing on three aspects of OCD; obsession, compulsive behavior and causes. Al-Quran and Hadith is the final miracle that encompasses geographical and generational limits. Even though OCD seems to be a diagnosis of modern days, its essences were mentioned in the great Al-Quran.

**KEYWORDS:** *Waswas*, Obsessive-compulsive disorder (OCD), al-Quran, Hadith

## 1.0 INTRODUCTION

When *waswas* term is discussed in an Islamic perspective, the focus of most of these studies has been a discussion from al-Quran. This paper investigates the factors that determine the elements that can be associated with *waswas* and OCD. The term “*waswas*” in al-Qurān usually referred in few other words. There are five words of *waswas* in al-Quran which refer to keywords *al-waswās*, *waswas*, *yuwaswis*, *fawaswas* and *tuwaswisu*, found in four surah, which are surah al-Nās, al-A‘rāf, Ṭoha and Qaf (al-Baqīy, 2002). In order to address these ethical concerns, the following reviews in detail according to al-Quran:

Table 1. *Waswas* term in al-Quran

SENTENCE	SŪRAT	FREQUENCY	KEYWORDS
﴿٤﴾ مِنْ هَرِّ الْوَسْوَاسِ الْخَنَّاسِ	Al-Nās 114:4	1	(الوسواس) <i>al-Waswās</i>
﴿٥﴾ الَّذِي يُوسَسُ فِي صُدُورِ النَّاسِ	Al-Nās 114:5	1	(يوسوس) <i>Yuwaswisu</i>
﴿١﴾ فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا	Al-A‘rāf 7:20	2	(فوسوس) <i>Fawaswas</i>
﴿٢﴾ فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ	Ṭoha 20:120		
﴿٣﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَتَعَلَّمَ مَا نُوسِسُ بِهِ نَفْسَهُ	Qāf: 50:16	1	(نوسوس) <i>Tuwaswisu</i>

Table 1 shows an overview of five al-Quran āyat that is sūrat Al-Nās 114:4-5, Al-A'raf 7:20, Toha 20:120 and Qāf: 50:16. In sūrat Al-Nās 114 has emphasized the importance of mankind to seek refuge with Allah in three aspects that is Lord and Cherisher (*Rabb*), The King or Ruler (*Mālik*) dan The god or judge (*Ilah*) from religious safety brought by devil among jin and men (Wahbah Zuhailī, 2009). While in sūrah Al-A'raf 7:20 and Toha 20:120 the relative importance of story about Iblis whispered to Ādam and Ḥawā to approach the prohibited tree. While in sūrah Qaf: 50:16, represents power of Allah who knows all the whispers that is expressed or hidden in the depths of the human heart. According to al-Ṭabrisīy (1986: 216), this āyat refers to what is whispered in the soul in secret so that no creature can know. According to al-Tha'alibiy (1997: 282), *waswas* in this ayat focused on the whisper from cognitive perception which does not provide any benefit at all.

According to *Mu'jam Mufahras li al-Fāz al-Hadīth al-Nabawī* and from websites like Dorar.net and Islamweb.net, there are 16 hadith includes repeated hadith in *wazan waswas*, *waswasat*, *fawaswas*, *yuwawis*, *al-muwawis*, *al-waswasah*, *al-waswās*, *waswas*. However, there are only 7 hadith in 7 *Kutub Hadith* collected. Dispalys of *aṭraf* (base) hadith in 7 *Kutub Hadith* table 2 as follows:

