

Al-Raqiyah and Tamayim, according to Sharia

Shariah's order of dam and Taweez

Written by

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A brief introduction to Hazrat Fakhr ul-Mashaikh

By: Allama Muhammad Irfan Ashrafi

Member of the Publishing Department of Dargah e Alia Ashrafia

Hazrat Fakhar ul-Mashaikh Abul-Mukarram Dr Syed Muhammad Ashraf Al-Ashrafi Al-Jilani مدظله العالی is a renowned spiritual leader, PhD holder, and an esteemed scholar and spiritual figure of the Ashrafiya Silsila in Pakistan. Muslims from all over the world seek out Hazrat Fakhar ul-Mashaikh مدظله العالی to quench their thirst for knowledge, resolve their spiritual concerns, and illuminate their hearts with the light of God. Undoubtedly, the peace in the hearts of millions of Muslims is due to his unique qualities.

Family Background:

If we examine the family background of Hazrat Fakhr ul-Mashaikh مدظله العالی, it is clear that his family has a seven-hundred-year scholarly history. Through this great family, millions of servants of God have walked the path of guidance for the past seven centuries. Moreover, Allah, the Almighty, has guided countless non-Muslims and atheists. Hazrat Fakhr ul Mashaikh مدظله العالی is a beacon of light for the Ashrafiya family. This family is named after the late Tariq-ul-Saltanat, Mehboob-e-Yazdani, Hazrat Makhdoom Sultan Syed Ashraf Jahangir Samnani (رحمته الله عليه), and a great saint of the eighth century AH. Hazrat Makhdoom Samnani (رحمته الله عليه) symbolised knowledge, virtue, piety, and purity and was a Mujaddid of the 8th century. He made efforts and observations, bringing glory to the Ghausiat order. His lineage continues through his spiritual son Shaikh-ul-Islam Hazrat Abdul Razzaq Noor-ul-Ain Ashraf Ashrafi-Al-Jilani (رحمته الله عليه), who is a direct descendant of Hazrat Ghaus-e-Azam Sayyiduna Sheikh Abdul Qadir Jilani (رحمته الله عليه). This family is known as Sadat Ashrafiya in Pakistan and the Indian subcontinent.

Birth:

Hazrat Fakhr ul-Mashaikh مدظله العالی was born on January 16, 1965, corresponding to 12 Ramadan 1384, in Karachi.

Hazrat Fakhr ul Mashaikh's Beloved Father:

Hazrat Fakhr ul Mashaikh's مدظله العالی father, Hazrat Ashraf Ul-Mashaikh Abu Muhammad Shah Syed Ahmed Ashraf Ashrafi Al-Jilani (رحمته الله عليه), was a Sufi saint, a practising scholar and a spiritual personality, and he is counted among the great saints of Pakistan. He migrated from India in 1948 and came to Pakistan. First, he stayed in Lahore for some time and then came to Karachi. And he settled here until the end of his life. He was the first Sajjadah-e-Nashin of Dargah-e-Alia Ashrafia Ashrafabad, Firdous Colony, Karachi, and his blessed tomb is located in Dargah-e-Alia Ashrafia, next to that of his father, Hazrat Qutb e Rabbani Abu Makhdoom Shah Syed Muhammad Tahir Ashraf Al-Ashrafi Al-Jilani (رحمته الله عليه).

Education and Training:

When Hazrat Fakhr Ul-Mashaikh مدظله العالی was four years, four months, and four days old, his father, Hazrat Ashraf Ul-Mashaikh رحمته الله عليه, recited his name and recited the Bismillah himself near the holy shrine of his father, Qutb e Rabbani Hazrat Abu Makhdoom Shah Syed Muhammad Tahir Ashraf Al-Ashrafi Al-Jilani رحمته الله عليه. Thus began his education. Hazrat Ashraf Ul-Mashaikh رحمته الله عليه paid special attention to his education and training. First, he drew attention to the memorisation of the Quran, and Hazrat Fakhr Ul Mashaikh مدظله العالی started memorising the Quran with Hafiz Abdul Basit (رحمته الله عليه). He had only completed one parah when he passed away. After his demise, he completed the Quran memorisation with his son, Hafiz Abdul Hadi Al-Basit.

* After matriculating, he received his education in Dars Nizami from the tremendous religious Madarsa of Ahle Sunnah, Darul Uloom Naemiyah, Karachi. In 1988, he completed the Dourah of Hadith Sharif and obtained the Shahadatul-Alamiyah certificate.

* He also passed the exams of Fazil Arabic with distinction.

• In 1989, he studied under Hazrat Allama Mufti Rafiq Hasni (رحمته الله عليه) at Jamia Islamia Gulzar Habib. He achieved remarkable success, earning a certificate and securing a second-place at the Karachi level.

* In 1992, he also took the Urdu and Adeeb Alam exams and passed with distinction.

* He completed a Khatib course at the Islamic University, Islamabad, and obtained a certificate.

• Then, after working tirelessly for many years, he completed his doctorate by writing a research paper titled "A Research Review of the Academic, Religious and Spiritual Services of Hazrat Makhdoom Sultan Syed Ashraf Jahangir Samnani قدس سره, the Founder of the Ashrafia Silsila" from the University of Karachi and obtained his P.H.D degree in 2004. This was the first research work on the personality of Hazrat Makhdoom Samnani قدس سره at the university level in Pakistan. And this is the distinction of Hazrat Fakhr Ul-Mashaikh مدظله العالی. Before Hazrat Fakhr ul Mashaikh مدظله العالی, there has never been such a comprehensive work on the life of Hazrat Makhdoom Sultan Syed Ashraf Jahangir Samnani قدس سره, the founder of the Ashrafia Silsila, in the whole world that has received international recognition.

Hazrat Fakhr ul Mashaikh's teachers:

Hazrat Fakhr ul Mashaikh مدظله العالی had the honour of acquiring grace from the great scholars of the time, including Hazrat Maulana Muhammad Manzoor Ali Khan Rampuri (رحمته الله عليه), Hazrat Maulana Abdul Jabbar Niazi (رحمته الله عليه). And also, Hazrat Maulana Waliullah Sahib, Hazrat Maulana Abul Noor Syed Munawar Ali Shah Jilani Mada zil Ali, Hazrat Qari Rahimuddin Sahib (رحمته الله عليه), Hazrat Maulana Ijaz Naeemi (رحمته الله عليه), Mufti Azam Pakistan Mufti Muneeb-ur-Rehman Sahib Mada zil Ali, Hazrat Maulana Jamil Ahmed Naeemi (رحمته الله عليه). Hazrat Maulana Mufti Muhammad Athar Naeemi (رحمته الله عليه) and Hazrat Maulana Mufti Syed Shujaat Ali Qadri (رحمته الله عليه).

The names of eminent scholars, such as the Mufasir-e-Quran (Commentator of the Quran), the Shrah-e-Muslim, and Bukhari Hazrat Allama Ghulam Rasool Saeedi رحمته الله عليه, are included.

Daster Fazelat:

On his Daster Fazilat, Aftab Ashrafiat from Kachucha Sharif, Hazrat Allama Abu Masood Shah Syed Muhammad Mukhtar Ashraf Al-Ashraf Al-Jilani, Sajjadah Nashin of Khanqah Hassaniya Sarkar Kalan, Kachucha Sharif, came to Darul Uloom Naeemiya. And not only presided over the meeting but also tied the Daster Fazilat on the head of Hazrat Fakhr Ul-Mashaikh مدظلہ العالی, with his blessed hand at the end.

Certificates:

Among the Shaikh's from whom Hazrat Fakhr ul Mashaikh مدظلہ العالی have obtained the Sanad of Hadith

- Hazrat Allama Ghulam Rasool Saeedi (رحمته الله عليه)
- Hazrat Mufti Shujaat Ali Qadri (رحمته الله عليه)
- Sheikh of Hadith, Hazrat Allama Abdul Hakim Sharaf Qadri (رحمته الله عليه).
- In 1997, Sheikh E Azam, Hazrat Allama Abul Mahmood Syed Izhar Ashraf Ashrafi Al Jilani granted you the Sanad of Tahawi Sharif.
- And in 2015, a great scholar of Mecca, Hazrat Sheikh Muhammad bin Abdullah Eid Rus (رحمته الله عليه), granted you the Sanads of "Hadith Musafaha" and Hadith Multazam.

In addition, he obtained many Sanads of Hadith from great Shaikh's, which he distributed among his Khulafa and scholars.

Khilafat and Permissions:

Hazrat Fakhr ul Mashaikh مدظلہ العالی have obtained the permission and khilafat of all the Silsila of the Tariqah, namely the Qadriya, Chishtiya, Suhrawardiya and Naqshbandiya Silsila, as well as the Ashrafiya Silsila through several Silsila. Hazrat Fakhr ul Mashaikh مدظلہ العالی received this honour in 1986 when Sheikh Azam Hazrat Allama Abul Mahmood Syed Izhar Ashraf Ashrafi Al-Jilani (رحمته الله عليه) came to Pakistan from India on Urs of Qutb e Rabbani. He bestowed the Ashrafi crown on Hazrat Fakhr Ul-Mashaikh مدظلہ العالی with his blessed hands, and Hazrat Ashraf Al-Mashaikh رحمه الله عليه bestowed the Kharqa Sharif upon him and bestowed the Khilafat e Ashrafiya on him. Apart from this, he also received permission from his respected father to fulfil all family and religious duties, as well as to do Dam and give Taweez.

Wali Ehdi and Sajjadah Nashini:

In 2002, His father, Hazrat Ashraf Ul-Mashaikh Abu Muhammad Shah Syed Ahmed Ashraf Ashrafi Al-Jilani (رحمته الله عليه), appointed him as the Wali Ehad and Sajjadah in the presence of

Scholars three years before his demise.

On December 14, 2005, his father, Hazrat Ashraf Ul-Mashaikh Abu Muhammad Shah Syed Ahmed Ashraf Ashrafi Al-Jilani رحمه الله عليه, passed away. After his demise, Hazrat Fakhr Ul-Mashaikh مدظلہ العالی became even more prominent on the throne and more engaged in the propagation of Islam. The Ashrafiya family gave him the title of "Fakhr Ul-Mashaikh".

Hazrat Fakhr Ul-Mashaikh's Glorious children:

Allah Almighty blessed Hazrat Fakhr Ul-Mashaikh مدظلہ العالی with three sons. His eldest son is Hazrat Allama Maulana Sahibzada Hafiz Syed Mukarram Ashraf Jilani, his second son is Hazrat Allama Maulana Sahibzada Hafiz Syed Zulqarnain Ashraf Jilani, and his third son is Hazrat Allama Maulana Sahibzada Syed Shayan Ashraf Jilani. In addition to them, he also has three daughters. The result of Hazrat Fakhr ul-Mashaikh's excellent upbringing is that all his sons and daughters are scholars of Islam engaged in the service of the religion globally.

Hazrat Fakhr Ul-Mashaikh's writing services:

Hazrat Fakhr Al-Mashaikh's relationship with Islamic literature is consequential because he is also recognised as an accomplished author of several notable books. The articles he has written have been published in various newspapers. Hazrat Fakhr ul Mashaikh مدظلہ العالی is also the editor of the monthly magazine 'Al-Ashraf', which has been published by the Ashrafiya publication for the past forty years. The monthly magazine 'Al-Ashraf' editorials are very popular among readers, scholars, and Mashaikh's. In addition, approximately 15 of his books have been published with decorative printing.

Among them are –

1. Hazrat Ghaus-ul-Azam (رحمته الله عليه) ka ilmi Maqam
2. Hazrat Ashraf Ul-Mashaikh قدس سره Ahl e ilm ki nazar main
3. Khalq e Mustafa Salal lahu Alaihi wasalam.
4. Milad e Mustafa Salal lahu Alaihi wasalam.
5. Paikar e istiqamt.
6. Zoujae Ashraf ul Mashaikh khanwadae Ashrafia ki Nazar Mai.
7. Safarnama Turkey.
8. Safarnama Mauritius.
9. Shaitan kai MakroFareb sai bachne kai tareeqe.

10. Waqiyat o Haqaiq fi Hayat e Ashraf Ul-Mashaikh Quds sirah.

12. Sharia's Order of Dam and Taweez.

13. Zikr ki Fazilat.

14. Zarorat, e shaikh, etc., are included, and Ashrafia Publications will publish many of Hazrat Fakhr Ul Mashaikh's books soon.

Travel for the preaching of Islam:

Hazrat Fakhr Ul Mashaikh مدظلہ العالی has made numerous trips within the country in connection with the propagation of Islam and continues to do so. For preaching Islam, Hazrat Fakhr Ul Mashaikh مدظلہ العالی has made several trips to the United Arab Emirates, Saudi Arabia, India, Muscat, the Netherlands, England, Belgium, France, Germany, the United States, South Africa, Turkey, Mauritius, and other destinations. During these trips, he converted many non-Muslims to Islam, established religious Centres in many countries, alleviated the external and internal problems of millions of people, and enlightened millions of hearts with the light of God. Hazrat Fakhr ul Mashaikh مدظلہ العالی is simultaneously a religious scholar, mentor, and guide, as well as a preacher and author of many books. As a PhD doctor, Hazrat Fakhr ul Mashaikh مدظلہ العالی also delivered lectures at various universities. He also offers free scholarships and provides helpful advice to assist people in solving their problems. Hazrat Fakhr Ul Mashaikh مدظلہ العالی also patronises many religious schools, especially Jamia Tahir Ashraf. If His welfare services are considered, Hazrat Fakhr ul Mashaikh مدظلہ العالی will render excellent service to the country and the nation as the Chairman of the Samnani Welfare Trust. Along with doing all this work, educating his children in the best possible way, awakening in them the ability to deal with the problems and worries of the time, and dedicating his children to the promotion and propagation of religion is the sign of a perfect saint who is undoubtedly present in the presence of Fakhr Ul-Mashaikh مدظلہ العالی. Despite his busy schedule, he is always present at Dargah-e Aliya Ashrafiya every evening to serve the creatures of God, where Humanity suffering from troubles and worries come to seek spiritual treatment to overcome their problems. Every Sunday after the Asr prayer, he conducts a spiritual training session for disciples and believers at the Dargah-e-Alia Ashrafiya. There is a discussion about Sufism and Tariqat. This session is broadcast and viewed all over the world via the Internet. All these sessions, as well as other statements and lectures by Hazrat Fakhar Al-Mashaikh مدظلہ العالی, are available on our website, www.ashrafiaindia.net, and on the official YouTube channel of Dargah Sharif, Dargah Aliya Ashrafiya. May Allah Almighty extend the shadow of Hazrat Fakhar Al-Mashaikh مدظلہ العالی and make all his disciples and believers soldiers of his mission.

First Look

نَحْمَدُهُ وَ نُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Humans are a mixture of two things: a body and a soul. The body and the soul also require food, which is why the Creator of the universe has arranged food for both. Since the body belongs to the earth, physical food was created in the world, and the soul belongs to the sky. Therefore, spiritual food also belongs to the sky. Physical food is vegetables, fruits and other things, and spiritual food is the recitation of the Quran, remembrance of Allah, remembrance of the Holy Prophet صلى الله عليه وسلم and remembrance of the saints of Allah. When food is received, the body and soul remain healthy and strong, and when food is not accepted, it is obvious that weakness develops within them. Just as the body and soul are healthy and strong, they also become sick. Because the Creator of the universe created food to keep them both healthy, He also developed treatments and medicines to cure their diseases, physical therapies to alleviate bodily pain and illness, and spiritual treatments to cure the anxiety, restlessness, and spiritual diseases of the soul. The blessed essence of the Holy Prophet صلى الله عليه وسلم is the centre and source of everything. Shariat and Tariqat, reality and knowledge, understanding and wisdom, all knowledge originated from the attributes of the Holy Prophet (صلى الله عليه وسلم). Just as the Holy Prophet (صلى الله عليه وسلم) provided the principles of living and explained how to maintain physical and spiritual well-being, he also prescribed physical and spiritual treatments. Holy Prophet (صلى الله عليه وسلم) not only identified physical and spiritual diseases but also gave their treatments and medicines. These are such principles and methods by which a person can achieve physical and spiritual health and well-being.

Both treatments have been around since the time of the Holy Prophet (صلى الله عليه وسلم), and their foundation is based on the Holy Quran and the blessed Hadiths. However, the surprising thing is that no one objects to the use of medicine. If science advances and makes discoveries, there is no objection. No one calls their use against the belief; no one calls it Shirk; no one calls it Biddat. Nevertheless, when it comes to spiritual treatment, such as the issue of Dam and Taweez, the fatwas of Shirk and Biddat immediately start being issued. Sometimes, they are referred to as products of the era of unawareness, and sometimes, their use is considered against one's belief. Sometimes, it is said that the Holy Prophet (صلى الله عليه وسلم) has forbidden dam and Taweez. It is also noted that none of the Companions, the followers, or those who followed them in religion practised spiritual treatment. In other words, an attempt is made to mislead the public by making baseless statements and allegations without conducting thorough research.

It's said that the religious leaders and saints of the Perfectionists, who used to practice spiritual healing, or, in the present era, the great Sufis and great Peers, also practice spiritual healing; they use dam and Taweez. This is opposing to the Quran and Hadith; there is no evidence to support

Them anywhere.

Therefore, we considered writing a book on this subject, complete with references, in which the Sharia status of dum and Taweez should be explained in light of the Holy Quran and authentic Hadiths. And the works of the Companions, the deeds and sayings of the Four Imams and other righteous predecessors,

At the same time, the opinions of the great ones who call dam and Taweez Shirk, Biddat and haram should be included so that they, too, understand that their great ones have also declared all these things permissible. If a person reads this book with a clear mind, their doubts will undoubtedly be dispelled, and they will accept all these arguments with an open heart.

Remember! The Holy Prophet (صلى الله عليه وسلم) demonstrates spiritual healing, and this chain continues to the great religious figures and the perfect saints. The significant religious figures do not take any action against the Quran and Sunnah.

May Allah grant us all the success in acting on the Holy Quran and the blessed Hadiths. Amen, by the grace of the Prophet Muhammad (صلى الله عليه وسلم).

KHAK PAYE Makhdoom e Samnani

Abul-Mukarram Dr Syed Muhammad Ashraf Jilani, dated 16 Jumadi ul-Awwal 1445 AH, corresponding to 1 December 2023

There is healing in the Holy Quran

Praise be to Allah. All of us Muslims believe that there is healing in the Holy Quran, the Criterion of Praise, and the truth is that if there is no healing in the holy book of Allah, then where will there be? In the Holy Quran, we also find many verses in which Allah, the Exalted, has referred to His Holy Book as a cure. The purpose of presenting these verses is to help a person understand that when the Quran is a complete cure, these Quranic verses are recited during Dam, and they are written in Taweez. That is why there is healing in them as well. Now, look at these divine verses.

(وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا) (1)

Translation: And we send down in the Quran that which is a healing and a mercy for the believers. Moreover, it only increases the loss of the wrongdoers.

The following are the commentators' statements in interpreting and explaining this blessed verse.

The First opinion:

Allama Mawardi Shafi'i رحمه الله عليه, who died in 450 AH, translated this verse as

(وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ لَا يَحْتَمِلُ ثَلَاثَةَ أَوْجِهٍ: أحدها شفاء من الضلال لما فيه من الهدى، الثاني: (شفاء من السقم لما فيه من البركة، الثالث: شفاء من الفرائض والاحكام لما فيه من البيان) (2)

The Quran is a cure. Quran has three possibilities:

1. The Quran is a cure for misguidance because it contains instructions.
2. The Quran is a cure for physical illnesses because it contains blessings and guidance.
3. The Quran serves as a guide to duties and commands because it clarifies them.

The Second opinion:

Allama Fakhruddin Razi رحمه الله عليه (d. 606 AH) translated this verse as:

وأما كونه شفاء من الأمراض الجسمانية فلان التبرك بقراءته يدافع كثيرا من الأمراض، ولما اعترف الجمهور من الفلاسفة . وأصحاب الطلسمات بأن القراءة الرقي المجهولة والعزائم التي لا يفهم منها شيء آثار عظيمة في تحصيل المنافع ودفع المفساد، فلا تكون قراءة هذا القرآن العظيم المشتمل على ذكر الله وكبريائه وتعظيم الملائكة المقربين وتحقير المرادة والشياطين سببا لحصول النفع في الدين والدنيا كان أولى ويتأكد ما ذكرنا بما روى أن النبي صلى الله عليه وسلم قال: من لم يستشف بالقرآن فلا (3). شفاه الله تعالى

Translation: The Quran is a cure for physical diseases because the blessings of the Quran have the power to cure diseases. While most philosophers and practitioners of talismans have admitted that incantations.