Table 2. Review of *waswas* Terms in 7 *Kutub Hadith*

No.	MATAN HADITH	NO. HADITH IN						
		B	M	AD	T	N	IM	A
1.	إِنَّ الشَّيْطَانَ، إِذَا سَمِعَ الْبِدَاءَ بِالصَّلَاةِ، أَحَالَ لَهُ ضُرَاطًا، حَتَّى لَا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ، رَجَعَ فَوْسُوسٌ، فَإِذَا سَمِعَ الْإِقَامَةَ، ذَهَبَ حَتَّى لَا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوْسُوسٌ"		/ (389)					
2.	أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تَوَفَّى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَزِنُوا عَلَيْهِ، حَتَّى كَادَ بَعْضُهُمْ يَوْسُوسُ							/ (33)
3.	سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوَسْوَاسَةِ قَال: تَلَكَّ مَحَضُ الْإِيمَانِ		/ (133)					
4.	الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَاسَةِ			/ (5112)		/ (10503)		/ (2097)
5.	لَا يَبُولَنَّ أَحَدُكُمْ فِي مَسْتَحَبِّهِ ثُمَّ يَتَوَضَّأُ فِيهِ، فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ			/ (27)	/ (21)	/ (36)	/ (304)	/ (20569)
6.	إِنَّ لِلْوَضِئِ شَيْطَانًا يُقَالُ لَهُ: الْوَهْطَانُ، فَاتَّقُوا وَسْوَاسَ الْمَاءِ				/ (57)			
7.	إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا وَسَّوَسْتُ، أَوْ حَدَّثْتُ بِهِ أَنْفُسَهَا، مَا لَمْ تَعْمَلْ بِهِ أَوْ تَكَلَّمَ	/ (6664)				/ (3434)		/ (7421)

Alphabet short form: B(al-Bukhārī), M(Muslim), AD (Abū Dāwūd), T(al-Tirmidhī), N(al-Nasāie), IM(Ibn Mājah), A(Aḥmad).

Table 2 shows *waswas* terms in 7 *Kutub Hadith*. Details of Hadith such as:

**Hadith (1)** refers to satanic whisper in prayer. Adhan approaches more on treatment against satan until it disappears. Al-Nawawīy (1929: 92) describes adhan is a great thing that embodies the fundamentals of *tauhid* and Islam. Adhan can turn the devil off.

**Hadith (2)** refers to condition of *sahabat* when Rasulullah SAW passed away. This Hadith also shows the word doubt become disorder, every work become atypical and the thought becomes unsteady.

**Hadith (3)** Sharih al-Iman is sincerity of faith in the questions of the companions concerning their doubts in the aspect of the whisper that comes to disturb them. Al-Zarqanīy (1410: 31) described that *Sharīḥ al-Īmān* is associated with prayer which includes sincerity, humility and hope. This view is supported by al-Nawawī (2001: 156) who writes that *Sharīḥ al-Īmān* has a fear or a great sinful attitude to express a clear statement of Allah's

provision as evidence of faith. This is because the words accompanied by fear and confidence are only available to those who have the perfect and clean faith of doubt and anxiety.

**Hadith (4)** it is encouraging to be grateful to God when it comes to the temptation of the devil in the form of anxiety disorder. In addition to enriching knowledge, especially religious and religious matters, we are confident and not easy to be deceived by the whisper of the devil trying to cause doubt in our practice.

**Hadith (5)** describes most of the causes of *waswas* from urine splashes that occur in the bathroom (Al-Ashyūbī, 1996:566).

**Hadith (6)** refers to *walhan*, name of a *jin* that disturbs human in water aspect. According to Mubarakfūrī (1985:119), *waswas* of water is a doubt in the cleanliness of water, the doubt of the stool that does not show a clear address and doubt about the existence of urine splashes.

**Hadith (7)** *waswas* happens to a person that can not be denied is that he is not considered as sinful as not being revealed in the form of words and deeds. (Ibn Ḥājar, 2005). Meanwhile, Al-Ṣuyūṭīy (1997: 61) points out that Al-Subki has focused on the above hadith by linking to the five dignity of the heart movement in the form of *qashad*: *al-Hājis* (feeling sorry), *al-Khawāṭir* (brainstorming), *Hadīths al-Nafs* (whispers of soul), *al-Hams* (whispers) and *al-‘Azḡ* (wishes). However, only four heart movements are *al-Hājis*, *al-Khawāṭir*, *Hadīth al-Nafs*, *al-Hams* that can be attributed to this hadith. While *al-‘Azḡ* (need) is thought to be sinful according the hadith of the Prophet SAW:

إذا التقى المسلمان بسيفيهما فالقاتل والمقتول في النار . قلتُ : يا رسولَ الله ، هذا القاتلُ ، فما بالُ المقتولِ ؟ قال: إنه كان حريصًا على قتلِ صاحبه<sup>1</sup>.  
 "When two Muslims are engaged in a combat against each other with their sword's and one is killed, both are doomed to Hell". I said, "O Messenger of Allah! As to the one who kills, it is understandable, but why the slain one?" He ﷺ replied: "He was eager to kill his opponent".

This Hadith has ‘*illah* (cause of) sin against two Muslims were killed and murdered because there exists a will (‘*azm*) to kill his opponents. This is coupled with the Allah Said:

وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ  
 “And those who seek to profane it by evildoing shall be grievously punished”.

Al-Ḥajj 22:25

## 2.0 WASWAS FROM LANGUAGE ASPECT

The term of *waswas* is an Arabic word which is also used in the Malay language. *Waswas* is a term often used in the Islamic literature. From the point of Arabic, *waswas* take from the letter و and س [وس] and be [وسس] which gives the meaning "whisper" then repeated twice then becomes [وسوس] which means fine voice or voice slow like wind (Al-Mawsū 'ah al-Fiqhiyyah, 1983: 146). Meanwhile, from the aspect of Balāghah's knowledge, when it was repeated the letter و and س to be pronounced [وسوس], this whispering act repeatedly through action (Darwīsh: 1992: 320). Ibn Farīth (1972: 76) adds, the letter *waw* and *sin* indicate the word of the voice is not loud. The word *al-waswas* comes from the word *waswas-waswasah-wiswāsan* [وسواس- وسوسة- وسواسا]. The following is a summary of the words according to three sources namely *Lisān al-'Arab*, *Al-Rāid* and *Al-Lughah al-'Arabiyyah al-Mu'asirah* as follows:

Keywords	<i>Lisān al-'Arab</i>	<i>Al-Rāid</i>	<i>Al-Lughah al-'Arabiyyah al-Mu'asirah</i>
وسوس	Soft discourse	1. Satan who whispers something that is useless and no good, 2. Comes to him a whisper,	1. Unclear and hidden conversations. 2. Causes <i>waswas</i> . 3. Whisper.

<sup>1</sup> Hadīth al-Bukhārī, Kitab al-Fitn, Chapter Izā altaqā al-Muslimāni bi Saifaihimā, no. Hadīth 6583.

الوسوسة	1. The whisper of the soul 2. The soft sound of the wind.	3. Diseases that occur to unconscious minds and delusions. 4. Likes talking alone with vague words. 5. Words with hidden meaning. 6. A smooth and tired voice.	
الوسواس	1. Soft sounds like wind 2. Sound of finery 3. Whisper the soul 4. Satan	1. Disease on common sense. 2. A whisper in the heart tends to be in crime and things that have no benefit. 3. Satan.	1. Whisper that tends the heart towards crime and it is not beneficial. 2. Medical Context: A disease that controls the mind from a black bile. 3. Psychological Context: The doubt and suspicion that leads to mental illness.

### 3.0 WASWAS FROM TERMS ASPECT

The word *waswas* refers to a voice that is not strong and conscious, which is tempted by Satan to the son of Adam (Abī al-Husain Aḥmad, 1972: 76). Detailed understanding of *waswas* term by al-Māwardīy (tth, 379) showed that the root cause of the two is the devil and the *hawa* (desire). The intention meant is the break out of desire from one's soul as due to a soft whisper until self-deceived. In addition, Al-Khāzin (2004: 503) described that this whisper is understood by the heart but is not heard by the hearing. This is evidenced by Basyār (2009: 53) statement that *waswas* starts from the heart due to repeated confusion resulting in the desire and is divided into the form behaviours from the aspect of views, conversations, hearing and actions by hands. Previous studies by *mufassirin* have described *waswas* as a hidden voice or heart whisper stemming from the devil (al-Qurtubi, 2006: 175; at-Tabari, 1994: 587; Ibn Kathīr, 1999: 540). In contrast to earlier findings, however, addressed *waswas* term as a whisper of evil in souls and minds full of compulsion derived from a sounding voice and a vaguely slow voice that has no good effect to its actions (al- Kafawīy, 1998: 941; al-Raghib al-Asfahānī, 2009: 869).