1. Surah bani Israel, Ayat num: 82
2. Al nukat wal oyon, jild 3, Page num 268
3. Tafseer kabir, Surah tul Asra, Tahtul Ayat 82, jild 21, Page 35

Moreover, spells whose meaning is not understood are very effective in gaining profit and removal.

Corruption then reciting the Holy Quran, which consists of remembering Allah, glorifying Allah, Glorifying the angels and despising the wicked and the devils will be the first cause of gaining the benefit of religion and the world. The saying of the Holy Prophet صلى الله عليه وسلم also supports this: Whoever does not seek healing from the Quran; Allah Almighty does not grant healing.

The Third opinion:

Allamah Qurtubi رحمه الله عليه, who died in 668) translated this verse as:

اختلف العلماء في كونه شفاء على قولين: أحدهما: أنه شفاء للقلوب بالزوال الجهل عنها وإزالة الريب، والكشف غطاء القلب من مرض الجهل لا فهم المعجزات والأمور الدلالة على الله تعالى. والثاني: شفاء من الأمراض الظاهرة بالرقي والتعوز ونحوه.... الخ (1)

Translation: Scholars have expressed two different opinions regarding its healing. One is that this Quran heals the hearts by removing ignorance, doubt, and suspicion and opening the veils of the heart to understand the miracles and matters that reveal the essence of Allah Almighty. The second opinion is that it is a Dam and Taweez for treating external diseases.

The Fourth opinion:

Allamah Baydawi رحمه الله عليه, who died in 685), in his commentary on this verse, ما يشفي من المرض كالفاتحة وآيات الشفاء والمعنى أن منه (2)

Translation: This means that in the Holy Quran, it is that which heals disease, just like the Fatiha and the healing verses.

The Fifth opinion:

Allamah Alauddin Khazen رحمه الله عليه (died 741 AH) says: وهو شفاء من الأمراض الظاهرة والباطنة، وأما كونه شفاء من الأمراض الجسمانية فلأن التبرك بقراءته يدفع كثيرا من (الأمراض، يدل عليه ما روي عن النبي صلى الله عليه وسلم في فاتحة الكتاب) وما يدريك أنها رقية " (انتهى) (3)

Translation: The Holy Quran is a cure for external and internal diseases. It heals physical diseases because the blessing of reciting the Holy Quran helps alleviate many illnesses. The evidence for this is the blessed hadith narrated from the Prophet (صلى الله عليه وسلم). That Surah Al-Fatiha is a ruqyah. That is a dam.

The Sixth opinion:

Allama Nizamuddin Al-Hasan bin Muhammad Nishapuri رحمه الله عليه (died 850 AH) in his commentary says:

1. Tafseer e Qurtubi, surah Asra, jild 5, page num 742
2. Tafseer e Baydawi, Surah Asra Tahtul Ayat 82, jild 3, page num 265
3. Tafseer e Khazen, Surah Bani Israel, jild4, page num 131

الشفاء من الأمراض الروحانية كالعقائد الفاسدة والأخلاق الدميمة الأمراض الجسمانية أيضا لما في قراءته من التيمن والبركة وحصول الشفاء للمرض كما قال صلى الله عليه وسلم من لم يستشف بالقرآن فلا شفاه الله (1)

Translation: The Quran is a cure for spiritual diseases, such as destructive beliefs, immoral actions, and physical ailments, because, in its recitation, there is blessing and healing. As the Messenger of Allah (صلى الله عليه وسلم) said: “Whoever does not seek healing from the Quran, Allah will not heal him.”

The Seventh Saying:

Allama Sheikh Ismail Haqi (رحمته الله عليه), who passed in 1137 AH, a commentary on Ruh al-Bayan says:

واعلم أن القرآن شفاء للمرض الجسماني (2)

Translation: “Know that the Holy Quran is also a cure for physical diseases.”

The Eighth Saying:

Qadi Shawkani, who died in 1250 AH, wrote in his commentary on this verse:

واختلف أهل العلم في معني كونه شفاء على القولين الأول: أنه شفاء للقلوب بزوال الجهل عنها وذهاب الريب وكشف الغطاء عن الأمور الدلالة على الله سبحانه، القول الثاني أنه شفاء من الأمراض الظاهرة بالبرقي والتعود ونحو ذلك، ولا مانع من حمل الشفاء على المعنيين من باب عموم المجاز، أو من باب حمل المشترك على معنييه (3)

Translation: The scholars differed in their interpretation of the Holy Quran as a cure. There are two opinions regarding this:

1. It cures hearts and removes the veils of ignorance, doubt, and matters that point to Allah Almighty.
2. The Holy Quran cures external diseases through the use of Dam and Taweez. There is no point in applying the word “cure” to these two meanings in general or common sense.

The Ninth Saying:

فالقرآن هو الشفاء التام من جميع الأدوية القلبية: Zaad al-Mu'adh: ابن قاييم Juzi (died 751 AH) wrote in Zaad al-Mu'adh: واليدنية ، وأدواء الدنيا والآخرة، وما كل أحد يؤهل ولا يوفق للاستشفاء به، وإذا أحسن العيل التداوى به، ووضع على دانه بصدق وإيمان، وقبول تامه ، واعتقاد جازم، واستيفاء شروطه، لم يقاومه الداء أبدا، وكيف تقاوم الأدوية كلام رب الأرض والسماء الذي لو نزل على الجبال لصدعها، أو على الأرض لقطها، فما من مرض من أمراض القلوب والأبدان إلا وفي القرآن سبيل الدلالة على دانه وسببه (4)

Translation: The Holy Quran is a perfect cure for all heart and physical diseases, as well as diseases of this world and the Hereafter. Not everyone is eligible to receive healing from the Holy Quran. When the sick person is treated with the Quran well and uses it on the disease by considering the Conditions of truthfulness, faith, firm belief and achieving healing, then the

1. Tafseer e Garaib ul Quran, jild 4, Page num 379
2. Tafseer e Ruh ul Bayan Surah tul Asra ul juz ul Khamis Ashar, jild 5, page num 194
3. Tafseer e Fathul Qadir lishukani, surah tul Asra That ul Ayat 82,839
4. Zad ul mayead ibn Qayyim, Fasl Harf Qaaf, jild 3, page num 163

Disease cannot compete with it. And how can the disease compete with the word of Allah of the heavens and the earth, that if revealed on the mountains, they would split apart, and if it were shown on the planet, it would cut them. Therefore, there is no disease in heart and physical diseases whose cause and cure are not indicated in the Quran.

زادلمعاد ہی میں ہے:
من المعلومه ان بعض الكلام له خواص ومنافع مجربته، فما الظن بكلام رب العالمين، الذي فضله على كل كلامه كفضل الله على خلقه الذي هو الشفاء التامه، والعصمة النافعة، والنور الهادي والرحمة العامة الذي لو أنزل على جبل؛ لتصدع من عظمته وجلالته قال تعالى: وننزل من القرآن ما هو شفاء ورحمة للمؤمنين ومن ها هنا لبيان الجنس لالتبعيض فما الظن بفاتحة الكتاب التي لم ينزل في القرآن ولا في التوراة، ولا في الإنجيل، ولا في الزبور مثلها
(1)

Translation: It is known that the properties and benefits of some words are proven. So what do you think about the words of Allah, which have such superiority over all words as Allah has, superiority over His creation? The Quran is a complete cure, a beneficial refuge, a light of guidance, and a universal mercy. If it had been revealed on a mountain, that mountain would have split apart from its greatness and majesty.

Allah said:

وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

The explanation here is for the sake of gender and not for discrimination (when the Quran is a complete cure); what do you think about Surah Fatiha, the like of which has not been revealed in the Quran itself, nor the Torath, the Injeel, or the Zaboor?

In this regard, we are presenting two hadiths in which the Quran is called a cure:

The First hadith:

It is narrated from Hazrat Mawla Ali (رضى الله عنه) that he said: The Messenger of Allah (صلى الله عليه وسلم) said:

قال رسول الله صلى الله عليه وسلم خير الدواء القرآن
(2)

Translation: The Messenger of Allah (صلى الله عليه وسلم) said: The Quran is the best medicine.

The Second Hadith:

Hazrat Abdullah bin Masood (رضى الله عنه) narrated that the Messenger of Allah (صلى الله عليه وسلم) said:

عليكم بالشفاء ين : العسل والقرآن
(3)

Translation: Make two cures obligatory upon you: honey and the Quran. The above-mentioned blessed verse and hadiths prove that the Quran is a cure and a mercy for the believers. When this divine word is recited by a person on himself or on another sick person and Dam on, then by the grace of Allah, the Almighty, healing is achieved. This divine word is also written in verses or numbers in Taweez, and Allah Almighty creates a cure for that Taweez.

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1. Zaad ul Miyad al ibn Qayyim mulhida, Fasl ul Quran, jild 3, page num 162
 2. Ibn e maja, baab ul asl, jild 2, page num 1169, Raqmul Hadees 3501
 3. Ibn e maja, baab ul ASL, jid 2, page num 1142, raqmul hades 3501

The Permissibility of Dams in the Light of Hadiths

Some people consider Dam, whether on oneself or others, unlawful. Here, we present Hadiths that prove it is permissible to harm oneself or others.

The First Hadith:

أن عائشة رضي الله عنها، أخبرته: أن رسول الله صلى الله عليه وسلم كان إذا اشتكى نَفَثَ على نفسه بالمعوذات، ومسح عنه بيده، فلما اشتكى وجعه الذي توفي فيه، طفقت انفث على نفسه بالمعوذات التي كان ينفث، وأمسح بيد النبي صلى الله عليه وسلم عنه.

(1)

Translation: Umm ul-Mu'minin Hazrat Aisha Siddiqah (رضي الله عنها) narrates that when the Messenger of Allah (صلى الله عليه وسلم) was ill, he would recite **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ**

And **قُلْ أَعُوذُ بِرَبِّ النَّاسِ**

Blow Dam upon himself and would spread his hands over his body. Then, when he (صلى الله عليه وسلم) was afflicted with the illness from which he (صلى الله عليه وسلم) passed away, I used to recite.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

And **قُلْ أَعُوذُ بِرَبِّ النَّاسِ**

Blow Dam on him, which he (صلى الله عليه وسلم) used to blow Dam on, and I used to rub my hands on his body.

This hadith serves as proof of both blowing a Dam and having someone blow on him because Umm al-Mu'minin Hazrat Aisha Siddiqah (رضي الله عنها) states that when the Prophet Muhammad (صلى الله عليه وسلم) was sick, he would recite Surah Falaq and Surah Nas and blow on his blessed body. This shows that reciting Surahs of the Holy Quran and blowing on yourself in case of illness is not only permissible but is also the Sunnah of the Holy Prophet (صلى الله عليه وسلم), which is proven by his (صلى الله عليه وسلم) actions. Then Hazrat Aisha (رضي الله عنها) further says that when the prophet (صلى الله عليه وسلم) fell ill with the disease that led to your (صلى الله عليه وسلم) passing away, Hazrat Aisha Siddiqah (رضي الله عنها) used to recite Surah Falaq and Surah Nas and blow on Prophet Mohammed (صلى الله عليه وسلم). This shows that it is also permissible for someone else to recite Surahs of the Holy Quran and blow Dam on the sick person, and the actions of Umm al-Mu'minin Hazrat Aisha Siddiqah (رضي الله عنها) prove this.

The Second Hadith:

عن أبي سعيد رضي الله عنه، قال: انطلق نفرٌ من أصحاب النبي صلى الله عليه وسلم في سفرةٍ سافروها، حتى نزلوا على حي من أحياء العرب، فاستضافوهم فأبوا أن يضيفوهم، فلدغ سيد ذلك الحي، فسعوا له بكل شيءٍ لا ينفعه شيءٌ، فقال بعضهم: لو أتيتم هؤلاء الرهط الذين نزلوا، لعله أن يكون عند بعضهم شيءٌ، فأتوهم، فقالوا: يا أيها الرهط إن سيدنا لدغ، وسعينا له بكل شيءٍ لا ينفعه، فهل عند أحدٍ منكم منه شيءٌ؟

Sahih al-Bukhari, Kitab al-Maghazi, chapter on the Prophet's illness, and his death, Raqmul hadith 2239, pg num. 823, Shih Muslim, Kitab al-Salam, chapter on the patient with al-Mawwadat and naqsh, Raqmul hadith 2192, p. 1723, Sunan Ibn Majah, Kitab ul-Tib, chapter al-Thulth fi al-Raqiya, and Raqmul hadith 1322, p. 364, jild 2, Suman Al kubra linisai, Baab qaratal mareedh Ala nafsahi, Raqmul hadith 7701, pg. 365, jild 9, Mota Imam Malik, Kitab ul-Ain, chapter on tawj and ruqyah in sickness, Raqmul hadith 10, p. 83

فقال بعضهم: نعم والله إني لأرتي، ولكن والله لقد استضعفناكم فلم حتى تجعلوا لنا جعلاً . ميفونا، فما أنا براقٍ لك فصالحوهم على قطيع من الغنم، فانطلق يتقل عليه، ويقراً: الحمد لله رب العالمين فكأنما نشط من عقال، فانطلق يمشي و ما به قلبه، قال: فأوفوهم جعلهم الذي صالحوهم عليه، فقال بعضهم: اقسموا، فقال الذي رقى لا تفعلوا حتى تأتي النبيل الاهل الفنذكر لله: الذي كان، فننظر ما يأمرنا، فقدموا على رسول الله فذكر واله، فقال: وما يدريك أنها رقية، ثم قال: قد أصبتم اقسما واضربوا، لي معكم سهما، فضحك رسول

(1)

Translation: Hazrat Abu Saeed Khudri (رضى الله عنه) narrates that some companions of the Messenger of Allah (صلى الله عليه وسلم) were on a journey, and they passed by a tribe of Arabs. The companions (رضى الله عنهم) asked them for hospitality, but they did not accept them as their guests. A scorpion had stung the chief of that tribe.

They tried everything for him, but nothing helped him. Then one of them said, 'This group staying here may have something.' He went to them and said, 'O people, our leader has been stung by a scorpion, and we have tried everything, but nothing has helped him.' Do any of you have anything? Some of the companions (رضى الله عنهم) said: Yes! By Allah! I blow Dam on him, but by Allah, we asked you for hospitality, and you did not accept our hospitality. Now, I will not blow the Dam on you at all until you give me some reward. They agreed on several goats (Sunan Ibn Maja says 30 goats). Then they went (Muslim says Surah Al-Fatiha) and blew on him. He recovered completely and began walking as if he had never had the illness. The chief said, 'Give them the full reward you promised them.

Some companions (رضى الله عنهم) said: "Distribute this reward in full." Then the companions (رضى الله عنهم) said: "This is the reward of the Dum. Do not distribute it until we reach the Holy Prophet (صلى الله عليه وسلم) and we narrate all this to him (صلى الله عليه وسلم), then see what he (صلى الله عليه وسلم) says about it." When they reached the Holy Prophet (صلى الله عليه وسلم), they narrated it to him (صلى الله عليه وسلم). The Holy Prophet (صلى الله عليه وسلم) said: "Who told you that this is Dum?" Then the Holy Prophet (صلى الله عليه وسلم) said: "You have done right. Distribute it and take my share from it."

Then the Messenger of Allah (صلى الله عليه وسلم) smiled. This Hadith proves that not only can one perform Dum, but one can also be paid for performing Dum. In our time, workers take money for Dum and Taweez, among other things, and charge thousands of rupees for a single task. It often happens that the task for which they take money is not even completed. But it is appropriate that the money should not be taken; that is, it should not be fixed. It is permissible to accept it as a gift or donation; if not, do not demand it. This is the way of the Sufis.

As our respected father, Ashraf Ul-Mashaikh Hazrat Abu Muhammad Shah Syed Ahmed Ashraf Al-Jilani قدس سره, a practising scholar and a Sufi of integrity, was considered authoritative in the field of spiritual healing.

Sahih al-Bukhari, Kitab al-Ijara, Chapter What is given in al-Raqiyah on al-Hiyaa al-Arab in Fatiha al-Kitab, Raqmul Hadith 2276 p. 469 Sunan Abi Dawud, Kitab Al-Tib, Chapter Kaif Al-Raqhi, Raqmul Hadith 3900, Vol. 4, p. 52, Sunan al-Muzi, Kitab al-Tib, Chapter Ma Jaya fi Ikhaz Al-Ajr Ali Ta'awiz, Volume 1, p. 932, Sunan Ibn Majah, Kitab Al-Tajjarat, Chapter Ajr al-Raqi, Raqmul Hadith 2232, Vol. 1, p. Al-Hadith Collection 10977, p. 535, vol. 13, Musnad Ahmad, Kitab Musnad Abi Saeed Al-Khudri, Al-Hadith Collection 10998, vol. 5, p. 3-, Author Ibn Abi Shaybah, Kitab Al-Tabb, Chapter in Al-Aghat Ali al-Raqiyah, Min Rukhs in it, Al-Hadith Collection 24053, vol. 7, p. 23 -Sahih Ibn Hibban, Kitab al-Raqqa wa al-Tama'im, Chapter "Zikr Abahat Ahaq al-Raqi"... al-Qa'ad al-Hadith 6112, vol. 7, p. 177

He brought grace to God's creation for half a century and continued the chain of guidance. However, Hazrat Ashraf Ul-Mashaikh سره قدس always follows the footsteps of the great Salaf and never accepts money for Taweez. If someone gave, he did not refuse; he took it, and if someone did not give anything, he never asked for it. He used to say, "Bring grace to the creation without greed, purely for the pleasure of Allah Almighty, then see how many blessings the Creator bestows upon you.

The Third Hadith:

عن عائشة رضى الله عنها ، قالت : كان رسول الله لا اله إذا مرض أحد من أهله نفث عليه بالمعوذات (1)

Translation: Umm al-Mu'minin Hazrat Aisha Siddiqah رضى الله عنها narrates that when any of the family of the Messenger of Allah (صلى الله عليه وسلم) fell ill, he would recite over him: "قُلْ أَعُوذُ بِرَبِّ" and "قُلْ أَعُوذُ بِرَبِّ النَّاسِ" and then perform Dam.

The Fourth Hadith:

عن الشفاء بنت عبد الله رضى الله عنها ، قالت : دخل علي رسول الله وأنا عند حفصة فقال لي: ألا تعلمين هذه رقية النملة كما علمتها الكتابة (٢) السنه .

Translation: Hazrat Shifaa bint Abdullah رضى الله عنها narrates that The Holy Prophet (صلى الله عليه وسلم) came to me while I was with Umm al-Mu'minin Hazrat Hafsa رضى الله عنها, and Prophet Mohammed (صلى الله عليه وسلم) said to me: "Why don't you teach this dam (the growths that grow on the ribs of children) to walk, just as you taught it to write?"

The Fifth Hadith:

عن عمران بن حصين رضى الله عنها ، عن النبي (صلى الله عليه وسلم) قال: لا رقية إلا من عين أو حمة (3)

Translation: Hazrat Imran bin Husain رضى الله عنه narrates that the Messenger of Allah (صلى الله عليه وسلم) Said: "Dam is more effective only against the evil eye or the bite of a snake or a scorpion."

- Sahih Muslim, Kitab al-Salam, chapter on the area of the sick person with mu'awzat and oil, Raqmul hadith 2192, p. 1723

2 Sunan Abi Dawud, Kitab al-Tabb, Chapter Fi al-Raqqa, Raqmul Hadith, 3887, Vol. 4, p. 49, Musnad Ahmad, Kitab al-Nisa, Chapter of Hadith Al-Shifa Bint Abdullah Bani Ba, Raqmul Hadith 27635, Vol. 12, p. 223

3 Sunan Abi Dawud, Kitab al-Tabb, Chapter Fi al-Raqqa, Hadith Number 3884, Vol. 4, p. 47, Sunan al-Tirmidhi, Kitab Al-Tib, Chapter Ma Jaya fi al-Rahzana fi-Taulon, Zihad al-Hadith 2131, Vol. 1, p

The Sixth Hadith:

سمعت سهل بن حنيف ، يقول : مررنا بسيل فدخلت فاغتسلت فيه فخرجت محمومًا فني ذلك إلى رسول الله صلى الله عليه وسلم فقال: مروا أبا ثابت يتعوذ قالت: فقلت : يا سيدي والرقى صالحة فقال: لا رقية إلا في نفس أو حمة أو لدغة(1)

Translation: Hazrat Suhail bin Hanif رضى الله عنه says: We passed by a river, so I entered it and bathed. When I came out, I was feverish. This was reported to the Messenger of Allah (ﷺ), so he (ﷺ) said: "Tell Abu Sabit to blow on him." (Rabab says) I asked Sahl bin Hanif رضى الله عنه O my master is dam is useful. He said: "Dam is useful only against evil eye, snake bites and scorpion stings."

The Seventh Hadith:

عن عائشة رضى الله عنها قالت: أمرني رسول الله صلى الله عليه وسلم أو أمر أ بيسترقى من العين(2)

Translation: Umm al-Mu'minin Hazrat Aisha Siddiqa (رضى الله عنها) says that the Messenger of Allah (ﷺ) ordered me to "blow the dam because of the evil eye." Explaining this hadith, the eminent religious scholar Sheikh al-Hadith Hazrat Allama Ghulam Rasool Sahib Razvi (رحمته الله) cites the statement of Hazrat Allama Khattabi: "The blowing that the Holy Prophet (ﷺ) ordered is to blow with selected verses of the Quran or to breathe with the remembrance of Allah Almighty that has been released on the tongues of the holy souls. This is spiritual medicine. In the past, during the time of righteous people, this was the only treatment available. As the existence of pure souls became increasingly rare, people began to turn to physical medicine. They did not find a cure for the disease in spiritual medicine because the blessings were not released on the tongues of the holy souls."

The Eighth Hadith:

عن جابر ، قال : كان لي خال يرقي من العقرب فنهى رسول الله عن الرقى، قال: فأتاه، فقال: يا رسول الله إنك نهيت عن الرقى وأنا أرتي من العقرب فقال من استطاع منكم أن ينفع أخاه فليفع(3)

Translation: It is narrated from Hazrat Jabir that the Messenger of Allah (ﷺ) prohibited blowing breath, so the family of Umar and Ibn Hazm came and said, "O Messenger of Allah, we have breath which we blow on the sting of a scorpion, and you (ﷺ) forbade blowing it." Therefore, they demonstrated it to the Messenger of Allah, who said, "There is no harm in that. We do not see that anyone among you who can benefit his brother should benefit him."

The Ninth Hadith:

حدثني أبي بن كعب رضى الله عنها، قال : كنت عند النبي الله فجاء أعرابي فقال : يا نبي الله، إن لي أخا و به وجع قال وما وجعه؟ قال به لمم، قال: فأنتني به فوضعه بين يديه ونعوذة النبي لا اله الا بفاتحة الكتاب، وأربع آيات من أول سورة البقرة، وهاتين الآيتين: (وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ) وآية الكرسي، وثلاث آيات من آخر سورة البقرة وآية من آل عمران (شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ)، وآية من الأعراف (إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ) ، وآخر سورة

1. Sunan Abi Dawud, Kitab Al-Tabb, Chapter Fi Al-Raqqā, Raqmul Hadith 3888, Volume 4, Page 49

2. Sahih al-Bukhari, Kitab al-Tabb, Chapter Ruqiyyah al-Ain, Raqmul Hadith 5738, p. 1244

3- Tafhīm al-Bukhari, Sharh Sahih al-Bukhari, Sharh Hadith 6269, Vol. 8, p. 8

المؤمنين (فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ) ، وآية من سورة الجن (وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا)، وعشر آيات من أول الصافات، وثلاث آيات من آخر سورة الحشر، و (قُلْ هُوَ اللَّهُ أَحَقُّ فَفَاقِمْ الرَّجُلَ كَأَنَّهُ لَمْ يَشْتِكْ قَطُّ) (1)

Translation: Hazrat Ubayy Ibn Ka‘b رضى الله عنه reported: I was in the presence of the Prophet of God (صلى الله عليه وسلم) when a Bedouin man approached and said, “O Prophet of God (صلى الله عليه وسلم), my brother is suffering from an affliction.” The Prophet (صلى الله عليه وسلم) asked, “What is his disease?” The man replied, “He is afflicted by madness (Damage).” The Prophet (صلى الله عليه وسلم) said, “Bring him to me.”

The man then brought his brother and laid him down in front of the Prophet (صلى الله عليه وسلم). The Holy Prophet (صلى الله عليه وسلم) recited Surah Al-Fatiha, the first four verses of Surah Al-Baqarah, two verses of Surah Al-Baqarah verse 163, Ayat Al-Kursi, the last three verses of Surah Al-Baqarah, Surah Al-Imran verse 18, Surah Al-A'raf verse 54, the last three verses of Surah Al-Mu'minin, Surah Al-Jinn verse 3, the first 10 verses of Surah As-Saffat, the last three verses of Surah Al-Hashr, Surah Al-Ikhlās, Surah Falaq and Surah An-Nas. Then, the patient stood up as if he had never complained.

The Tenth Hadith:

عن عبد الرحمن بن الأسود ، عن أبيه، قال: سألت عائشة (رضى الله عنها) عن الرقية؟ فقالت: رخص رسول الله (صلى الله عليه وسلم) ، لأهل بيت من الأنصار في الرقية من كل ذي حمة (2)

Translation; Abd al-Rahman ibn al-Aswad (رضى الله عنه) narrated from his father, who said: “I inquired of ‘Ā’ishah (رضى الله عنها) regarding the practice of Dam (spiritual healing through recitation), and she responded: The Messenger of Allah (صلى الله عليه وسلم) granted a concession to a household from among the Anṣār to perform dam in cases involving the sting of any venomous creature.”

The Eleventh Hadith:

عن عائشة رضى الله عنها ، قالت : رخص رسول الله الله في الرقية ،من الحية، والعقوب.(3)

Translation: Umm al-Mu'minin Hazrat Aisha Siddiqah رضى الله عنها says that the Messenger of Allah (peace and blessings of Allah be upon him) permitted the nose blowing on the bite of a snake or a scorpion.

The Twelfth Hadith:

عن أبي هريرة رضى الله عنه ، قال: جاء النبي صلى الله عليه وسلم يعودني ، فقال لي ألا أرقيك الا الله برقية جاءني بها جبرائيل؟ قلت: بأبي وأمي بلى يا رسول الله قال: بسم الله أرقيك، والله يشفيك من كل داء فيك، من شر النفاثات في العقد، ومن

Translation: Narrated by Abu Hurayrah (رضى الله عنه), he said: The Prophet (صلى الله عليه وسلم) came to visit me and said, “Shall I not perform dam (spiritual healing) for you by the ruqyah that Jibrīl (Gabriel) brought to me?” I replied, “May my father and mother be sacrificed for you, yes, O Messenger of Allah.”

1. Musnad Ahmad bin Hanbal, Chapter Hadith Abd al-Rahman bin Abi Laila from Abi bin Ka‘b, Raqmul Hadith: 21174, p. 1514

2 - Sahih Muslim, Kitab al-Salam, Chapter Istjab al-Raqiyah min al-Ain... Al-Hadith Number: 5717, vol. 5, p. 255

3-Sunan Ibn Majah, Kitab al-Tabb, Chapter Ruqiyah Al-Hayyah and Al-Aqrah, Raqmul Hadith 1309, Vol. 2, p. 360

4- Sunan Ibn Majah, Kitab al-Tib, Chapter Ma aud al-Nabi sallallahu alam wa ma’awiz bah, Raqmul Hadith 3524, vol. 2, p. 362

He recited this three times.
Then, the Holy Prophet صلى الله عليه وسلم said,

بِسْمِ اللَّهِ أَرْقِيكَ، وَاللَّهُ يَشْفِيكَ مِنْ كُلِّ دَاءٍ فِيكَ مِنْ شَرِّ النَّفْثَاتِ
فِي الْعُقَدِ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

He the Holy Prophet صلى الله عليه وسلم said: "In the name of Allah, I perform dam for you; may Allah cure you from every disease in you and from the evil of every blow by the evil eye and from the evil of every envier when he envies."

This Hadith indicates that the Messenger of Allah (صلى الله عليه وسلم) breathed on the Companions (رضى الله تعالى عنهم) and taught them the words of breath.

The Thirteen Hadith:

عن ابن شهاب الزهري قال: لدغ بعض أصحاب رسول الله صلى الله عليه وسلم حية فقال النبي صلى الله عليه وسلم: هل من راقه؟ فقالوا: يا رسول الله! إن آل حزما كانوا يرقون رقية الحية، فلما نهيت عن الراقي تركوها فقال: ادعوا عمارة بن حزام، فدعوه فعرض عليه رقاؤه فقال: لا بأس بها فأذن له فيها فرقاؤه. (1)

Translation: Ibn Shihāb al-Zuhri reported:

A snake bit one of the companions of the Messenger of Allah (صلى الله عليه وسلم). The Prophet (صلى الله عليه وسلم) asked, "Is there anyone who can perform dam?"

They replied, "O Messenger of Allah صلى الله عليه وسلم, the family of Hizam used to recite a dam for snakebites, but when you prohibited the use of dam, they abandoned it."

The Prophet صلى الله عليه وسلم said, "Call for 'Umarah Ibn Hizam." Therefore, they called him, and he presented his ruqyah to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, "There is no harm in it," and permitted him. Therefore, he performed dam on the man.

This Hadith shows that the words of dam can be from any language if there are no polytheistic words in them, then they are permissible.

The Fourteenth Hadith:

وعن جابر رضى الله عنه كان بالمدينة رجل يكنى أبا مذكر يرقى من العقرب ينفع الله بها فقال رسول الله صلى الله عليه وسلم يا أبا مذكر ما رقيتك هذه اعرضها علي فقال ابو مذكر "شَجَّةٌ قَرَيْبَةٌ مَلْحَةٌ بَحْرٌ قَفْطِي" فقال صلى الله عليه وسلم لا بأس بها إنما هي موثيق أخذها سليمان بن داود عليه السلام على الهوامه وهذه لغة حمير (2)

Translation: Hazrat Jabir (رضى الله عنه) said: There was a man named Abu Muzakar in Medina who would blow dam on a person who had been bitten by a scorpion and it would benefit him.

The Crown Prince of Medina (صلى الله عليه وسلم) said to him: O Abu Muzakar, what words do you blow on? Present them to us. He recited these words.

"شَجَّةٌ قَرَيْبَةٌ مَلْحَةٌ بَحْرٌ قَفْطِي"

The Prophet (صلى الله عليه وسلم) said, "There is no harm in these words. Do what you wish. These are the covenants of Suleiman (عليه سلام). These are the words of Dictionary of Hamir."

1- Zad al-Ma'ad, Fasl fi Hadiyyah fi Raqba al-Hayyah, Vol. 3, p. 88

2- Nawadar al-Usool, Asl al-Thani wa Al-Samaon fi Asl al-Adawiyya and Sur al-Hikma fi al-Tadawi, vol. 1, p. 406

The Fifteenth Hadith:

أن أسماء بنت عميس رضى الله عنها قالت: يا رسول الله، إن ولد جعفر تسرع إليهم العين أفأستترقي لهم؟ فقال صلى الله عليه وسلم: نعم، فإنه لو كان شيء سابق القدر لسبقته العين(1)

Translation: Asma' bint 'Umais (may Allah be pleased with her) reported:

She said, "O Messenger of Allah صلى الله عليه وسلم, the children of Ja'far are frequently afflicted by the evil eye. Should I perform dam (spiritual healing) for them?"

The Messenger of Allah (صلى الله عليه وسلم) replied, "Yes, for if anything were to precede divine decree, it would be the evil eye."

The Sixteenth Hadith:

انا ابي سعيد رضي الله عنها قال : كان رسول الله صلى الله عليه وسلم يتعوذ من الجان وعين الإنسان حتى نزلت المعوذتان فلما نزلتا أخذ بهما وترك ما سواهما.(2)

Translation: Narrated by Abu Saeed (رضي الله عنها): The Messenger of Allah (صلى الله عليه وسلم) used to seek protection from the jinn and the evil eye of humans. However, when the two chapters of protection al-Mu'awwidhatayn (Sūrat al-Falaq and Sūrat al-Nas (Qur'an 113 and 114) were revealed, he adopted them and abandoned all else besides them.

This hadith proves that both jinn and humans have evil eyes and this evil eye causes harm, and Surah Falaq and Al-Nas is an elixir to remove the evil eye.

The Seventeenth Hadith:

كان النبي صلى الله عليه وسلم يعوز الحسن والحسين، ويقول: إن أبا كما كان يعوز بها إسماعيل وإسحاق: أعوذ بكلمات الله التامة، من كل شيطان وهامة، ومن كل عين لأمة(3)

Translation: The Prophet (صلى الله عليه وسلم) used to seek protection for al-Hasan and al-Hussain, and he would say: "Your forefather (i.e., Abraham, Peace be upon him) used to seek protection with these words for Ismael and Ishaq: 'I seek protection for you in the perfect words of Allah from every devil and every poisonous creature, and every harmful envious eye.'"

The Eighteenth hadith:

عين أنس رضي الله تعالى عنها، قال: رخص رسول الله صلى الله عليه وسلم في الرقية من العين، والحمة والنملة(4)

Translation: Ana's (رضي الله تعالى عنها) reported:

The Messenger of Allah (صلى الله عليه وسلم) permitted dam (spiritual healing) for the evil eye, poisonous stings, and al-name. (Traditionally interpreted as a skin disease characterized by irritation or inflammation (sometimes thought to refer to a type of rash or eczema).

1. Sunan al-Tirmidhi, Kitab al-Tib, chapter Ma jaya fi Ruqiyyah min al-Ain, Hadith number 2056, vol. 1, p. 931, Sunan Ibn Majah, Kitab al-Tibb, chapter min Istraqi min al-Ain, number al-Hadith 1302, p. 359. Hadith 24057, Volume 7, Page 65.

2. Sunan Tarandi, Kitab al-Tabb, Chapter Ma Jayaa in Al-Raqqa with Mu'awiztin, Volume of Hadith 2132, Vol. 1, P. 1930

3. Al-Bukhari, Kitab Ahad al-Anbiyy al-Azaam, chapter Hadithna Ishaq ibn Ibrahim ibn Nasr.. al., Number of Hadith 3371, p. 711, Sunan Abi Dawud, Kitab al-Sunnah, Chapter in the Qur'an, Number of Hadith 4737, p. 595, Sunan Ibn Majah, Kitab al-Tab, Chapter Ma awz bi al-Nabi ﷺ hadith 1317, vol. 2, p. 362

4. Sahih Muslim, Kitab al-Salam, Chapter Istihab al-Raqiya min al-Ain wa Naml al-Hamla, Hadith Number 5724.

The Nineteenth Hadith:

عن أم سلمه رضي الله عنها أن النبي صلى الله عليه وسلم رأى في بيتها جارية في وجهها سفة، فقال: استرقوا لها، فإن بها النظر. (1)

Translation: Narrated by Umm Salamah (رضي الله عنها):

The Prophet (صلى الله عليه وسلم) saw a girl in her house whose face had a visible discoloration, and he the Prophet (صلى الله عليه وسلم) said, "Seek dam (spiritual healing) for her, for she has been affected by the evil eye."

The Twentieth Hadith:

نعم، قال: عن أبي سعيد رضي الله عنه، أن جبريل عليه السلام، أتى النبي صلى الله عليه وسلم فقال: يا محمد اشتكيت؟ فقال باسم الله أرقيك، من كل شيء يؤذيك، من شر كل نفس أو عين حاسد، الله يشفيك باسم الله أرقيك. (2)

Translation: Narrated by Abu Saeed (رضي الله عنه):

The Angel Jibreel (Gabriel) (صلى الله عليه وسلم) came to the Prophet (صلى الله عليه وسلم) and said, "O Muhammad (صلى الله عليه وسلم), are you ill?"

He (صلى الله عليه وسلم) replied, "Yes."

Therefore, Jibreel said,

باسم الله أرقيك، من كل شيء يؤذيك، من شر كل نفس أو عين حاسد، الله يشفيك باسم الله أرقيك.

"In the name of Allah, I perform dam for you — from everything that harms you, from the evil of every soul and the envious eye. May Allah heal you. In the name of Allah, I perform dam for you."

The Twenty-One Hadith:

كان إذا اشتكي رسول الله صلى الله عليه وسلم رماه جبريل عليه السلام قال: بسم الله يبريك، ومن كل داء يشفيك، ومن شر حاسدا إذا حسد، وشر كل ذي عين. (3)

Translation: When the Messenger of Allah (صلى الله عليه وسلم) experienced illness, Jibrīl (Gabriel), عليه السلام, would perform ruqyah for him, saying:

بسم الله يبريك، ومن كل داء يشفيك، ومن شر حاسدا إذا حسد، وشر كل ذي عين.

"In the name of Allah, who heal you. May He cure you from every illness. From the evil of a jealous one when he envies, and from the harm of every possessor of the evil eye."

The Twenty-two Hadith:

عن جابر رضي الله عنه، قال: كان لي خال يرقى من العقرب، فنهى رسول الله صلى الله عليه وسلم عن الرقي، قال: فأتاه، فقال: يا رسول الله صلى الله عليه وسلم إنك نهيت عن الرقي، وأنا أرقى من العقرب، فقال: من استطاع منكم أن ينفع أخاه فليفعل. (4)

Translation: Hazrat Jabir (رضي الله عنه) said: "One of my uncles used to do dam on scorpions, but the Messenger of Allah (صلى الله عليه وسلم) forbade him from doing dam. Therefore, he came to the Messenger of Allah (صلى الله عليه وسلم) and said: "O Messenger of Allah, you have forbidden me from dam, and I do dam on scorpions." The Prophet (صلى الله عليه وسلم) said: "Whoever among you has the ability to help his Muslim brother, let him help him."

1. . Sahih al-Bukhari, Kitab al-Tib, Chapter Ruqyah al-Ain Hadith 5739, p. 1244, Sahih Muslim, Kitab Salam, Chapter Istihab al-Raqyah min al-Ain wal-Namla wal-Hamiyyah, 5725
2. Sahih Muslim, Kitab al-Salam, Chapter on Medicine, Disease, and Al-Raqi, Number of Hadith: 5700, Volume 5, Pages 350-2
3. Sahih Muslim, Kitab al-Salam, Chapter Al-Talb, Al-Marz, and Al-Raqi, Number of Hadith: 5699, Vol. 5, P. 350
4. Sahih Muslim, Kitab al-Salam, Chapter Istahbab al-Raqiya min al-Ain - al-Alkh, Number of Hadith: 5729, Vol. 5, p. 357

The Twenty-Three Hadith:

قال أبو الزبير: وسمعت جابر بن عبد الله رضي الله تعالى عنها يقول: لدغت رجلا منا عقرباً، ونحن جلوسٌ مع رسول الله صلى الله عليه وسلم، فقال رجلٌ: يا رسول الله أرقى قال: من استطاع منكم أن ينفع أخاه فليفعل(1)

Translation: Abu al-Zubair said: I heard Jabir ibne Abdullah (رضي الله عنه) say: a scorpion stung a man among us while we were sitting with the Messenger of Allah (صلى الله عليه وسلم). One of the men said, "O Messenger of Allah, should I perform dam?" He replied, "Whoever among you can benefit his brother, let him do so."

The Twenty-Four Hadith:

أبو الزبير، أنه سمع جابر بن عبد الله رضي الله عنها، يقول: أرخص النبي صلى الله عليه وسلم في رقية الحية لنبي عمرو(2)

Translation: Abu Zubair heard Jabir bin Abdullah (رضي الله عنها) say that the Prophet صلى الله عليه وسلم gave permission to the Banu Umar to the dam of a snake.

The Twenty-Five Hadith:

عن عوف بن مالك الأشجعي، قال: كنا نرقى في الجاهلية فقلنا يا رسول الله كيف ترى في ذلك فقال: اعراضوا علي رقاكم، لا بأس بالرقى ما لم يكن فيه شرك(3)

Translation: Awaf bin Malik al-Ashja reported: We used to perform dam (healing incantations) during the pre-Islamic period, so we asked, "O Messenger of Allah صلى الله عليه وسلم, what is your opinion about that?" He replied, "Present your incantations to me. There is no harm in dam as long as it does not involve shirk (associating partners with Allah)."

The Twenty-Six Hadith:

عن أنس رضي الله عنها قال: قال رسول الله صلى الله عليه وسلم لا رقية إلا من عين، أو حمة أو دم يرقاً(4)

Translation: Anas رضي الله عنها reported that the Messenger of Allah (صلى الله عليه وسلم) said: "There is no dam except for the evil eye, a poisonous sting, or bleeding that does not stop." "Note: The inclusion of smearing in the evil eye, etc., is based on priority, meaning that smearing is the first and right thing to do among these things because their harm is greater.