**Table 4. Review of Waswas in Islamic Perspectives**

NO.	MUSLIM SCHOLARS/SOURCES	WASWAS TYPES
1.	Al-Ghazālī (2004: 58-59),	i. <i>Waswas</i> from satan on the confusion and truth aspects. ii. <i>Waswas</i> from the aspects of need and lust. iii. <i>Waswas</i> from <i>khawāṭir</i> which is the heart's suspicious in mind.
2.	Ibn Taimiyyah (2004:517)	i. <i>Waswas</i> from the aspect of whisper in soul. ii. <i>Waswas</i> from the whispers of the jinn or satan aspect. iii. <i>Waswas</i> from whisper from devil among mankind.
3.	Al-Ḥusain al-Toibīy, 1997:516	i. <i>Waswas</i> in basic level, <i>al-Ḍoruriyyah</i> . ii. <i>Waswas</i> in chosen level, <i>al-Ikhtiyāriyyah</i> .
4.	<i>Mawsū'ah al-Fiqhiyyah</i> (1983: 147)	i. Whispers in the soul which creates confusion whether want to do or not. ii. Whisper from satan which causes fear to humans. iii. The suspicious feeling in self due to overly careful or until need it to do something. iv. Issues which affect the mind due to speech without thinking or without any method and system.
5.	Wā'il Abū Hind (2004:16)	i. <i>Waswas</i> soul which involves what it is being liked and disliked by the human's soul and relates to things which are <i>halal</i> and <i>haram</i> like need and love. ii. <i>Waswas</i> Satan or known as <i>waswas al-Khunnās</i> which can be treated by saying <i>isti'āzah</i> . iii. <i>Waswas al-qahrīy</i> or known as obsessive compulsive disorder (OCD). This type of <i>waswas</i> involves repeated thinking which disturbs and scares and cannot be overcome by just saying <i>isti'āzah</i> .

This study is inclined towards the view of Abū Wā'il Hind (2004:16). This view has taken into account the views of other Muslim scholars such as al-Ghazālī and Ibn Taimiyyah who agree with the existence of Satan and satan *waswas* and *waswas* of soul. While the term *waswas al-qahrīy* or OCD branded through the views of Mawsū'ah al-Fiqhiyyah (1983:147) in third definition.

#### 4.0 WASWAS AND OCD RELATION

Obsessive compulsive disorder or OCD is taken from two words namely obsession and compulsion. Obsessions are defined as thoughts, ideations, impulses, urges, or images that cause fear, worry and/or anxiety and compulsions are defined as stereotypical and repetitive behaviors or mental acts performed to alleviate fear, worry, and anxiety caused by obsessions (APA, 2013).

##### i. Obsession

According to Rozanizam (2015) and Hatta (2001) Abdul Latif (2014), OCD is associated with extreme *waswas*. While The Clinical Encyclopedia or *al-Hawi*, by al-Rāzī used the terms “obsessions” *waswas* and “annoying thoughts” *afkar radi'ah* (Rania Awaad, Sara Ali, 2015). According by Al-Balkhī (2005), *waswas* is psychological disorder which has unknown causes. Tāriq 'Alī (2003:28) who describes satan's role in three key aspects of obsessive compulsive disorder. **First:** Satan's role is only in the starting of the whispers. **Second:** Satan role in worshipping people by convincing OCD patients to reduce their memory to Allah SWT. Third; add to the weakening of the individual with weak faith. Hatta Sidi (2012) adds that many syndromes are associated with demonic influences; however, the theme in OCD is represented in the form of sexual, violence, religion, direction and impurities. Hence, the results obtained from the past data prove to be inhibited in the OCD. The word *waswas* not executed but maintained for the approval that satan role also existed even though it is not fully (Tōriq 'Ali, 2003: 31)

##### ii. Compulsive Behaviour

According to the definition (APA, 2013), compulsions are defined as stereotypical and repetitive behaviors or mental acts performed to alleviate fear, worry, and anxiety caused by obsessions (APA, 2013). To investigate the relationship of this compulsive behavior, this research collects examples of compulsive behaviour from Ibn Qayyim al-Jauziyyah (1401H) manuscripts like kitab *Zamm al-Muwaswiṣm wa al-Tahzīr min al-Waswas* and *Makāid al-Syaiṭān, Iqāṣah al-Lahfān fī Masāyid al-Syaiṭān* which describes the types of *waswas* disturbance as in table 3:

**Table 3.** Theme and types of *waswas* disturbance in Ibn Qayyim al-Jauziyyah manuscripts

THEME	COMPULSIVE BEHAVIOUR
Contamination	Spending too much time taking wudhuk by doing it repeatedly.
	Shower by cleaning the body repeatedly.
	Clean urine repeatedly.
	Washes the hands or mouth 7x if in contact of any dirt.
	Cleans the eyes until the vision is affected.
	Spends too much time to clean the hands after eating.
	Feeling doubtful that the clothes worn are not clean.
	Doubt whether the fart has come out or not.
Prayers	Do the <i>takbir</i> repeatedly.
	Hard to do niat in the heart.
	Recites <i>al-Fatihah</i> in prayers repeatedly.
	Repeats the <i>al-Taḥiyyat</i> .
	Feel difficult and says <i>Assalamualaikum</i> repeatedly.

	Reluctant to make <i>Khuf</i> in prayers.
	Reluctant to pray on the ground.
	Makes <i>sujood sahwi</i> in every prayer.
	Doubts the number of rakaat done.
Aqidah	Thinks on un-supposed thoughts on Allah SWT like who created Allah?

Table 3 shows 18 examples of *waswas* from Ibn Qayyim manuscripts. Therefore, researchers have divided into three main themes that are contamination, prayers and aqidah. This example also shows the compulsive act of repetitive acts. According to the random view of the researcher on the Muslim community in Malaysia in general, it is proven that the examples of *waswas* are still relevant and have not shown a significant change even though this problem has long been debated in the earlier Muslim masterpiece.

### Causes of Waswas and OCD

From the aspect of Islamic debate, surah al-Nās has been dedicated to the cause of humiliation among jinn and humans with the verse "(That is the slinking prompter) both among jinns and men". To detail the two creatures, this study brings some interpretation of the scholars to this verse.

**Table 4. Review of ayāt 6 sūrat al-Nās**

NO.	TAFSĪR COLLECTIONS	DISCUSSION ĀYAT (من الجنة والناس): <i>That is the slinking prompter) both among jinns and men</i>
1.	Tafsīr al-Qurān al-‘Aẓīm (Ibn Kathīr)	Al-Jinn: Devil among jinn. Al-Nās: Devil among mankind. According to the words of Allah SWT: وَكذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا <i>Thus it is that We have assigned for every Prophet an enemy: The evil forces from among men as well as from among the invisible beings (jin), that whisper to one another glittering half truths meant to delude the mind. But had your Lord willed, they would not have done so; therefore, leavethem to their own inventions (in the form of disbleif and lies). (Al-An'ām 8:112)</i>
2.	Tafsīr Faṭḥ al-Qadīr (al-Syawkānīy)	Al-Jinn: Satan from jinn that whisper in human heart. Al-Nās: Satan from mankind that enters " <i>waswas</i> " into the hearts of people, up to appear as true advice providers past human hearts stuck with the words and evaluate it as advice and guidance as for the satan with the temptations and whisper.
3.	Tafsīr Fī Zilāl al-Qurān (Syed Quṭb)	Al-Jinn: The whisper of evil in human hearts is subtle and invisible. Al-Nās: Devil whisper among mankind is a stronger than whisper among jinn for examples: <ul style="list-style-type: none"> <li>• A bad companion who injects evil into his comrade's heart and mind while he is unaware, thinking his friend to be trustworthy.</li> <li>• A ruler's counsellor or advisor who 'whispers' all sorts of evil thoughts to him, trying to turn him into a tyrant.</li> <li>• An unscrupulous slanderer who fabricates and decorates tales to make them sound factual and convincing.</li> <li>• A hustler of immoral business dealings who tries to get through to people by exploiting their sensual, carnal desires.</li> </ul>
4.	Tafsīr al-Nukt wa al-‘Uyūn (Al-Māwardīy)	Al-Jinn: Satan whispers with the way the conscience reaches the heart to obey it. Al-Nās: <i>Waswas</i> among mankind to soul. The temptation of the teaser in the human race.
5.	Tafsīr al-Azhar (Hamka)	Al-Jinn: Whisper from jinn that hidden whispered to the heart by whisper and temptation. Al-Nās: A whisper that can be seen with the eyes and can be heard by the ear that leads to the wrong path.