Allama Nawawi (RA) says:

أما قوله في الحديث الآخر لا رقية إلا من عين أو حمة فقال العلماء لم يرد به حصر الرقية الجائزة فيهما ومنعها فيما عداهما.. وإنما المراد لا رقية أحق وأولى من رقية العين والحمة لشدة الضرر فيهما(5)

Regarding the Prophet's صلى الله عليه وسلم statement in another hadith: "There is no dam except for the evil eye or a poisonous sting," scholars have explained that this does not mean dam is restricted solely to those two cases or that it is prohibited in others. Instead, the intended meaning is that no dam is more appropriate or deserving than that used for the evil eye and poisonous stings due to the severity of the harm they cause.

The Twenty-Seven Hadith:

عن علي رضي الله عنه، قال: بينا رسول الله صلى الله عليه وسلم ذات ليلة يصلي فوضع يده على الأرض فلدغته عقربٌ فقتنا ولها رسول الله صلى الله عليه وسلم بنعله فقتلها، فلما انصرف قال: لعن الله العقرب ما تدع مصلياً، ولا غيره أو نبياً أو غيره، ثم

1 1. Sahih Muslim, Kitab al-Salam, chapter Istihab al-Raqiya min al-Ain. Al-Alkh, Number of Hadith: 5727, Vol. 5, P. 357 2

2. Sahih Muslim, Kitab al-Salam, Chapter Istihab al-Raqiya min al-Ain al-Khal, Hadith Number: 5727, Vol. 5, P. 357

3. Sahih Muslim, Kitab al-Salam, chapter Istjab al-Raqiya min al-Ain. Al-Alkh, Number of Hadith: 5732, Vol. 5, p. 3584.

4. Sunan Abi Dawud, Chapter Ma Jajaa Fi Al-Raqee, Number of Hadith: 3889, Vol. 4, P. 36

5. Sharh Sahih Muslim, Bab al-Tib, al-Marz, al-Raqi, Vol. 6, p. 553

دعا بملح وماء فجعله في إناء ثم جعل يصبه على إصبعه حيث لدغته ويمسح، ويعوذها بالمعوذتين- (1)

Translation: Hazrat Ali (رضي الله عنه) reported:

One night, while the Messenger of Allah (صلى الله عليه وسلم) was praying, he placed his hand on the ground, and a scorpion stung him. The Messenger of Allah صلى الله عليه وسلم struck it with his sandal and killed it.

When he صلى الله عليه وسلم finished his prayer, he said, "May Allah curse the scorpion! It does not spare anyone, whether praying, a Prophet or otherwise."

Then the prophet صلى الله عليه وسلم called for salt and water, placed them in a vessel, and poured the mixture over his finger where he had been stung. Holy Prophet صلى الله عليه وسلم would rub the area and seek protection over it using the two refuge-seeking chapters (al-Mu'awwidhatayn: Surah al-Falaq and Surah al-Nas).

The Twenty-Eight Hadith:

عن عائشه رضي الله عنها أن النبي صلى الله عليه وسلم كان إذا أوى إلى فراشه كل ليلة جمع كفيه، ثم نفث فيهما فقرأ فيهما: (قُلْ هُوَ اللهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ)، ثم يمسح بهما ما استطاع من جسده، يبدأ بهما على رأسه ووجهه فما أقبل من جسده يفعل ذلك ثلاث مرات (2)

Translation: Narrated by 'A'ishah (رضي الله عنها):

When the Prophet (صلى الله عليه وسلم) would retire to his bed each night, he would bring his hands together, blow into them, and recite over them:

Surah al-Ikhlās (Qul Huwa Allah Aḥad), Surah al-Falaq (Qul Aoudhu bi-Rabb al-Falaq), and Surah al-Nas (Qul Aoudhu bi-Rabb al-Nas).

He would then wipe his hands over whatever parts of his body he could, beginning with his head, face, and front. He would repeat this three times.

The Twenty Ninth Hadith:

داوود بن قيس المدني قال: سمعت السائب بن يزيد رضي الله عنه يقول: عوذني رسول الله صلى الله عليه وسلم بفاتحة الكتاب تقلا (3)

Translation: Dawood ibne Qays al-Madani said:

I heard As-Saib ibne Yazd (رضي الله عنه) say:

The Messenger of Allah (صلى الله عليه وسلم) sought protection for me using the Opening Chapter of the Qur'an (Al-Fātiḥah), and then he spat lightly (blew) over me.

The Thirtieth Hadith:

عن عثمان بن أبي العاص الثقفي رضي الله عنه، أنه شكا إلى رسول الله صلى الله عليه وسلم وجعا يجده في جسده منذ أسلم فقال له رسول الله صلى الله عليه وسلم: ضع يدك على الذي تألم من جسدي، وقل باسم الله ثلاثا، وقل سبع مرات "أعوذ بالله وقدرته من شر ما أجد وأحاذر" (4)

Translation: Hazrat Usman bin Abi Al Aas Saqafi (رضي الله عنه) reported that he complained to the Messenger of Allah (صلى الله عليه وسلم) of pain he had been experiencing in his body since embracing Islam. The Prophet ﷺ instructed him:

1. Sha`b al-Iman for Bayhaqi, chapter on allocation of mu`awdītīn al-maqrī, chapter on al-al-Istasha in the Qur'an, Raqmul hadiths: 234

Volume 4, p. 169

2. Sahih al-Bukhari, Kitab al-Tib, Chapter Fazl al-Muwazāt, Raqmul Hadith: 5017, p. 1106

3. Al-Mu'jam al-Awsat, Chapter of the Name of Muhammad, Vol. 7, p. 31

4. Sahih Muslim, Kitab al-Salam, Chapter Istjab, putting the hand on the place of pain with supplication, Hadith number: 5737 J5, p. 1245 "Place your hand on the part of your body that hurts, say 'In the name of Allah' three times, and then say seven times:

"أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ"

Translation: 'I seek refuge in Allah and His Power from the evil of what I feel and fear.'

The Thirty-One Hadith:

عن عبد العزيز، قال: دخلت أنا وثابتٌ على أنس بن مالك رضي الله عنه، فقال ثابتٌ: يا أبا حمزة، اشتكيت، فقال أنس رضي الله عنه: ألا أرفيك برقية رسول الله صلى الله عليه وسلم؟ قال: بلى، قال: اللهم رب الناس، مُدْهِبَ البَاسِ، اشْفِ أَنْتَ الشَّافِي، لا شَافِيَ إِلا أَنْتَ، شِفَاءٌ لا يُغَادِرُ سَقَمًا (1)

Translation: Abdul Aziz رضي الله عنه reported: I entered with Sabit رضي الله عنه to visit Anas Ibn Malik رضي الله عنه. Sabit said, "O Abu Hamza, are you ill?"

Hazrat Anas رضي الله عنه replied, "Shall I recite for you the dam (spiritual healing prayer) of the Messenger of Allah (صلى الله عليه وسلم)?" He said, "Yes." Then Hazrat Anas رضي الله عنه said:

اللَّهُمَّ رَبَّ النَّاسِ، مُدْهِبَ البَاسِ، اشْفِ أَنْتَ الشَّافِي، لا شَافِيَ إِلا أَنْتَ، شِفَاءٌ لا يُغَادِرُ سَقَمًا

Translation: "O Allah, Lord of mankind, remover of harm, heal [me]; you are the Healer; there is no healing except you're healing, a healing that leaves no disease behind."

The Thirty-Two Hadith:

وأخرج ابن السني عن فاطمه أن رسول الله صلى الله عليه وسلم لما دنا ولادها أمر أم سلمة وزينب بنت جحش أن يأتيا فقرا . عندها آية الكرسي و (إِنَّ رَبَّكُمْ اللهُ) الآية ويعودها بالمعوذتين (2)

Translation: Allama Jalal Uddin Soyuti Shafi'i (رحمة الله عليه) says that Ibn al-Sunni narrated from Hazrat Fatima (رضي الله عنها) that when the time of her delivery approached, the Messenger of Allah (صلى الله عليه وسلم) ordered Hazrat Umm Salamah and Zainab bint Jahsh (رضي الله عنها) to come and recite the entire Ayat al-Kursi (إِنَّ رَبَّكُمْ اللهُ) and the two chapters of Mu'awwidhatayn (Surah Falaq and Surah An-Nas) near Hazrat Fatima (رضي الله عنها).

We have presented 32 hadiths in the series of Dum, which prove the following matters.

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1. Sahih al-Bukhari, Kitab al-Tib, Chapter Ruqyah al-Nabi Muni, Raqmul Hadith: 5732, p. 1245
 2. Al-Iqqan fi Ulum al-Qur'an, Al-Qur'an 5 and 77, Vol. 2, p

Matters proven from the above hadiths:

- Both performing and having someone perform Dum is permissible, as proven by the name of Huzur Shafi'ul-Muzneeben (صلى الله عليه وسلم).
- Dum is the Sunnah of Hazrat Sayyiduna Alam (صلى الله عليه وسلم) and the Companions of the Prophet (صلى الله عليه وسلم).
- Huzor Salal lahu alihi wasalam ordered the Companions and the Mothers of the Believers (رضى الله عنهم) to perform Dum.
- Dum helps ward off the evil eye, treats snake and scorpion bites, and combats various diseases. It is Sunnah to recite Surah Falaq and Surah An-Nas for Dum. Apart from this, any verse or Surah of the Holy Quran can be recited. Duas can also be recited while performing Dam.
- Apart from the Holy Quran and Dua, words that do not contain shirk can also be recited.
- Dum can also perform by reciting the blessed names of the Prophets and saints.
- The hadiths in which Dhum is prohibited refer to words that contain Shirk words.
- The words of the Dum can be used in any language as long as they do not contain polytheistic words.

The prohibition of having someone dam in the hadiths and the reason for

it:

Now, the question is what is meant by the hadiths in which the prohibition of having someone's dam is mentioned? So, the Muslim commentator Allama Yahya bin Sharaf Nawawi, in his commentary on these hadiths, writes:

“In some hadiths, it is said that those who will enter Paradise without being held accountable will be those who neither did dam nor have their dam blown, but will rely solely on their Lord.”(1)

In this hadith, refraining from causing harm is praised. In the hadiths of this chapter, it is mentioned that when the Holy Prophet (صلى الله عليه وسلم) fell ill, Hazrat Jibreel عليه السلام came to him and blew the dam. Therefore, there is an apparent contradiction between the first hadith of the Sahih and the hadiths of this chapter.

The answer to this is that in the hadiths in which doing dam is negated, it is that dam which words are meant of the disbelievers or those plural words whose meaning is unknown, because their meaning may be kufr or close to kufr, or those words are disliked. And if we read the verses of the Holy Quran or recite popular or well-known admonitions, then it is not prohibited; rather, it is Sunnah to blow after repeating these words. In some narrations, it is said that the companions said: O Messenger of Allah (صلى الله عليه وسلم)! You have a forbidden dam. Scholars have offered various interpretations of this hadith.

1. The Holy Prophet (صلى الله عليه وسلم) initially forbade the dam but later permitted it.
2. This prohibition applies to using unknown words, as explained earlier.
3. This prohibition is related to those who believe that the effectiveness and benefit of things are due to the nature of those things, as was the belief of most people in the time of ignorance.(2)

The opinion of the righteous predecessors about Ruqyah

Allama Jalaluddin Suyuti (رحمة الله عليه) has narrated the views of various Imams and scholars about dam in his book “Al-Itqan”:

Imam Shafi'i رحمه الله عليه opinion:

Allama Rabi' said:

سألت الشافعي عن الرقية فقال: لا بأس أن يرقى بكتاب الله وما يعرف من ذكر الله

I asked Imam Shafi'i about the Dam, and he said: “There is no harm in performing the Dam with the Book of Allah and the well-known remembrance of Allah.”

1. Sahih Bukhari, Kitab utib, Baab min iktawayei aw kuwi-----Alkh, raqmul Hadith 5705, page num 1238.

2. Shrah shih Muslim, Kitabul Islam, Baab utib walmarduraqi, jild 2, page num 553.

Allama Ibn Tain's رحمه الله عليه opinion:

Allama Ibn Tain says:

الرقى بالمعوذات وغيرها من أسماء الله تعالى هو الطب الروحاني إذا كان على لسان الأبرار من الخلق حصل الشفاء بإذن الله
قلت: ويشير إلى هذا قوله صلى الله عليه وسلم: لو أن رجلاً موقناً قرأها
على جبل لزال.

Translation: Doing dams with the names of Allah, including the names of Mu'awwadat and others, is a spiritual medicine. When they are recited with the tongue of the righteous, then healing is achieved by the will of Allah. I say this (Allama Suyuti says: The saying of the Prophet (صلى الله عليه وسلم) (If a person with certainty recites these verses on a mountain, he will move from his place) indicates this.

Allama Qurtubi رحمه الله عليه opinion:

Allama Qurtubi says:

تجوز الرقبة بكلام الله وأسمائه فإن كان مأثوراً استحَب.

Translation: Doing a dam (with the name of Allah) is permissible with the words of Allah and His names, and if the dam he is doing is mentioned in the hadiths, then it is recommended.

Allama Ibn Battal's رحمه الله عليه opinion:

Allama Ibn Battal says:

في المعوذات سر ليس في غيرها من القرآن لما اشتملت عليه من جوامع الدعاء التي تعم أكثر المكروهات من السحر والحسد
وشر الشيطان ووسوته وغير ذلك فلهذا كان صلى الله عليه وسلم
يكتفي بها.

Translation: The secrets contained in Al-Muawazat (Surah Falaq and An-Nas) are not found in other Surahs of the Quran because it consists of comprehensive supplications in which refuge is often sought from abominations, such as magic, envy, the evil and whisperings of Shaitan, etc. For this reason, the Holy Prophet (صلى الله عليه وسلم) confined himself to them.

Ibn Qayyim Al-Jawzi's opinion:

Under the hadith, that quotes Surah Al-Fatiha, Ibn Qayyim Al-Jawzi wrote:

إذا ثبت أن لبعض الكلام خواص ومنافع، فما الظن بكلام رب العالمين، ثم بالفاتحة التي لم ينزل في القرآن ولا غيره من الكتب
- مثلها لتضمنها جميع ما في الكتاب أن يستشفى بها من كل داء

Translation: When it is proven that, some words have properties and benefits, what is your opinion about the words of the Lord of the Worlds? Then Al-Fatiha, the like of which has not been revealed in the Quran itself or other heavenly books, because it contains all the contents of the Quran (it is worthy of being) sought for healing from every disease. (1)

Ibn Qayyim Al-Jawzi writes in his second book, Madarij Al-Salikin:

وأما تصبها لشفاء الأبدان فنذكر منه ما جاءت به السنة وما
شهدت به قواعد الطب، ودلت عليه التجربة

1. Alitqan fil Uloom ul quran, al nouul khamis walsabiyoun, jild2, page num 327.

Translation: We will mention the traditions that have arisen regarding the fact that the Quran provides healing and the medical rules that attest to its truth, as well as the experiences that confirm its truthfulness. (1)

Then, as evidence, we quoted the hadith of Sahih Bukhari, in which the companions of the Prophet (صلى الله عليه وسلم) recited Surah Fatiha over the head of a tribe of infidels who had been bitten by a snake and bled, and in return, they received a reward.

Then Ibn Qayyim Al-Jawzi writes:

هذا مع كون المحل غير قابل، إما لكون هؤلاء الحي غير مسلمين
- أو أهل بخل ولوم ، فكيف إذا كان المحل قابلا

Translation: This Surah Fatiha had an effect that was not an act of acceptance because the people of this tribe were non-Muslims, miserly and scoundrels, then what about its impact there, which is a place of acceptance. (2)

Become perfect

A person came to Qutb Rabbani Abu Makhdoom Shah Syed Muhammad Tahir Ashraf Al-Ashraf Al-Jilani رحمه الله عليه in the province of Bihar, seeking to serve Allah. He was very eager to learn Amaliyat. He came and asked you, O beloved, 'I am willing to become an Amil; please teach me the Amaliyat.' Upon hearing this, Hazrat Qutb Rabbani رحمه الله عليه said: Do not become an Amil; become a Kamil because the action of an Amil remains only until the grave, whereas the Kamil continues to bring blessings even after death, and the flow of blessings continues from his grave. Then he said: All the significant religious figures who have passed through the path were perfect and attained perfection in spirituality. This is the reason why their shrines are today the references to creation. (Malfouzat Qutb Rabbani Quds Surah, 30)

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1. Madarij al salikin, Baab tadamunaha Alshafa Al Abadan, jild 1, page num 78.
 2. Madarij al salikin, Baab tadamunaha Alshafa Al Abadan, jild 1, page num79.

The literal meaning of the Taweez

The legal status of the Taweez is derived from the word “Audh,” which means to seek refuge or come under protection. Allama Raghīb Asfahani (رحمة الله عليه) says in the following words:

العوذ : الالتماء الى الغير والتعلق به

That is, he takes refuge in someone and clings to him. (1)

Allamah Ibn Manzoor رحمه الله writes in Lisan al-Arab:

(عود) عاذ به يعوذ عودا و عيادا ومعادا لا ذ فيه ولجا اليه واعتصم.

To take refuge in someone is to hold on to someone's hand tightly. (2)

According to the Urdu dictionary, the literal meaning of Taweez is to give shelter, safety, and protection.

Theological meaning

That paper or hard material on which numbers or divine names are written and worn around the neck or tied around the arm for protection. (3)

It is permissible, according to Sharia, to write verses of the Holy Quran and the holy names of Furqan-ul-Hameed on a piece of paper and give it to a sick person, tie it around the arm or hang it around the neck. There is no prohibition in this as long as the belief is that the only One who can cure diseases is Allah Almighty. The concept of healing without His will is impossible, and praise is due to Allah; this is the belief of the main Ahlus-Sunnah wal-Jema'ah. He is the One, who can cure diseases, but this world is a world of causes, and the cause of causes has created these causes for our convenience so that we can use them to alleviate our problems and cure our diseases. Just as we consult a doctor for our physical ailments and use the medicines he prescribes, we still believe that Allah Almighty is the one who provides the cure, the source of the doctor and the drug. Similarly, when we go to an elder for our physical or spiritual illness, they give us a Taweez to drink, to tie on our arm, or to hang around our neck; even then, we believe that Allah Almighty is the One who gives the cure. A Taweez is just a source, but the surprising thing is that people spend their time and money with doctors; sometimes it is beneficial, and sometimes it is not, but no one calls it to shirk, and when it comes to Taweez, it is called shirk, innovation and against the trust, which is entirely unjust. It is correct to treat through Quranic verses, Sunnah prayers, and holy names. The fact is that some diseases cannot be treated with medication because they are spiritual in nature. They can only be treated through spiritual practices and the use of amulets. For example, the effects of jinn, the evil eye, and other similar entities can only be removed through spiritual treatment.

Our Holy Prophet (صلى الله عليه وسلم) taught us medicine and prescribed treatments for physical illnesses, just as he prescribed treatments for spiritual diseases. He taught the Companions words to protect themselves from jinn and devils and even wrote them down, along with an order to recite them.

1. Al mufradat fi ghareeb ul quran, Kitab ul Ain, Page num 457

2. Lisan ul Arab, jild 3, page num 498

3. Jamae firoz ul lughat Urdu, page num 366

First, Hazrat Jan-e-Alam صلى الله عليه وسلم had a Taweez written:

Hazrat Imam Jalal Uddin Suyuti (رحمة الله عليه) writes in "Khasaasul Kubra" that Hazrat Abu Dujanah (رضي الله تعالى عنه) complained to the Holy Prophet (صلى الله عليه وسلم) about the jinn (who were bothering him). So Sayed e Alam صلى الله عليه وسلم had Hazrat Ali (رضي الله تعالى عنه) write a talisman and give it to him.

It is narrated from Hazrat Abu Dujanah (رضي الله تعالى عنه) that he said:

شكوت إلى رسول الله صلى الله عليه وسلم، فقلت: يا رسول الله بينما أنا مضطجع في فراشي، إذ سمعت في داري صريراً كصرير الرحي، ودوياً كدوي النحل، ولمعا كلمع البرق فرفعت رأسي فرأيت رأسه فرعاً مرعوباً، فإذا أنا بظل أسود مولى يعلو، ويطول في صحن داري فأهويت إليه فمسست جلده، فإذا جلده كجلد القنفذ، فرمى في وجهي مثل شرر النار، فظننت أنه قد أحرقتني وأحرق داري [فقال رسول الله صلى الله عليه وسلم عامر كأمير سوء يا أبا دجانة ورب الكعبة ومثلك يؤدي يا أبا دجانة ثم قال: انتوني بدواة وقرطاس فأتي بها فناوله علي بن أبي طالب وقال اكتب يا أبا الحسن فقال: وما أكتب؟ قال: اكتب:

بسم الله الرحمن الرحيم . هذا كتاب من محمد . رسول رب العالمين ، إلى من طرق الدار من العمار ، والزوار ، والصالحين إلا طارقاً يطرق بخير يا رحمن. أما بعد: فإن لنا ولكم في الحق سعة، فإن تك عاشقاً مولعاً، أو فاجراً مقتحماً أو راغباً حقاً أو ميطلاً. هذا كتاب الله تبارك وتعالى ينطق علينا وعليكم بالحق، إنا كنا نستنسخ ما كنتم تعملون، ورسلنا يكتبون ما تمكرون، اتركوا صاحب كتابي هذا، وانطلقوا إلى عبدة الأصنام، وإلى من يزعم أن مع الله إلهاً آخر . لا إله إلا هو كل شيء هالك إلا وجهه له الحكم وإليه ترجعون يغلبون «حمد» لا ينصرون حم عسق تفرق أعداء الله، وبلغت حجة الله، ولا حول ولا قوة إلا بالله فسيفيكمهم الله وهو السميع العليم قال أبو دجانة : فأخذت الكتاب فأدرجته وحملته إلى داري، وجعلته تحت رأسي وبت ليلتي فما انتهت إلا من صراخ صارخ يقول: يا أبا دجانة! أحرقتنا واللات والعزى الكلمات بحق صاحبك لما رفعت عنا هذا الكتاب فلا عود لنا في دارك. وقال غيره في أذاك ولا في جوارك. ولا في موضع يكون فيه هذا الكتاب

قال أبو دجانة فقلت لا ، وحق صاحبي رسول الله الأرفعنه حتى أستأمر رسول الله صلى الله عليه وسلم قال أبو دجانة: فلقد طالت علي ليلتي بما سمعت من أنين الجن وصراخهم وبكائهم ، حتى أصبحت فغدوت فصليت الصبح مع رسول الله وأخبرته بما سمعت من الجن ليلتي، وما قلت لهم . فقال لي: يا أبادجانة ارفع عن القوم ، فالذي بعثني بالحق نبياً إنهم ليجدون ألم العذاب إلى يوم القيامة.

Translation: I complained to the Prophet (صلى الله عليه وسلم) (about the jinn) and said: O Messenger of Allah صلى الله عليه وسلم, I was lying on my bed when suddenly I heard a sound in my house that was like the running of a mill, a buzzing that was like the buzzing of bees, and I saw a flash of lightning. I was frightened and raised my head and saw (and I saw) a black shadow rising in the courtyard of the house. I approached it and touched its skin, and its skin felt like that of a black bear. Then it through something like sparks of fire at my face, so I felt as if it had burned me (or the house). The Prophet (صلى الله عليه وسلم) said: O Abu Dujanah! There is an evil thing living in your home, and by the Lord of the Kaba, O Abu Dujanah! People like you are being tortured, " then the Prophet صلى الله عليه وسلم said: Bring a piece of paper and a pen. I brought them both and gave them to Hazrat Ali (رضي الله تعالى عنه), saying, 'O Abu al-Hasan, write!' He asked, "What should I write?" He (صلى الله عليه وسلم) said: Write this:

The Taweez was:

. بسم الرحمن الرحيم هذا كتاب من محمد رسول رب صلى الله عليه وسلم

العالمين، إلى من طرق الدار من العمار والزوار والصالحين إلا طارقاً يطرق بخير يا رحمن أما بعد: فإن لنا ولكم في الحق سعة، فإن تك عاشق مولعاً، أو فاجراً مقتحماً أو راغباً حقاً أو مبطلاً هذا كتاب الله تبارك وتعالى ينطق علينا وعليكم بالحق إنا كنا نستنسخ ما كنتم تعملون، ورسلنا يكتبون ما تمكرون، اتركوا صاحب كتابي هذا، وانطلقوا إلى عبدة الأصنام، وإلى من يزعم أن مع الله إليها آخر. لا إله إلا هو كل شيء هالك إلا وجهه له الحكم وإليه ترجعون. يغلبون «حمد» لا ينصرون حم عسق تفرق أعداء الله، وبلغت حجة الله ولا حول ولا قوة إلا بالله فسيكفيكم الله وهو السميع العليم.

Translation: Abu Dujana said, 'I wrapped it up and brought it home, placing it under my head, and I fell asleep at night.' Then I was awakened by the cry of someone saying, 'O Abu Dujana, by the power of the gods and the power of the gods, these words have burned us.' By your master, if you take this writing from us, we will neither return to your house (in one narration, it is said that we will not harm you) nor will we ever come to your neighborhood or to the place where this book (Taweez) is.

Abu Dujana رضي الله تعالى عنه also says that I said to him, "By my master (i.e. the Messenger of Allah صلى الله عليه وسلم), I will not lift it until I ask the permission of the Holy Prophet صلى الله عليه وسلم).

" Abu Dujana also says that since I heard the groaning of the jinn, the night became long for me (it became difficult to spend the night) until morning came, so I prayed the morning prayer with the Holy Prophet (صلى الله عليه وسلم) and mentioned the conversation I had with the jinn at night. The Holy Prophet صلى الله عليه وسلم said, "O Abu Dujana! Lift this Taweez from these people, for I swear by the One Who sent me with the truth, those people will be in the pain of punishment until the Day of Judgment. (1)

“Hazrat Abu Dujana رضي الله تعالى عنه) kept this Taweez with him, by whose blessings he was protected from the evil of the jinn. Religious scholars have written that this amulet is used for protection against the influence of jinn and other matters.

From this hadith, we learn two things: that keeping a Taweez for protection from jinn is not only permissible but is also the Sunnah of the companions. Secondly, from this tradition, it is known that the Prophet صلى الله عليه وسلم was the first to write a Taweez, and the companion, Hazrat Abu Dujana رضي الله تعالى عنه, benefited from it.

Hazrat Abdullah Ibn Umar رضي الله تعالى عنه wrote a talisman:

Hazrat Imam Ahmad Ibn Hanbal عليه رحمة الله narrates with his chain of transmission that Umar Ibn Shuaib narrates from his father and grandfather that the Holy Prophet صلى الله عليه وسلم taught us some words, which we used to recite at bedtime due to fear and terror.

These words were:

بِسْمِ اللَّهِ، أَعُوذُ
مَاتِ اللَّهُ التَّامَّةُ مِنْ غَضَبِهِ وَ عِقَابِهِ، وَ شَنْ
عِبَادِهِ، وَ مِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَنْ يَحْضُرُونَ-

Hazrat Abdullah Ibn Umar رضي الله تعالى عنه used to advise his adult children to recite these words at bedtime. For the young children who could not remember them, he would write them down and create Taweez to be worn around their necks. (2)

1. Khasais ul kubra, Baab fi Zikr Harz ul aljin Al maroof Bahr zabi dujana, jild 2, page num 167,122.

2. Musnad Ahmed, Musnad Abdullah Ibn e Umar رضي الله تعالى عنه, Raqmul Hadith2292,jild 3,page525.

This indicates that it is permissible to write down pure words and transform them into Taweez, then place them around one's neck. There is no harm in this, as proven by the practice of Hazrat Abdullah Ibn Umar رضي الله تعالى عنه.

Hazrat Saeed Ibn Jubair رضي الله تعالى عنه wrote a Taweez:

Hazrat Imam Bahiqi عليه رحمت الله says that Hazrat Saeed Ibn Jubair رضي الله تعالى عنه used to write a Taweez for his son. He also says that Nafi' Ibn Yazid asked Yahya Ibn Saeed about building a dam and hanging a Taweez, so he said:

كان سعيد بن المسيب يأمر بتعليق القرآن و قال لا باس به

Translation: Saeed bin Musayyib رضي الله تعالى عنه used to order the hanging of Taweez from the Holy Quran and said that there is no harm in it.

(1)

The view of Hazrat Saeed bin Musayyib رضي الله تعالى عنه:

Hazrat Saeed bin Musayyib رضي الله تعالى عنه was asked about a small Taweez in which the Quran is written and then hung around the necks of women and children. He said, 'There is no harm in them.' (2)

The view of Hazrat Muhaddith Ibn Abi Shaybah رحمت الله عليه:

Muhaddith Ibn Abi Shaybah (رحمت الله عليه) has established this title in his work.

من رخص في تعليق التعاويذ

(Explanation of the permission to hang Taweez) Then this hadith is narrated:

قال رسول الله صلى الله عليه وسلم : إذا فزع أحدكم في نومه فليقل: "بسم الله أعوذ بكلمات الله التامات من غضبه وسوء عقابه ، ومن شر عباده، ومن شر الشياطين وأن يحضرون" ، فكان عبد الله يعلمها ولده من أدرك منهم ، ومن لم يدرك كتبها وعلقها عليه. (3)

Translation: The Messenger of Allah (صلى الله عليه وسلم) said: "When any of you is afraid in his sleep, he should recite this supplication (and sleep after reciting it, as narrated by Al-Hakim in Al-Mustadrak and Ibn Battal in Al-Lantah):

بِسْمِ اللَّهِ ، أَعُوذُ بِكَلِمَاتِ اللَّهِ النَّامَةِ ، مِنْ غَضَبِهِ وَعِقَابِهِ ، وَشَرِّ عِبَادِهِ ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ ، وَأَنْ يَحْضُرُونْ"

Hazrat Abdullah Ibn Umar رضي الله تعالى عنه used to teach his adult sons these words of supplication and would write them on paper, then tie them around the necks of his minor children as a reminder.

Hazrat Imam Shafi' رحمت الله عليه wrote a Taweez:

Imam Zarakshi Shafi' رحمت الله عليه (died 794 AH) writes that a person complained of conjunctivitis in the presence of Hazrat Imam Shafi', so he wrote this Taweez on a piece of paper and sent it to him:

1. Sunan al-Kubra al-Baythee, Kitab al-Dahaya, Baab al-Tamayim, Hadith Volume 19612, Vol. 9, p. 590

2 - Sharh al-Sunnah, Kitab al-Tib al-Raqee, Chapter al-Raqiyah and Maikra Minah and Ansanat al-Tama'im, Vol. 6, p. 129

3. Musanif Ibn Abi Shaiba, Number of Hadith 23998, Vol. 8, p. 30

بسم الله الرحمن الرحيم فكشفنا عنك غطاءك فيصرك اليوم حديد للذين امنوا هدى شفاء

The person wore that Taweez and was cured of the disease. (1)

Imam Shafi'i is also of the same opinion that it is permissible to hang Taweez containing Quranic words, Zikr and supplications. Imam Shafi'i's book "Alam" states:

سألت الشافعي عن الرقية فقال لا أس ان يرقى الرجل بكتاب الله وما يعرف من ذكر الله (2)

This revealed that if a verse from the Holy Quran is written and placed around the neck of a sick person, Allah Almighty will grant healing through it, and there is no harm in putting it around the neck in this way.

Hazrat Imam Ahmad bin Hanbal (رحمت الله عليه) wrote a Taweez:

The Muwahib Sharif is narrated from Hazrat Imam Abu Bakar Ahmad bin Ali bin Saeed, the trustworthy Hafiz of Hadith. He said that I had a fever, and Imam Ahmad bin Hanbal (رحمت الله عليه) was informed. He wrote this Taweez and sent it to me:

بسم الله الرحمن الرحيم بسم الله وبالله و محمد رسول الله
نار كوني بردا وسلاما على ابراهيم

Translation: In the name of Allah and with the blessing of Allah, the fire is calm and peaceful.

Be the guardian of Ibrahim.

Hazrat Abdullah, the son of Imam Ahmad bin Hanbal (رحمت الله عليه), said this.

رأيت ابي يكتب التعاويذ للذي يفرع وللحمى لاهله وقراباته
ويكتب للمرأة اذا عسر عليها الولادة في جام او شيء لطيف

Translation: I have seen my father write Taweez for the treatment of panic and fever and give them to his family and relatives. For the ease of childbirth, he would write Taweez on a cup or a soft object and give it to the woman to drink. (3)

Allama Marozi says:

بلغ أبا عبد الله أني حممت فكتب لي من الحمى رقعة فيها : بسم الله الرحمن الرحيم بسم الله وبالله و محمد رسول الله يا نار كوني
بردا وسلاما على ابراهيم، وأرادوا به كيدا فجعلناهم الأخسرين الله م رب جبريل وميكائيل وإسرافيل اشف صاحب
هذا الكتاب بحولك وقوتك وجبروتك إله الحق أمين

Translation: Abu Abdullah Imam Ahmad bin Hanbal (رحمت الله عليه) was informed that I had a fever, so he wrote this Taweez for me on a piece of paper and sent it to me:

بسم الله الرحمن الرحيم بسم الله و بالله و محمد رسول الله يا
نار كوني بردا وسلاما على ابراهيم، وأرادوا به كيدا فجعلناهم الأخسرين الله م رب جبريل و
ميكائيل وإسرافيل اشف صاحب هذا الكتاب بحولك وقوتك وجبروتك، إله الحق أمين(4)

Khilal said: Abdullah bin Ahmad narrated to me, saying: I saw my father, Imam Ahmad bin Hanbal (رحمت الله عليه), that he would write Taweez in a white bowl or any clean object for a woman who was having difficulty giving birth, the hadith of Ibn Abbas رضي الله عنه، the words of which are as follows:

Khilal said: Abdullah bin Ahmad narrated to me, saying: I saw my father, Imam Ahmad bin Hanbal (رحمت الله عليه), that he would write Taweez in a white bowl or any clean object for a woman who was having difficulty giving birth, the hadith of Ibn Abbas رضي الله عنه، the words of which are as follows.

1. Al-Burhan fi Ulum al-Qur'an, Al- Nous Abe Wal Qur'an, Vol. 2, p. 64

2- Al-Alam, Vol. 7, p. 241

3. Masail Al Imam Ahmad, vol. 1, p. 447

4. Al-Muwahib Al-Ludniyyah by Al-Muhammad, Baab Rouhani Dawao sai ilaj, Vol. 3, p. 76

لا إله إلا الله الحليم الكريم ، سبحان الله رب العرش العظيم. الحمد لله رب العالمين كأنهم يوم يرون ما يوعدون لم يلبثوا إلا ساعة من نهار بلاغ) (كأنهم يوم يرونها لم يلبثوا إلا عشية أو ضحاها(1)

Khalal says that Abu Bakr Marozi told me:

أن أبا عبد الله جاءه رجل فقال: يا أبا عبد الله الكتب لامرأة قد ر عليها ولدها منذ يومين فقال: قل له: يجيء بجام واسع وزعفران، ورأيت يكتب لغير واحد، ويذكر عن عكرمة ، عن ابن - عباس قال: (مر عيسى صلى الله على نبينا وعليه وسلم على بقرة قد اعترض ولدها في بطنها، فقالت: يا كلمة الله ادع الله لى أن يخلصني مما أنا فيه، فقال: يا خالق النفس من النفس، ويا مخلص النفس من النفس ويا مخرج النفس من النفس خلصها قال فرمت بولدها فإذا هي قائمة تشنه) قال: فإذا عسر على المرأة ولدها فاكتبه لها

Translation: A man came to Abu Abdullah Imam Ahad bin Hanbal عليه رحمت الله and said, "O Abu Abdullah! Write a Taweez for a woman who has been having difficulty giving birth for two days." (Marozi says) Imam Ahmad bin Hanbal عليه رحمت الله said (to me): Tell them to bring an open bowl and saffron. (Marozi says) I have seen Imam Ahmad bin Hanbal عليه رحمت الله write a Taweez for more than one person. He (Imam Ahmad) narrated from Ikrimah. Hazrat Ibn Abbas رضي الله عنه said, "It is narrated that Hazrat Isa عليه السلام passed by a cow that was having difficulty giving birth to a calf." She said, "O Kalimatullah, pray to Allah for me to relieve me of the pain I am suffering from." The (عليه السلام) said, "O Creator of the soul from the soul, the one who saves the soul from the soul, and the one who takes the soul from the soul! Grant it relief." He says: The cow gave birth at that moment and stood up, beginning to inhale it. Imam Ahmad bin Khalil رضي الله عنه says: When a woman has difficulty giving birth to a child, write a Taweez for her with these words. (2)

After narrating this tradition and many other traditions,

Ibn Qayyim wrote:

وكل ماتقدمه من الرقي، فإن كتابته نافعة

Translation: It is beneficial to write Taweez for all the above-mentioned dams. (3)

The view of Hazrat Imam Malik رحمه الله عليه:

Imam Qayrawani Maliki رحمه الله عليه (d. 387 AH) writes that Hazrat Imam Malik رحمه الله عليه was asked whether it is possible to write the Quran for a person with a fever. He رحمه الله عليه said: "There is no harm in that, and there is no harm in doing a dam with pure words and hanging such a Taweez. In which the Quran and the remembrance of Allah are written, it is a good idea to cover it with leather. Then he says: "Hazrat Lais رحمه الله عليه said: There is no harm in hanging something on a woman in childbirth or a sick person that has the Quran written on it, provided that it is covered with leather or protected in a shell, and I consider the iron shell to be abominable." (4)

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1. Zaad ul miyad al Ibn qayim, Faslil kaf, jild 3, page num 125
 2. Zaad ul miyadh al Ibn qayim, Harf il kaf, jild 3, page num 125
 3. Zaad ul miyadh al Ibn qayim, Harf il kaf, jild 3,125
 4. Kitab ul Jame, Baab fitib waliktiwa waltalij—Alkh,page num 237,239

Allama Mahmud Alusi (رحمت الله عليه) writes:

Imam Malik رحمه الله says: There is no harm in putting such a Taweez around the neck of a sick person as a blessing, which contains the names of Allah, as long as it does not intend to protect the eye. What I mean is that there is no harm in hanging a Taweez after the revelation of the meaning, in the hope that the pain and illness will be removed. Such as the dam about which the Sunnah has been narrated regarding the sight. While there is harm before the revelation of the calamity, this ruling of Imam Malik is poor. (1)

The view of Hazrat Imam Muhammad Baqir رحمه الله عليه:

Ibn Qayyim Al-Jawzi Hanbali, deceased 751 AH, wrote that Imam Marozi says that it was narrated to Imam Ahmad bin Hanbal رحمه الله. I heard Abu Al-Munzir Amr bin Majma' say that Yunus bin Habban told us: I asked Abu Ja'far Muhammad bin Ali (Imam Baqir رحمه الله عليه) whether it is permissible to hang a Taweez. He said: "If the Taweez is from the Book of Allah or from the words of the Holy Prophet (صلى الله عليه وسلم), then hang it and seek healing through it as much as you can."(2)

Imam Muhammad bin Sirin's رحمه الله عليه view:

Allama Mahmud Alusi رحمه الله writes:

Ibn Sirin (رحمت الله عليه) did not see any harm in hanging a Taweez written from the Holy Quran on a person, whether it was big or small, and this is what people of all cities, old and new, believe in.(3)

Hazrat Sufyan al-Thawri رحمه الله عليه wrote talismans:

Imam Zarakshi has written about Hazrat Sufyan al-Thawri رحمه الله عليه, "he used to write Taweez for pregnant women, which were hung on them." (4)

Ibrahim bin wasima رحمه الله عليه view:

Imam Ibn Asakir رحمه الله says:

إبراهيم بن وثيمة المصري ! : المصري يقول ري يقول لعثمان بن محمد القارئ الايات التي يدفع الله بهن من الله م الزمهن في كل يوم يذهب عنك ما تجد قال وأي ايات هن قال وإلهكم إله واحد) الآية واية الكرسي وخاتمة البقرة امن الرسول إلى اخرها إن ربكم الله الذي خلق السموات والأرض إلى المحسنين) واخر الحشر فإنه بلغنا أنهم مكتوبات في زوايا العرش فلز مهن فبرا وكان إبراهيم بن وثيمة يقول اكتبوهن لصبيانكم من الفزع واللمم

Translation: Ibrahim bin Wasima Ansari said to Usman bin Muhammad Al-Qari: Recite some verses by which Allah Almighty removes the diseases of the jinn every day, and whatever complaint you have will be removed. These verses are Verse 163 of Surah Al-Baqarah, Ayat Al-Kursi, the last two verses of Surah Al-Baqarah, Verses 56, 55, and 54 of Surah Al-A'raf, and the last verses of Surah Al-Hashr. We have heard that these verses are written at the feet of the Throne. Usman bin Muhammad made these verses obligatory upon himself and became free from every disease. Ibrahim bin Waseema used to say. Write these verses to protect your children from fear and madness. (5)

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1. Tafseer Ruhul Mani, Sawara Asara Tahtul Ayat 73 to 111, jild 8, page num 139
 2. Zaad ul miyad A ibn Qayyim, Harf Kaaf, jild 3, Page num 125
 3. Tafseer Ruhul Mani, Sawara Asara Tahtul Ayat 73 to 111, jild 8, page num 139
 4. Alburhani Fi Uloom ul quran, Al nou al sabih wa ishron, jild 2, page num 64
 5. Tareekh e Damishk li ibn e Asakr, jild 7, page num 244

Ibn Tamiyah's view:

Ibn Taymiyyah, whom the deniers of Dam and Taweez consider as their Shaikh ul-Islam, writes: ويجوز ان يكتب للمصاب وغيره من المرضى شيئاً من كتاب الله وذكره بالمداد المباح ويغسل ويسقى كمناس على ذلك احمد وغيره .