Table 4 shows the five Tafsir debates on surah al-Nas in the verse (والناس الجنة من). Based on the above discussion, the whisper of jinn is defined as a delicate whisper of evil that cannot be seen in the human psyche by imaginary and appeals. While for the whisper in the human race is a whisper that can be seen and heard either abusively, appealing, tempting or attracting the attention of a crime that is capable of influencing leaders, trusted friends, listeners and desires. According to Quraish Shihab (1998) the word al-Nās indicates that humans are descendants of Adam and as social beings without seeing the status of faith and disbelief. From this statement, the study summarizes the approach of Allah SWT in surah al-Nas focusing on jinn and human beings as a major factor in the eviction.

Otherwise, modern medical in the world still has no clarification about the causes of OCD. However, a few sources found that there are several possible factors for OCD. Summary on the OCD causes are as:

1. Genetic – According to Karno (1988) and Weisman (1994) found that OCD is a psychiatric illness that involves 1-2% of the world population. Therefore, the descent is one of the causes of the occurrence of OCD. However, detailed studies of genetic have not been identified (Hanna, 2005). Those who have family members with history of OCD suffer the disease risk possibilities ('Ukāshah: tth: 137).
2. Biological – There is a problem in neurology in certain parts of the brain. In addition, varieties like spinal meningitis and encephalitis ' is also one of the causes of OCD. According to Insel (1992:739) and Goodman (1990), OCD occurs from interference system serotonin and brain structure peculiarities especially against extra-pyramidal system.
3. Psychological - Those with personality-consciousness are more likely to have OCD. For example, excessive emphasis on hygiene, someone who is too obedient to the rules, chatty, hard-working and not easy to give up.
4. Experience - Past and bitter experience are also easy to figure out how one handles the problem among them by showing OCD symptoms. Like familial-minded families since childhood being a catalyst for OCD patients emphasizes hygiene aspects. There are many cases of OCD that the individual has a history of abused or coming from a disjointed family.
5. Obsessive-compulsive disorders are closely related to depression or stress faced earlier. Some symptoms of obsessive-compulsive patients often also show depression.
6. Conflicts - Those who experience this disorder usually face conflicts of life that come from living problems. Examples include death, separation, household problems

However, modern medicine lists the 7 causes of OCD. In order to harmonize these two views, the study forms a hypothesis that there is a significant relationship between the human beings towards several possible OCD factors that involve biological, psychological, and social factors. Some of the possible issues in this study are:

1. If lung cancer can be brought down by a father's genetic who likes to smoke through sperms, thus who is the starter for the father to smoke? Of course, it is another human being.
2. If a person is suffering from 'meningitis' and 'encephalitis' disease caused by a food or contaminated food virus, mosquito bites or other insects, droplet dots from people suffering from viral infections. This is largely due to the negligence of mankind's nutrition and personal hygiene and surrounding environment.
3. In the event of a bitter experience, conflict, pressure is definitely due to a negative human environment.

## 5.0. CONCLUSION

The branding of Islam in reality has evolved to a somewhat different level of aspect of the use of language and forms of behavior. However, the basis of the mischief is not to run away from two beings, jinn and humans. To date, the cure is branded from a modern medical point of view as obsessive compulsive disorder or in its' Arabic language known as *waswas al-qahriy*. In view of this, the development of the disturbance in the religious aspect seems to be seen focusing on the aspects of Satan's whisper only. However, this study has proven that the role of satan in human prejudice today is also capable of being interpreted in various forms either through electronic, digital and printed media so that humans are influenced and inclined to do something that has been seen or heard. All of this is a result of human actions that have evil in the soul or are induced by seduction from the devil. Hence, seek refuge in Allah SWT while trying to prevent disorder or OCD from conquering human life.

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