In addition, it is permissible for afflicted and other sick people to write Taweez with permissible ink from the Book of Allah and His remembrance and to wash them and give them water to drink, as Imam Ahmad and other scholars have clarified.

This writing by Ibn Taymiyyah indicates that, according to him, writing Taweez and washing them is permissible, as there is no prohibition in it. If he had considered it unlawful, he would never have issued a fatwa declaring it permissible. (1)

Ibn Taymiyyah further wrote:

عن ابن عباس قال: إذا عسر على المرأة ولادتها فليكتب: بسم الله لا إله إلا الله الحليم الكريم سبحان الله رب العرش العظيم الحمد لله رب العالمين (كأنهم يوم يرونها لم يلبثوا إلا عشية أو ضحاها) (كأنهم يوم يرون ما يوعدون لم يلبثوا إلا ساعة من نهار بلاغ فهل يهلك إلا القوم الفاسقون) قال أبي ثنا أسود بن عامر بإسناده بمعناه وقال: يكتب في إناء نظيف فيسقى قال أبي: وزاد فيه وكيع فتسقى وينضح ما دون سرتها قال عبد الله: رأيت أبي يكتب للمرأة في جام أو شيء نظيف. وقال أبو عمر و محمد بن أحمد بن حمدان الحبري: أنا الحسن بن سفيان النسوي؛ حدثني عبد الله بن أحمد بن شوية؛ ثنا علي بن الحسن بن شقيق، ثنا عبد الله بن المبارك؛ عن سفيان؛ عن ابن أبي ليلى؛ عن الحكم؛ عن سعيد بن جبير؛ عن ابن عباس قال: ((إذا عسر على المرأة ولادها فليكتب: بسم الله لا إله إلا الله العلي العظيم لا إله إلا الله الحليم الكريم؛ سبحان الله وتعالى رب العرش العظيم، والحمد لله رب العالمين كأنهم يوم يرونها لم يلبثوا إلا عشية أو ضحاها) (كأنهم يوم يرون ما يوعدون لم يلبثوا إلا ساعة من نهار بلاغ فهل يهلك إلا القوم الفاسقون قال علي: يكتب في كاغذة فيعلق على عضد المرأة قال علي: وقد جربناه فلم نر شيئاً أعجب منه فإذا وضعت تحله سريعاً تجعله في خرقة أو تحرقه

Translation: It was narrated from Ibn Abbas (رضي الله تعالى عنه) that when a woman has difficulty giving birth to a child, she should write this Taweez.

بسم الله لا إله إلا الله الحليم الكريم سبحان الله رب العرش العظيم الحمد لله رب العالمين كأنهم يوم يرونها لم يلبثوا إلا عشية أو ضحاها) (كأنهم يوم يرون ما يوعدون لم يلبثوا إلا ساعة من نهار بلاغ فهل يهلك إلا القوم الفاسقون

This is Abdullah bin Ahmad, who said: My father said: Aswad bin Amir narrated to me with his chain of transmission the same meaning and said: This supplication should be written in a clean vessel and given to her to drink. My father said: Waki' added that this water should be given to the pregnant woman to drink and sprinkled over her navel. Abdullah bin Ahmad said: I saw my father (Imam Ahmad bin Hanbal) writing a Taweez for a pregnant woman in a bowl or any clean object. Then he narrated the above Taweez with another chain of transmission, and then he wrote: Ali bin Hussain bin Haqaiq said, 'This Taweez should be written on paper and then tied to the woman's arm.' Ali bin Hussain bin Shaqiq said: We tried it and did not find anything strange (beneficial) in it. Then, when the child is born, the talisman should be removed immediately and either kept or burned.

Ibn Qayyim view:

Ibn Tamiya's student Ibn Qayyim al-Jawzi, after quoting several of the recited supplications, wrote:

1. Majmou ul fatawa li Ibn Tamiya, fasl fi Jawaz ayei yaktubo alil masab Alkh, jild 19, page num 64.

واعلم أن الأدوية الطبيعية الإلهية تنفع من الداء بعد حصوله وتمنع من وقوعه، وإن وقع لم يقع وقوعاً مضراً، وإن كان مؤذياً، والأدوية الطبيعية إنما تنفع بعد حصول الداء فالتعودات والأذكار، إما أن تمنع وقوع هذه الأسباب، وإما أن تحول بينها وبين كمال تأثيرها بحسب كمال التعوذ وقوته وضعفه، فالرقي والعوذ تستعمل لحفظ الصحة، والإزالة المرض (1)

Translation: Understand that divine natural medicines provide benefits even after the onset of illness and prevent disease from occurring, and if infection does occur, even if it is painful, it is not harmful. Other natural medicines provide benefits only after the onset of illness. Therefore, Taweez and izkar either prevent these causes from occurring or act as a barrier between them and their full effect, depending on the perfection of the Taweez and its strength or weakness. Therefore, Taweez are helpful both for protecting health and for removing illness. At one point, it is written something like this:

وكل مل تقدم من الرقي، فإن كتابته نافعة

Translation: It is also beneficial to write Taweez for all the supplications mentioned about blood. (2)

The view of Hazrat Sheikh Abdul Haq Muhaddith Dehlavi: رحمت الله عليه

Sheikh Mohaqiq Hazrat Sheikh Abdul Haq Muhaddith Dehlavi رحمت الله عليه says about Taweez: “Why are they called like polytheism? The reason for this is that the people of the pre-Islamic period believed in their real effect and used to pray in the name of something other than God, so the name of God and the word of God will not be in this ruling and how can it be polytheism, when there are authentic and transparent hadiths and reports about this. (3)

In another place in the same book, he says: The community of the righteous predecessors considered it permissible to write verses of the Quran and give water to the one who has the evil eye.”(4)

Mujahid says: “There is no harm in writing the Quran and washing it and giving water to the sick person, whether by writing the complete Quran or any verse that is suitable for healing or contains the mention of the names and attributes of God, and it is wahtu illa nasab.(5)

The third place, it is said, “The Holy Prophet (صلى الله عليه وسلم) used to perform ruqyah and supplication for all physical diseases. For example, fever, chills, epilepsy, headache, fear and terror, insomnia, poisoning, nausea, pain, suffering, grief, sorrow, severity and hardship, pain and discomfort in the body, poverty and deprivation, debt, burning, pain in the chest, imprisonment, speech, tribute, hemorrhage, difficult childbirth and all diseases and pains and all troubles and hardships, etc., the supplications for all these dams and Taweez are mentioned in the books of Hadith. One should search from there. (5)

Writing the Taweez of Hazrat Shah Waliullah Muhaddith Dehlvi: رحمت الله عليه

The personality of Hazrat Shah Waliullah Muhaddith Dehlvi (رحمت الله عليه) needs no introduction. His services in the field of Hadith are renowned in India. The chain of transmission of Hadith from the scholars of the Deobandi and Bareilvi schools of thought reaches him (صلى الله عليه وسلم).

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1. Zaad ul miyad li Ibn Qayyim, Fasl hadiya, صلى الله عليه وسلم fi ilaj lidaghatal aqrab bil ruqyah, jild 4,165
 2. Zaad ul miyad, harf ul Kaaf, jild 3, page num 165
 3. Madaarij Alnabowa mutarajim, Baab Hashtum, jild 1, page num 291
 4. Madaarij Alnabowa mutarajim, Baab Hashtum, jild 1, page num 294
 5. Madaarij Alnabowa mutarajim, Baab Hashtum, jild 1, page num 296

Therefore, his personality is considered reliable by both schools of thought. A work by Hazrat Qibla Shah Sahib, “Al-Qawul” Al-Jamil, in which he has mentioned the deeds of the significant religious figures and the proven practices, Taweez and duties attributed to them. He learned this from his father, Hazrat Shah Abdul Rahim (رحمت الله عليه), who believed in Taweez and practices. He used to write Taweez for people and help them through it, and it would cure them. Therefore, in the same book, he writes: “I heard my father say, ‘Write this Taweez and tie it around the neck of a butcher. Allah Almighty will protect you from all evil.’ That Taweez is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اعوذ بكلمات الله من شر كل شيطان وهامة وعين لامة تحصنت بخصن الف الف لا حول ولا قوة الا بالله العلي العظيم (1)

From the above passage of Hazrat Shah Waliullah Muhaddith Dehlvi قدس سره, it is clear that writing a sacred and blessed passage and creating a Taweez from it, then placing it around the necks of children, is not only permissible but also supported by the practice of righteous predecessors and proven to protect children. Through this, Allah Almighty protects children from the evil eye and all kinds of evil.

Proof of reciting the thread and putting it around the neck:

Hazrat Shah Waliullah Muhaddith Dehlvi قدس سره writes in his same work: I have heard my father say that if the disease of smallpox appears, take a blue thread and recite Surah Rahman on it and while reciting, whenever you reach the phrase “فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ””, tie a knot in this thread and blow on it. Continue tying knots and blowing on them in the same way. After that, tie the thread around the child’s neck. God willing, he will get relief from smallpox.” (2)

This indicates that it is permissible to recite the thread and put it around the neck for protection against any disease.

Amulet for a barren woman:

Hazrat Qibla Shah Sahib, in his same work, says about a Taweez: "For a barren woman, write this verse on the skin of a deer with saffron and rose. (3) جميعا ولو ان قرانا سيره به الجبال. Then tie this amulet around his neck." (4)

It was found that a Taweez can be written on the skin of a deer with saffron, and there is no prohibition in this practice.

The view of Ala Hazrat Imam of Ahle Sunnah رحمه الله عليه:

His Highness the Imam of Ahle Sunnah, Mujaddid-e-Din-e-Millat Maulana Shah Ahmad Raza Khan Muhaddith Barelvi, نور الله مرقدہ, says about the effectiveness of Taweez:

Amulets are made of the names of Allah, the words of Allah, and the remembrance of Allah. The best answer to not believing in their effectiveness is what Hazrat Sheikh Abu Saeed al-Khair قدس سره gave to an atheist who spoke under the influence of a Taweez. Hazrat قدس سره said: You are a strange donkey. He was very arrogant in the world. As soon as he heard these words, his face turned red, the veins in his neck swelled, and his body began to shake with anger. He complained to Hazrat about this statement.

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1. Shifa AL alil Tarjuma AL qawl AL jameel, page num 120
 2. Shifa AL alil Tarjuma AL qawl AL jameel, page num 127
 3. Surah Raad, Ayat 31, parah 13
 4. Shifa ul alil Tarjuma ul qawl ul jameel, page num 132

He said, 'I have answered your question. 'I have observed the effect of the donkey's name on you, what condition did it cause in your large body, but the name of the Mola Azawajal is not affected by its effect. (1)

This statement by Aala Hazrat سره العزيز demonstrates that words have an impact. If bad words have an effect, then why not good words? Moreover, if those words are the words of Allah, then their effect will be two moons long. Therefore, Allah Almighty grants healing by reciting the word of Allah or writing it in the form of a Taweez.

The view of Sadr-ul-Afzal Hazrat Allama Mufti Naemuddin Muradabadi Ashrafi رحمه الله عليه :
The great scholar of the Ahlus-Sunnah, Ustad ul ulama Sadr-ul-Afzal Hazrat Allama Syed Muhammad Naemuddin Muradabadi Ashrafi رحمه الله عليه, in his commentary on "Kanz-ul-Iman fi Tarjimatul-Quran" in the commentary of Khazain ul-Irfan fi Tafsir al-Quran, mentioned the above verse of Surah Bani Israel:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Translation: And He sends down in the Quran that which is a healing and a mercy for the believers. In the commentary of the Quran, it is written :(2)

It removes external and internal diseases, delusions, and ignorance, thereby achieving external and internal health. False beliefs and vile morals are dispelled, and true beliefs, divine knowledge, praiseworthy attributes, and virtuous morals are achieved because this holy book contains such knowledge and evidence that destroys the darkness of illusion and Satanism with its light. Each letter of it is a treasure trove of blessings that removes diseases and evils. (3)

There is a lesson in this passage of Sadr al-Afzal رحمه الله عليه that spiritual and physical diseases can be removed through the holy verses of the Holy Quran. Especially for those who are evil, the word of Allah is an arrow with a target; that is why the significant religious figures, the saints of perfection, used to provide spiritual guidance through the verses of the Quran and bring blessings to God's creatures.

Fatwa of Grand Mufti of Pakistan Mufti Muhammad Waqar-ud-Din Qadri Rizvi رحمه الله عليه:

The great scholar of Ahle Sunnah, Ustad Ulama Mufti Ahle Sunnah Hazrat Allama Mufti Muhammad Waqar-ud-Din Qadri Rizvi رحمه الله عليه, was a prominent figure in the Musnad of Iftaa at Darul Uloom Amjadiya, Karachi. A question was asked of him about writing Taweez and wearing them around the neck. Hazrat Qiblah wrote in response: "It is permissible to write and wear Taweez that do not contain words of blasphemy or any religious innovation or obscenity." It is written in Abu Dawud:

وكان عبد الله بن عمرو يعلمهن من عقل من بنيه ومن لم يعقل كتبه فاعقله عليه

That is, Hazrat Abdullah bin Umar رضي الله تعالى عنه used to teach his adult children and impose it on the minors. And Imam Muhammad Amin bin Omar al shaheer Ibn Abidin رحمه الله عليه, deceased 252 AH, wrote in his Fatawa Shami regarding its permissibility: "And the writing of Taweez is based on the permissibility of people's actions, and there are many narrations in this regard, and when the Taweez is wrapped in paper, there is no harm in tying it on the arm of a person who is in a state of impurity or menstruating."(4)

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1. Fatawa radawiya, jild 24, page num 208, _207
 2. Surah Bani Israel, Ayat 82, parah 15
 3. Khazain ul irfan MaA kanzul iman, Surah Bani Israel, Ayat num 82, page num 541_542
 4. Waqar ul Fatawa, jild 2, page num 520

The words of Qutb e Rabbani Abu Makhdoom Shah Syed Muhammad Tahir Ashraf Al-Ashraf Al-Jilani قدس سره:

When the great scholarly and spiritual figure of the Ashrafiya lineage, Qutb e Rabbani Hazrat Abu Makhdoom Shah Syed Muhammad Tahir Ashraf Al-Ashraf Al-Jilani قدس سره, was asked about Taweez, he said: The Taweez are written with verses of the Holy Quran, the names of Allah, how can they be unlawful? The Sharia has permitted this. Then he said, 'The matter is different for Taweez that contain Quranic verses or the names of Allah. 'People with low incomes even go so far as to say that they are written with the words of the close ones. There is an effect in me, and there is an effect in their names. If these words are written down on paper or their names are written down, Allah Almighty grants healing through their blessings, just as there is an effect in the names of the Companions of the Cave.

Here, it seems appropriate to present the opinions of the opposing scholars on the subject of Taweez so that there is no room for denial.

Rashid Ahmad Gangohi's Deobandi view:

Rashid Ahmad Gangohi used to send Taweez in response to letters from friends in Fatawa Rashidiyya. Thus, in "Fatawa Rashidiyya," it is written:

I am sending you one Taweez each as written, although I have no interference in this matter. Tie the big Taweez on your wife's arm and put the small one around your child's neck. Recite Surah Fatiha and apply its lips to the abscess. (1)

In response to another letter, he writes:

Please note that Taweez are sent as requested. Open the large Taweez in front of your brother's child, show it to them, and place it around their neck.

Rashid Ahmad Gangohi's writings demonstrate that he wrote Taweez and instructed that they be placed on the arm or around the neck. That is, according to him, it is entirely permissible to write a Taweez and put it around the neck or the arm of a woman, man, or child.

Ashraf Ali Thanvi Deobandi Theory:

Ashraf Ali Thanvi explains the justification of Taweez in response to a questionnaire's inquiry in Imdad-ul-Ahkam. The question was asked:

Ahmadis believe that no Quranic verse has been revealed for physical healing and that the Taweez that the Maulvis write and give for physical healing are polytheistic. The verse that contains the word healing (وَنُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيَهْبِطُ بِهِ الْأَشجارُ وَنُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيَهْبِطُ بِهِ الْأَشجارُ وَنُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيَهْبِطُ بِهِ الْأَشجارُ) refers to spiritual healing, not physical healing. They also cite a couple of hadiths in their references, stating that physical healing is prohibited and that both spiritual and physical healing should be written down.

In response, Ashraf Ali Thanvi writes:

"The word 'Shifa' is general in the Quran, and to make it specific, we need evidence. Otherwise, a claim of specificity of evidence is being made. It is proven in the Sahihis that the Companions رضي الله عنهم blew on the snakebite with Surah Fatiha. In Ibn Majah, it is narrated from Hazrat Ali رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: "Khair al-dua' al-Qur'an." In addition, in the Sahihis, it is forbidden for the Messenger of Allah صلى الله عليه وسلم to do damage to himself after reciting Mu'awwazatyin. (2)

1. Fatawa rashidiya, page num 617

2. Imdad ul hakim, jild 1, page num 325

This statement of Ashraf Ali Thanvi proves that he considered it permissible to blow on himself after reciting the Holy Quran, and according to him, the word 'Shifa' is general in the Quran, whether it is for spiritual or physical illness.

The second point is that people are uncertain about whether it is permissible to build a dam or give a Taweez. However, Mr. Ashraf Ali Thanvi considers it acceptable to provide Taweez to non-Muslims as well. See:

Question: Can we give Taweez with verses from the Quran to polytheists and Hindus or not?

Answer: If there is no possibility of disrespect, and another plain paper is wrapped over the Taweez paper so that the polytheist does not touch the Quranic verse paper, then it is permissible.

Moreover, it is better not to give Taweez with verses from the Quran to polytheists. (1)

In response to another Istifta', I wrote:

The hadith prohibits Taweez of the pre-Islamic period that were not free from polytheism, and Dam with the Quran is permitted. Therefore, smallpox Taweez and other Taweez that are made with verses and supplications from the Quran are permissible in themselves. (2)

It is also clear from the passage mentioned above that Taweez that do not contain polytheistic phrases, Quranic verses or supplications from the Quran are perfectly permissible. There is no harm in using them. It may be that those who deny the use of Taweez offer the excuse that if a person goes to the toilet, then the Taweez is around their neck or on their arm, so there is a possibility of disrespect; therefore, it is not permissible to wear a Taweez around one's neck or on one's arm.

Ashraf Ali Thanvi writes in response to this questioner:

Whether it is a wax garment or a cloth, once the Taweez is wrapped in the fabric, it can now be kept in a state of impurity. (3)

The above-mentioned words of Ashraf Ali Thanvi must have appeased those Deobandi men who call Taweez unlawful, polytheistic and an innovation, and now they will not consider wearing Taweez around the neck or tying them on the arm as polytheistic, an innovation or against the Sharia.

Zakaria Saharanpuri Deobandi view:

Deobandi scholar Zakaria Saharanpuri, citing the passage in Fatawa Shami, Vol. 9, p. 443, writes:

There has been disagreement among scholars regarding the methods of achieving healing as mentioned in the Quran, specifically whether Surah Fatiha should be recited for the sick or bitten person, or written on a piece of paper and hung over the ill person, or written on a plate and then washed and given to drink. It is narrated from the Holy Prophet صلى الله عليه وسلم that he used to do the dam, and to this day, the practice of the people is permissible, and there are hadiths in this regard. There is also no harm in this for a woman who is in a state of impurity or menstruating to wear a Taweez on her arm (etc.), even if the Taweez is made of wax.(4)

1. Imdad ul hakim, jild 1, page num 319_320

2. Imdad ul hakim, jild 1, page num 330

3. Imdad ul hakim, jild 1, page num 319

4. Awja AL masalik, Kitab ul Ain, Baab MA jafi Ajraa AL maredh jild 16, page num 509

From the above passage by Zakaria Saharanpuri, it is clear that reciting Surah Fatiha and blowing on it over the patient, or writing it on a plate and washing it and giving it to the patient, or writing it on a piece of paper and giving it to the patient, all of these are permissible and are a cause of healing, meaning that if this action is performed, Allah Almighty will grant healing.

Mufti Muhammad Shafi Deobandi's view:

Mufti Muhammad Shafi writes: Reciting Quranic verses, doing a dam on a patient, writing a Taweez, and putting it around the neck are also considered healing for diseases. Traditions bear witness to this. He further wrote: Treating patients with Quranic verses and writing them and putting them around the neck is proven. (1)

The statement of Mufti Muhammad Shafi confirms that reciting Quranic verses, performing dua for a patient, or writing a Taweez and placing it around the patient's neck is permissible; there is no prohibition in this.

The view of the non-muqallid Nawab Muhammad Siddiq Hasan Khan:

The scholar of non-muqallids, Nawab Muhammad Siddiq Hasan Khan, writes:

“Those who are of the times of ignorance and the people of disbelief and polytheism are forbidden, they have been mentioned in the book Dua’at-ul-Iman, and those who are of Islam and are proven from the Quran and authentic Hadith or are narrated from the scholars of the people of monotheism and do not seek help from other than Allah, they are undoubtedly permissible. The Holy Prophet (صلى الله عليه وسلم) himself performed such a Dam for Hasnain. (2)

Opinion of Saudi Arabian scholars:

Saudi Arabian scholars have compiled a collection of jurisprudential issues in 45 volumes, which has been published under the auspices of the Ministry of Endowments and Islamic Affairs in Kuwait. In it, those who say that hanging Quranic amulets is permissible are mentioned as follows:

A group has said that hanging Quranic Taweez is permissible. This is the opinion of Hazrat Abdullah bin Amar bin Al-As رضى الله عنها, as evident from the narration of Hazrat Aisha رضى الله عنها. This is the opinion of Abu Ja’far (Imam Tahawi), and according to one narration, Imam Ahmad is also of the same opinion. They have applied the Hadith prohibiting Taweez to Taweez that include shirk or something forbidden. Like the forbidden Taweez that were mentioned earlier (i.e., Taweez of the pre-Islamic era are forbidden). “(3)

The references mentioned above prove that Taweez are permissible if they contain shirk words and do not contravene Sharia matters. Instead, wearing Taweez has been practised since the time of the Holy Prophet (صلى الله عليه وسلم) to the present day. It has been a part of the practices of the Muslim Ummah to this day.

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1. Maarif ul quran, Surah Bani Israel, jild 5, page num 522
 2. Kitab ut taweezat (Urdu) Maarof ul lada wal ladawa, page num 4, complete book page num 1323
 3. Mosua faqiha, Urdu translation, Baab Taweez, jild 13, page num 64

To call it unlawful and polytheistic is a slander on the Islamic Sharia and a violation of the laws of Sharia, rather, God forbid, accusing the entire Muslim Ummah from the time of the Holy Prophet (صلى الله عليه وسلم) to this day of being involved in polytheism, innovation, and un-Shariah work. (كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ) Translation: How great is the speech that comes out of their mouths.(1)

1.Surah Kahaf, Ayat num 5

Answers to the arguments of those who dam and Taweez

We now present the hadiths those opponents of dam, Taweez, and similar practices use as evidence to declare them impermissible and polytheistic.

Hadith 1:

عن زينب امرأة عبد الله بن مسعود له ، أن عبد الله رأى في عنقى خيطاً فقال: ما هذا؟ فقلت: خيط رقى لي فيه، قالت: فأخذه فقطعه ثم قال: أنتم آل عبد الله لأغنياء عن الشرك (1)

Translation: Hazrat Bibi Zainab رضي الله تعالى عنها , the wife of Abdullah bin Mas'ud رضي الله تعالى عنه , narrated that Abdullah bin Mas'ud رضي الله تعالى عنه saw a thread around my neck and asked: What is this? I said: It is a thread made of dam for me. Bibi Sahibah said: So Abdullah bin Mas'ud رضي الله تعالى عنه took it and cut it. Then he said, 'You are the family of Abdullah, free from polytheism.'

Answer to the first hadith:

Here, the thread refers to the blue thread of a gong, which the magicians used to wear on the patient after blowing magic on it, because their dam contained polytheistic words. Invocation of idols, as well as the use of gongs, was very common in that era. Therefore, Hazrat Abdullah رضي الله تعالى عنه considered wearing this thread as shirk.

Hadith 2:

عن عبد الله بن . الله بن عمرو بن عمر و ص قال سمعت رسول الله ول الله ا م بالي ما أتيت إن أنا شربت ترياقا أو تعلقت تميمية أو قلت الشعر من قبل نفسي(2)

Translation: It is narrated from Abdullah bin Amr رضي الله تعالى عنه that I heard the Prophet (صلى الله عليه وآله) say: He does not care whether I drink a potion or hang a thread or recite poetry on my behalf.

Answer to Hadith 2:

In his explanation of this hadith, Hazrat Mullah Ali Al-Qari Makki رحمه الله عليه (died 1014 AH) Says:

قوله: (أو تعلقت تميمية) : أي : أخذتها علاقة، والمراد من التميمية ما كان من تمانم الجاهلية ورقاها، فإن القسم الذي اختص بأسماء الله تعالى وكلماته غير داخل في جملته، بل هو مستحب مرجو البركة عرف ذلك من أصل السنة.(3)

Here, the Taweez and dam are believed to have originated from the pre-Islamic period. As for the Taweez and dam that are specific to the divine names and words, they are not included in the prohibition. Instead, these Taweez are recommended, blessings are expected from them, and they are well known from the original Sunnah.

Moreover, Allama Sheikh Muhammad Hasnain Makhloof Maliki azhari رحمه الله عليه (died 1355 AH) says:

وأحاديث النهي عن الرقية والتمانم محمولة على قوم كانوا يعتقدون نفعها وتأثيره بطبعها، كما كانت الجاهلية يزعمون في أشياء كثيرة أنها تؤثر بطبعها وكانت لهم تمانم يتخذونها من خرز فيتقلدون به، ويعلقونه على رؤوسهم فهذه مواضع النهي كالرقي المذمومة التي يشتمل كلامها على محرم أو مكروه - - - إلخ(4)

1. Mishkatul Masabih, Kitab o Araqi, Raqmul Hadith 45, 52
2. Sunan Abi Daud, Kitab utib, Baab Fi Al tiryag, raqmul Hadith3869
3. Al-Marqaa al-Sharh al-Mishkaat, Kitab ul-Tib al-Raqee al-Fasl sani, raqmul Hadith 4554, jild 8, page num 374
4. Risalah Fi Hukm ul-Tawasul with the Prophets and Awliyas, page num 71

Translation: The hadiths prohibiting ruqyah and Taweez apply to those who believed that their benefits and effects were natural, just as in the time of ignorance, people used to claim that they had a natural impact in many things, and they had Taweez that they made from pearls, put them around their necks, and hung them on their heads. These prohibitions are akin to a taboo word, indicating something is forbidden or reprehensible.

In addition, Khatam ul-Muhaddith Shah Abdul Haq Muhaddith Dehlvi رحمه الله عليه, in his commentary on this hadith, says:

مراد تائم جاهليت است مثل مهره با و ناخن درنده با واستحنو انهای ایشان و اما آنچه بقران و اسمائے الهی باشد خارج است از این حکم و مستحب است تعلق و تبرک بدان- (1)

Translation: The Taweez that are prohibited in the holy hadith refer to the Taweez of the pre-Islamic period. They were made of the claws and bones of wild animals. (In which the words were polytheistic). It is forbidden to create and use them. Otherwise, if the Taweez is made of the blessed verses of the Quran or the names of God, it is permissible, even recommended.

Hadith 3:

. عن جابر الله قال سئل رسول الله ﷺ عن النشرة، فقال: هو من عمل الشيطان (2)

That is Hazrat Jabir رضي الله تعالى عنه says that the Prophet (ﷺ) was asked about the Nasharah (the breath of madness), so he said: It is from the work of the devil.

Answer to Hadith 3:

In his explanation of this hadith, Sheikh Mohaqiq Shah Abdul Haq Muhaddith Dehlvi رضي الله تعالى عنه

says:

پس مراد با آنچه او را از عمل شیطان داشته رقیه خواهد بود که از عمل جاهلیت است مشتمل بر اسمائی اصنام و شیاطین یا بزبان عبرانی که معلوم نیست معنی آن نه بقرآن و اسماء الله تعالی (3)

Translation: This refers to the actions that the people of the pre-Islamic period performed, which were based on the names of idols that contained polytheistic words. On the other hand, they were in Hebrew, the meanings of which were not known. However, if the actions are performed with the verses of the Quran and the names of God, then it is permissible.

Hadith fourth:

. عن المغيرة بن شعبه بن شعبة قال: قال رسول الله ﷺ من اکتوى أو استرقى، فقد بريء من التوکل (4)

Translation: Hazrat Mughirah bin Shu'bah رضي الله تعالى عنه narrates that the Holy Prophet (ﷺ) said that whoever planted the dam or built it, and then he would surely be as innocent as Tawakal.

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1. Ash Atal Mat, Shrah al-Mishkaat, Kitab al-Tabb al-Raqee, Al-Fasl e Sani, jild 5, p. 732
 2. Sunan Abi Dawud, Kitab al-Tabb, Chapter in Al-Nasharah, Number of Hadith 3868
 3. Ash Atal Mat, Sharh al-Mishkaat, Kitab al-Tabb al-Raqee, Al Fasl e Sani, jild 5, p. 733
 4. As-Sunan al-Tirmidhi, Abwab utib, Baab Ma Jayaa fi Krahiya Al-Raqiyah, Raqmul Hadith 2193, jild . 3, P. 212

Answer to Hadith 4: In his explanation of this hadith, Mullah Ali Qari رحمه الله عليه says:

قوله: (أو استرقى): أي: بالغ في دفع الأمراض باستعمال الكلمات التي ليست من أسماء الله تعالى، وكلمات كتابه، ولا من الأدعية المأثورة عن رسوله فقد برئ من التوكل) : أي : سقط من درجة التوكل التي هي أعلى مراتب الكمال- (1)

Translation: To ward off diseases, there are no words other than the verses of the Quran, the names of Allah, and the supplications mentioned above. Moreover, whoever uses words other than the names of Allah, the verses of the Quran, and the supplications mentioned above for warding off diseases, then such a person is void of all good.

Fifth Hadith:

عقبة بن عامر الله يقول: سمعت رسول الله ﷺ يقول: من تعلق تميمة، فلا أتم الله له.

Translation: Hazrat Uqbah bin Amir says that the Holy Prophet (ﷺ) said: Whoever hangs a Tamimah (Taweez), may Allah Almighty not fulfil his purpose.

Answer to the fifth hadith:

While explaining this hadith, Imam Bahiqi Shafi'i رحمه الله عليه writes:

وهذا أيضا يرجع معاناه الى ما قال ابو عبيد وقد يحتمل ان يكون ذلك و ما اشبهه من النهى والكرهية فيمن تعلقها وهو يرى تمام العافية و زوال العلة منها على ما كان اهل الجاهلية يصنعون فأما من تعلقها متبركا بذكر الله تعالى فيها وهو علم ان لا كاشف الا الله ولا دافع عنه سواه فلا بأبها ان شاء الله (2)

Translation: This hadith also goes back to the meaning that Abu Ubaidah رضى الله تعالى عنه explained, and, likely, this and other similar hadiths in which the prohibition of hanging Taweez is mentioned as disliked are in condemnation of the person who believes that the center of healing is Taweez (and considers them to be effective in themselves), as the people of ignorance used to do. He is the one who hangs Taweez to obtain blessings from the remembrance of Allah Almighty and believes that no one can heal except Allah Almighty and no one can remove misfortune except Him.

Hazrat Imam Bahiqi رحمه الله عليه, who explained this, made it clear that hanging Taweez to seek blessings from the remembrance of Allah Almighty and believing that only Allah Almighty can heal is entirely permissible and correct. It is a fact that the Ahlus Sunnah wal Jema'ah use Taweez with this belief and obtain blessings through them.

1. Al-Marqaa al-Sharh al-Mishkaat, Kitab al-Tabb al-Raqee, Chapter 2, Raqmul Hadith 4555, jild 8, p. 375

2. Sunan ul kubra Al Bahiqi, Kitab al-Zahaya, Chapter al-TaMa'im, jild. 9, p. 589

The effect of the names of those close to Allah

The beloved servants of Allah, whom He grants His closeness, are called those close to Allah. Their glory is that their names have an effect, that is, their names are enough to avert calamities, remove evils, and get rid of diseases. That is, if their names are written in a place, then the disease is cured by their blessings.

The effect of the name of Prophet Noah عليه السلام:

Amr bin Dinar Tabi'i رضي الله تعالى عنه says:

إن مما أخذ على العقرب، أن لا تضر أحداً قال في ليل أو نهار"
(سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ) (1)

Translation: Among the ways of the scorpion to prevent, it from harming anyone is that (whoever is in danger of it) should say this during the day or night: ﴿

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

Shaikh Abu al-Qasim al-Qushayri رحمه الله عليه (died 465 AH) says in his commentary:

إن الحية والعقرب أننا نوحاً عليه الصلاة والسلام، فقالت"
احملنا فقال نوح: لا أحملكما فإنكما سبب للبلاء والضرر فقلنا نحن نعاهدك ونضمن لك أن لا نضر أحداً ذكرك.
فعاهدهما وحملهما. فمن قرأ ممن كان يخاف مضرتهما حين يمسي و حين يصبح : سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ إِنَّا كَذَلِكَ نَجْزِي
(الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ) (2)

Translation: The snake and the scorpion came to Prophet Noah (عليه السلام) and said: Let us board the boat. Noah (عليه السلام) said: I will not board you because you cause pain and harm. The snake and the scorpion said, 'We promise you and guarantee that we will not harm anyone who mentions you.' Noah (عليه السلام) took a promise from them and took them on board. Therefore, whoever fears harm from them should recite this in the morning and evening:

(سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ)

The Blessings of the Name of Hazrat Daniel عليه السلام:

Imam Abu Bakr bin Al-Sunni narrated in “Amal al-Yawm WA Laila” from Abdullah bin Abbas رضي الله تعالى عنه that Amir al-Mu'minin Hazrat Ali al-Murtaza الكريم الله وجهه and grant him peace, said:

إذا كنت بواد تخاف فيها السباع فقل اعوذ بدا نيال و بالجب من شر الاسد.

1. Hayat Al-Hawain, jild. 2, p. 414

2. Hayat Al-Hawain, jild. 2, p. 414

Translation: "When you are in a forest where there is fear of a lion, then I seek refuge in Hazrat Daniel عليه السلام and his well from the fear of the lion.

“Imam Ibn al-Sunni has written this chapter on this hadith: "The chapter of what is said when the beasts are afraid." This is the chapter explaining the supplication that should be made when the beasts are afraid.

Imam Arif Billah Muhaddith Kamal al-Din Damiri رحمه الله عليه wrote this hadith in his book "Hayat al-Hiyaan al-Kubra" and wrote the hadiths of Ibn Abi Dunya and Shaab al-Iman Bahiqi that when Hazrat Daniel عليه السلام was born (at that time when the astrologers had informed the king of the birth of Hazrat that a boy would be born this year who would destroy his country, for this reason that evil one was killing every child born this year), he was thrown into the forest near a lion out of fear of the king. The lion and the lioness licked his blessed body. When he grew up, Bakht Nasr threw two hungry lions into a well and had Hazrat Daniel عليه السلام thrown on them. The lions, seeing him, started wagging their tails (like a pet dog). After writing this hadith, Imam Damiri رحمه الله عليه said: When Hazrat Daniel عليه السلام was born and grew up, Allah tested him with lions. The Almighty made their cries and their seeking refuge a repellent to the uncontrollable evil of the lions.(1)

Hazrat Ali Al-Murtaza's رضي الله تعالى عنه dam:

Imam Abu Bakr bin Sunni رحمه الله عليه says in his book Amal Al-Yum Wal-Laila:

عن ابن عباس ص . عن علي بن أبي طالب ص قال: إذا كنت بواد تخاف فيها السباع، فقل: أعود بدانيال وبالجب من شر الأسد(2)

Translation: Hazrat Ibn Abbas (رضي الله تعالى عنه) narrates from Hazrat Ali (رضي الله تعالى عنه) that he said: If you are in a valley where you fear the lion, then say:

أَعُوذُ بِدَانِيَالٍ وَبِالْجُبِّ مِنْ شَرِّ الْأَسَدِ

Translation: I seek refuge in Daniel عليه السلام and his well from the evil of the lion.

Allama Kamal Uddin Damiri رحمه الله عليه, after narrating this hadith, explains the reason for making a Taweez in the name of Hazrat Daniel عليه السلام :

أشار بذلك إلى ما رواه البيهقي في الشعب فجعلت السباع تلحسه و تبصص إليه، فأتاه ملك فقال: يا دانيال فقال: من أنت؟ فقال : أنا رسول ربك أرسلني إليك بطعام . فقال دانيال : الحمد لله الذي لا ينسى من ذكره(3)

Translation: This refers to the tradition narrated by Imam Bahiqi رحمه الله عليه in his Shu'ab that Hazrat Daniel عليه السلام was thrown into a den of healthy and wild animals. They started wagging their tails in front of him and licking him. The angel came and said, 'O Daniel عليه السلام, he said, 'Who are you?' The angel said, 'I am the messenger of your Lord. He has sent me to you with food.' Daniel said: All praise is for Allah, Who does not leave anyone who remembers Him without a helper.

Removing the poison of a snake through the tail:

Allamah Kamal Uddin Damiri (رحمته الله عليه) has written about the tale of removing the poison of a snake:

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1. Hayat Al-Hawain, jild 1, pg 21
 2. Amal Alyoum, jild 1, pg 155
 3. Hayat Al-Hawain, jild 1, pg 26

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ وَعَلَى مُحَمَّدٍ فِي الْمُرْسَلِينَ مِنْ حَامِلَاتِ السُّمِّ أَجْمَعِينَ لَا دَابَّةَ بَيْنَ السَّمَوَاتِ وَالْأَرْضِ إِلَّا رَبِّي أَخَذَ بِنَاصِيئِهَا أَجْمَعِينَ ، كَذَلِكَ يَجْزِي عِبَادَهُ الْمُحْسِنِينَ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ نُوحٌ قَالَ لَكُمْ نُوحٌ مَنْ ذَكَرَنِي لَا تَلْدَعُهُ إِنَّ رَبِّي بِكُلِّ شَيْءٍ عَلِيمٌ ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ. (1)

The effect of the names of the Companions of the Cave:

The Companions of the Cave, mentioned in the Holy Quran, are the young men who left the city after saving their faith and took refuge in a cave, where they slept for several hundred years. The commentators have written that their names have an effect, and that their names are sufficient to remove the effects and evils.

A verse of the Holy Quran:

إِذْ أَوْىءَ الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا. (2)

Translation: When the youths took refuge in the cave, they said, "Our Lord! Grant us mercy from yourself and make for us a guide in our affairs."

In the commentary of this verse, Sadr-ul-Afzal Hazrat Allama Syed Muhammad Naeemuddin Muradabadi Ashrafi عليه رحمة الله says in "Khazain al-Irfan fi Tafsir al-Quran":

According to the narration of Hazrat Ibn Abbas رضي الله تعالى عنهما, the names of the Companions of the Cave are:

- (1) Muksalmina
- (2) Yamlikha
- (3) Martunis
- (4) Baynunis
- (5) Saryunnis
- (6) Zhunuanis
- (7) Kashfiz Tanunis
- (8) Qatmir (this is the name of their dog)

Then he says: If these names are written and placed on the door, the house will be protected from burning; if they are placed on the capital, theft will not occur; a ship or a vessel will not sink with their blessings; a person who has fled will return with their blessings; if there is a fire somewhere, if these names are written and placed on a cloth, it will be extinguished; a child's crying, fever, headache, Umm al-Sabiyan (epilepsy of children, a disease in which a child becomes dehydrated) These names should be written and tied on the arm as a Taweez for protection of life and property during land and sea travel, for sharpness of intellect, and freedom for prisoners. (3)

Amulet of the names of the Companions of the Cave:

According to the tradition of Hazrat Ibn Abbas رضي الله تعالى عنه, amulets of the names of the Companions of the Cave are useful for nine things:

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1. Hayat Al-Hawain, jild 1, pg273
 2. Surah Kahaf, Ayat 10
 3. Kanzul eman MaA Tafseer Khazain Ul Irfan, Surah Kahaf, Ayat 9, pg 549

1. To call a runaway slave and to escape from enemies.
2. To write on a cloth to extinguish a fire.
3. for crying children and fever that comes on the third day.
4. Tie it on the right arm for a headache.
5. Wear it around the neck for Umm al-Sabiyan.
6. To be safe from travelling on land and sea.
7. To protect wealth.
8. To increase intelligence.
9. To save sinners (1) .

Shah Waliullah Muhaddith Dehlvi says: I heard Hazrat say to his father that the names of the Companions of the Cave are safe from drowning, burning, looting, and theft.(2) This also includes the practice of the jinn who write the names of the Companions of the Cave on the walls of their houses.

The effect of the names of the Imams of the Ahle Bait:

Imam Ibn Hajar quotes in his Sawaq Muharqa:

“When Imam Ali Reza رضى الله تعالى عنه arrived in Nishapur, there was a veil in front of his blessed face. The hadith reciters Imam Abu ZaraA Razi and Imam Muhammad bin Aslam Tusi, and countless students of the science of hadith, with them, came to his presence and asked him to show us his blessed beauty and narrate a hadith from his ancestors.” The Imam stopped the ride and ordered the enslaved people to remove it. The eyes of the people of God became cold at the sight of the blessed beauty. Two strands of hair were hanging on the shoulders of the holy. As soon as the veil was removed, the people of God became in such a state that some shouted, some cried, some returned to the dust, some kissed the saddle of the holy ride.

Meanwhile, the scholars called out, “Be quiet, everyone is becoming quiet.” The two Imams mentioned asked to narrate a hadith from the Holy Prophet. The Holy Prophet said:

حدثني أبو موسى الكاظم عن أبيه جعفر الصادق عن أبيه محمد بن الباقر عن أبيه زين العابدين عن أبيه الحسين عن أبيه علي
ابن أبي رضى قد نى طالب رضى الله تعالى عنهم قال حدثني حبيبي وقرّة عيني رسول الله ﷺ قال حدثني جبريل قال سمعت
رب العزة يقول: لا اله الا الله حصنى فمن قال دخل حصنى امن من عذابي

That is, Imam Ali Raza, Imam Musa Kazim, Imam Jafar Sadiq, Imam Muhammad with his family, Imam Zainul-Abidin, Imam Hussain and Ali Al-Murtaza رضى الله تعالى عنهم narrated to us a hadith: My beloved and the apple of my eye, the Messenger of Allah (صلى الله عليه وسلم) narrated to me a hadith that Gabriel عليه السلام said to him: I heard Allah the Almighty and the Glorious say: There is no god but Allah, my fortress, so whoever says: Enters my fortress, he is safe from my punishment.

After narrating this hadith, the Prophet departed, but the people who were writing down the blessed statement were left behind. They were counted as more than 20, 000.(3)

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1. Kanzul eman MaA Tafseer Khazain Ul Irfan, Surah Kahaf, Ayat 9, pg 549
 2. Al Qawl al Jameel, pg 127
 3. Al sawaiq al Muharqa, Tazkirah Imam Ali Raza رضى الله تعالى عنه, pg279

Imam Ahmad bin Hunble رَضِيَ اللهُ تَعَالَى عَنْهُ said:

لو قرأت هذا الإسناد على مجنون لبرء من جنته(1)

Translation: If I recite this blessed chain of narration on a madman, he will be cured of madness.

Blessings of the name of Hazrat Ghaus Pak رَحْمَتُهُ اللهُ عَلَيْهِ:

The great religious scholars and perfect saints said: If a person is in any difficulty or distress, he should call upon the name of Hazrat Ghaus Azam Syed Na sheikh Abdul Qadir Jilani قدس سره with his noble name, and then Allah Ta'ala will remove his distress. The method of this is that when there is any difficulty or any task that is not being done, then after the Isha prayer, he should recite this dua thirteen times:

ياشيخ عبد القادر جيلاني شيناً لله

Please read it and then read the Khatam Shareef and convey its reward to the Sheikh. Doing this continuously for 40 days will remove his worries. This is a proven practice attributed to the religious elders and those who read it with a sincere heart. Insha Allah, he will be successful.

The blessing of the name of Hazrat Sayyiduna Ali bin Haiti رَضِيَ اللهُ تَعَالَى عَنْهُ :

Hazrat Maulana Jami قدس سره Al-Sami says in Nafat Al-Ans Shareef that one of the miracles of Hazrat Sayyiduna Ali bin Haiti رَضِيَ اللهُ تَعَالَى عَنْهُ is that if a lion comes in front of someone and he says his name, the lion will go away. And whoever says his name in a land of mosquitoes, the mosquitoes will continue to go away from there. (2)

The effect of the names of jurists:

Allama Damiri رَحْمَتُهُ اللهُ عَلَيْهِ informs me that some scholars have told me.

أن أسماء الفقهاء السبعة، الذين كانوا بالمدينة الشريفة، إذا كتبت في رقعة وجعلت في القمح فإنه لا يسوس، ما دامت الرقعة فيه، وهم مجموعون عبيد الله عروة قاسم سعيد أبو بكر سليمان خارجه.

Translation: If the names of seven jurists of Medina are written on paper and placed in wheat, then as long as the paper remains in the grain, the wheat will not be contaminated. The names of these jurists are: (1) Ubaidullah, (2) Urwah, (3) Qasim, (4) Saeed, (5) Abu Bakr, (6) Suleiman, (7) Kharja (3)

Allama Damiri رَحْمَتُهُ اللهُ عَلَيْهِ further states:

وأفادني بعد أهل التحقيق، أن أسماهم إذا كتبت وعلقت على الرأس، أو ذكرت عليه ازالته على الصداع العارض له.

Translation: Some scholars have told me that if you write the names of these jurists and hang those on your head or doing dum, your headache will go away.(4)

1. Al sawaiq al Muharqa, Tazkirah Imam Ali Raza رَضِيَ اللهُ تَعَالَى عَنْهُ, pg. 280

2. Nafhat Al Uns, 543,544

3. Hayat Al-Hawain, jild 2, pg.209

4. Hayat Al-Hawain, jild 2, pg.209

رحمته الله عليه Hazrat Abdullah Qureshi: The effect of the name of

Allamah Damiri (رحمته الله عليه) narrated from some scholars:

أن من أكل كثيرا وخاف على نفسه من التخمّة، فليمسح على بطنه بيده وليقل: الليلة ليلة عيدي يا كرشي ورضى الله كثيرا عن "سیدی ابي عبد الله القرشي يفعل ذلك ثلاثا، فإنه لا يضره الأكل وهو عجيب مجرب(1)

Translation: If anyone eats a lot and fears that he will be full, then he should rub his stomach with his hand and say:

الليلة ليلة عيدي يا كرشي ورضى الله عن سیدی ابي عبدالله القرشي-

So eating it will not harm him. This is a strange and proven duty.

After writing this act, Aala Hazrat Imam Ahlul Sunnah Imam Ahmad Raza Khan رحمته الله عليه says that this Sayeidi Abu Abdullah Muhammad bin Ahmad bin Ibrahim Qureshi Hashmi is one of the great saints of Egypt. He was 16-17 years old during the time of Hazrat Sayyiduna Ghaus-e-Azam رحمته الله عليه. He passed away in Baitul Maqdis on 6th Dhul-Hijjah 599. If it is daytime, then instead of ليلا ليلا عيدي, يوم يوم عيدي should be said. (2)

Healing in the name of a saint:

My father, the venerable Ashraf Ul-Mashaikh Hazrat Abu Muhammad Shah Syed Ahmad Ashraf Al-Ashraf Al-Jilani, قدس سره was once sitting in a gathering of his disciples. He narrated an incident and said, "A saint whose name was Hazrat Abdullah Shah رحمته الله عليه was sitting in a state of absorption when a patient came and said, 'O Messenger of Allah!' I have a complaint of piles. Please provide me with a Taweez or a prescription for this. He said to his disciple: Write on a piece of paper:

عبد الله شاه کی ٹینی شانیں "
خونی بادی دونوں جائیں

And he folded the paper and gave it to the patient to put around his neck. He did so, and by the grace of Allah, his disease was cured. Now, consider that this was neither a Taweez nor a prescription, but only the words that came out of the mouth of the saint of Allah. Allah Almighty created a miracle in it, and his disease was cured. The glory of the righteous servants of Allah is that even if they pick up dirt and give it to Him, Allah Almighty creates healing in it.

رحمته الله عليه Hazrat Makhdoom Samnani: The removal of difficulties in the name of

Similarly, Hazrat Ashraf Al-Mashaikh قدس سره said: A great man recited a poem in the honour of Baniy e Silsila Ashrafiya Tarik-ul-Saltanat Mehboob Yazdani Hazrat Makhdoom Sultan Syed Ashraf Jahangir Samnani قدس سره, and that poem became so popular that now, if that poem is recited at the time of any trouble, calamity or sudden calamity, his spiritual dispositions are obtained and he immediately helps spiritually. We are stating this based on our experience. Whenever we recited this poem in times of trouble, Hazrat Makhdoom Samnani قدس سره came to our aid, and we were saved from that trouble. Therefore, we order all our disciples and believers to remember this poem and recite it at the time of any problem, then, God willing, that trouble will be removed. The poem is:

اے اشرف زمان زمانے مدد نما
در ہائے بستہ راز کلید کرم کشا

1. Hayat Al-Hawain, jild 2, pg.26

2. Fatawa Africa, pg.152

The effect of words coming out of the tongues of those who are close to Allah

When the righteous and chosen servants of Allah Almighty worship Him and their tongues are constantly engaged in the remembrance of Allah, Allah Almighty gives them the effect that whatever comes out of their tongues becomes what they are. At some point, in some situation, words come out of their tongues, they have such an effect that even though those words are not for this purpose, but because they come out of the tongue of Allah Almighty. That is why Allah Almighty creates an effect in them, and healing is achieved through them.

The story of Hazrat Ashraf Al-Mashaikh Quds Surah:

My father, Hazrat Ashraf Ul-Mashaikh Hazrat Abu Muhammad Shah Syed Ahmad Ashraf Al-Ashraf Al-Jilani قدس سره, used to recite 100 Nawafil prayers every night, and after that, he would do dhikr and azkar. During this time, he would often light an oil lamp. Once he was busy in worship, when at 2 am some people brought a sick person. When the father went out and saw him, he had asthma and was having difficulty breathing. Hazrat Ashraful Mashaikh inquired about his well-being. He explained his condition and said that he did not want a Taweez; he needed medicine from you. The people who had come with him told him that he had asthma and had shown it to many doctors, but there had been no improvement in his condition. His faith is in you, so we have brought him to you.

Hazrat Ashraful Mashaikh قدس سره said, 'I will give him a Taweez now. Mix it in water and drink it, God willing, the disease will go away.' However, the patient insisted that he did not want a Taweez; he needed medicine, and it was from you. My Father, Hazrat Ashraful Mashaikh قدس سره, said, 'I came to my room and started thinking about what medicine to give him.' Then I saw that the ashes from the burning wick were falling into the plate. I picked up the ashes, wrapped them in paper towels, gave them to the patient, and said: Eat this with water, God willing, the disease will go away. The patient used those two towels for two days, and his asthma was cured. After two days, he came and said, 'Now my health is excellent.'

This is the glory of the people of Allah that whatever comes out of their tongues or whatever they pick up, they give it. Allah Almighty makes it effective. That is why my respected father often used to say that we have in our pen book of Taweez, Taweez and practices that have been tested and compiled in the light of the experiences of the religious elders. These are for different diseases, and we have given you permission for all of them. However, first, strengthen your actions and be steadfast in your habits to improve your overall well-being. When you are steadfast in your habits, your actions will be decisive, and when your actions are strong, you will benefit even if you give someone a blank piece of paper.

Hazrat Mian Raj Shah Sahib رحمه الله عليه:

A famous saint of India who belonged to the Qadriya order. Hazrat Mian Raj Shah Sondhwi passed away in (died 1312 AH). His contemporaries include Hazrat Haji Imdadullah Muhajir Makki رحمه الله عليه, Hazrat Ghaus Ali Shah Qadri Pani Pati رحمه الله عليه, Hazrat Shah Abdul Aziz Muhaddis Dehlvi رحمه الله عليه and others.

A disciple of Hazrat Mian Raj Shah Sahib رحمته الله عليه said that he was destitute. He told him to recite the following prayer. The method was that he should recite this prayer by taking the Tasbih in his hand, and when he said, "Take this rosary", he should place the Tasbih in his hand. The number is not specified. Before and after reciting this tasbih, recite Durood Sharif. This disciple recited this prayer for a few days, and Allah's command alleviated his financial worries.

The words of the prayer are:

دو صبح کی دو شام کی اے میرے گوپالا
اس میں بھی کمی کرے تو لے یہ اپنی مالا

From these incidents of religious leaders, it can be inferred that the words that come out of their tongues have an effect, and Allah Almighty grants healing through them. This is because their holy tongues are protected from sins, and they are constantly engaged in the remembrance of Allah. (1)

Drinking Quranic verses and Divine Names dissolved in water

Some Taweez are those that are put in water and drunk, and Allah Almighty grants healing by drinking them. Some people object to this and say: There is no justification for drinking Taweez dissolved in water. However, these Taweez consist of Quranic verses or their numbers and Divine Names written on them, which are dissolved in water and drunk, providing healing. See a few references in this regard:

Opinion of Umm al-Mu'minin Hazrat Aisha Siddiqah رضي الله تعالى عنها:

Allamah Baghavi narrated a tradition from Hazrat Aisha رضي الله تعالى عنها in "Sharh al-Sunnah" that:

"انها كانت لا ترى بأساً أن يعوذ في الماء ثم يعالج به المريض"

Translation: Hazrat Aisha رضي الله تعالى عنها did not see any harm in making a Taweez in water and then treating the patient with it. (1)

Hazrat Abdullah bin Abbas's رضي الله تعالى عنهما **opinion:**

Allama Qurtubi رحمه الله عليه in his Tafseer Qurtubi and Allama Sawi رحمه الله عليه in his Hashiya Sawi Ali Tafseer Jalalain. Imam Bahiqi in his Kitab al-Dawaat has narrated from Hazrat

Sayyiduna Ibn Abbas رضي الله تعالى عنهما that a woman who has difficulty giving birth to a child should write this Taweez (i.e. these words and two verses) on a piece of paper:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ وَرَبِّ الْعَرْشِ الْعَظِيمِ
(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى) (كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا
الْقَوْمُ الْفَاسِقُونَ) صدق الله العظيم

Then she should take a bath, put it in water, and drink it. (2)

Imam Ibn Abi Sahibah (Musannaf Ibn Abi Sahibah, vol. 5, p. 39) mentions this hadith, by Imam Ibn al-Sunni in "Amal al-Yawm wa-Lila," and by Imam Zahabi.

Allama Baghavi has narrated a narration from Hazrat Ibn Abbas in "Sharh al-Sunnah" that:

أنه أمر أن يكتب لامرأة تعسر عليها ولادتها، آيتين من القرآن وكلمات، ثم يغسل وتنسقى

Translation: A woman was facing a difficult stage of childbirth and maternity. He ordered that such and such a verse of the Quran and some words from the Quran be written and put in water and given to her to drink.(3)

Hazrat Mahdi's رضي الله تعالى عنهما **opinion:**

Imam Hakim Tirmidhi narrates a narration in Nawadar al-Usul:

عن مجاهد قال لا بأس ان يكتب القرآن ثم يغسله ويسقي المريض

Translation: It is narrated from Hazrat Mujahid رضي الله تعالى عنه that: There is no harm in writing it in the Quran, then washing it and giving it to the patient to drink.(4)

1. Shrah Alsuna Lil Baghavi, Baab Ma Rakahs Fi Minaraqi, jild
2. Tafseer e Qurtubi, Surah Al Ahqaf, jild8, pg.215
3. Shrah Alsuna Lil Baghavi, Baab Ma Rakahs Fi Minaraqi, jild
4. Nawadar Al Usul, Baab Fi inal quran Musla Kajab Fi Misk,jild 3, pg.258

Actions to Ease Childbirth:

Ibn Qayyim has written about the first four verses of Surah Al-Inshiqaq to ease childbirth, that if they are written in a clean container, water is poured into it, and the pregnant woman is given to drink. If it is sprinkled on her stomach, childbirth will be easy.(1)

To relieve fever:

It is stated in Zad Ul-Ma'ad that a person who has a fever that does not go away should write this passage three times on a piece of paper:

بِسْمِ اللَّهِ فَرْتِ بِسْمِ اللَّهِ مَرَّتِ بِسْمِ اللَّهِ قَلْتِ .

If you put one leaf in your mouth every day and swallow it with water, the fever will go away.

(2)

Healing with the verses of healing:

Sheikh Mohaqiq, Hazrat Sheikh Abdul Haq Muhaddith Dehlvi, رحمه الله عليه, has written a book titled "Madaarij Al-Nubawat", and Imam Ibn Al-Hajj رحمه الله عليه has written a book titled "Refutation of Shirk and Bid'ah".

In it, he writes: "It is narrated from Abu Al-Qasim Qushayri رحمه الله عليه that he said: His child fell ill, his illness was so severe that he was close to death. He said that he saw the Messenger of Allah (ﷺ) in a dream, and the child's condition was presented to the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) said: Why do you stay away from the verses of healing? Why do you not cling to them and ask for healing? I woke up and began to ponder over it, and I found these verses of healing in six places in the Divine Book. They are:

1. ويشف صدور قومه مؤمنين ويذهب غيظ قلوبهم.

(3)

2. يا ايها الناس قد جاءتكم موعظه من ربكم وشفاء لما في الصدور وهدى ورحمة للمؤمنين (4)

3. يخرج من بطونها شراب مختلف الوانه فيه شفاء للناس (5)

4. ونزل من القران ما هو شفاء ورحمة للمؤمنين ولا يزيد للظالمين الا خسارا (6)

5. واذا مرضت فهو يشفين (7)

6. قل هو للذين امنوا اهدى وشفاء (8)

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1. Zaad Ul Miyad, Harf Kaaf, jild 3, pg.125
 2. Zaad Ul Miyad, Harf Kaaf, jild 3, pg.122
 3. Parah 10, Surah Tobah, Ayat num 14, 15
 4. Parah 11, Surah Al Younus, Ayat 57
 5. Parah 14, Surah Al Nahl, Ayat 29
 6. Parah 15, Surah bani Israel, Ayat 82
 7. Parah 19, Surah Al Ashrah, Ayat 80
 8. Parah 24, surah Hamem Sajjadah, ayat 44

Imam Abu al-Qasim al-Qushayri رحمه الله عليه says: I wrote these verses and dissolved them in water and gave them to the child, and the child was healed at that time as if a knot had been untied from his foot.(1)

This revealed that it is permissible to drink and give the blessed verses of the Holy Quran, dissolved in water, and by doing so; Allah Almighty heals the sick person.

Imam Subki رحمه الله عليه has proven these verses, he says: "I have seen many scholars write these verses for the patient and put them in a vessel and give them to drink in the hope of healing. Allama Zarkashi, Imam Qastalani, Shah Waliullah Muhaddith Dehlvi, Allama Ismail Haqi, and Allama Alosi رحمه الله عليهم have also recited these verses.

Action to remove hardness of heart:

Imam Hakim رحمه الله عليه says that Hazrat Imam Abu Jafar Muhammad bin Ali that is, Imam Muhammad Baqir رضي الله تعالى عنه, said:

من وجد في قلبه صوة فليكتب يس في جام بزافران ثم يشربها

Translation: Whoever finds hardness in his heart should write Surah Yaseen in a cup with saffron and drink it. (2)

It is known that, according to Hazrat Imam Baqir رضي الله تعالى عنه, it is permissible to write verses of the Holy Quran on water and drink that water. Imam Mujahid says: There is no harm in writing the Holy Quran, washing it, and giving it to the patient to drink(3) .

Allama Zahabi's رحمه الله عليه opinion:

Allama Zahabi رحمه الله عليه writes: Imam Ahmad رضي الله تعالى عنه clarified that there is no harm in writing verses of the Holy Quran on any object, washing it, and then drinking the water. Indeed, a person used to write the Holy Quran in a vessel and then give it to the sick to drink. Similarly, there is no harm in reciting the Holy Quran on an object and then drinking it, and similarly, reciting the Holy Quran and blowing on water and sprinkling it on the sick, and similarly, for a woman who has difficulty giving birth to a child, something from the Holy Quran should be written for her and given to her to drink. (4)

Ibn al-Qayyim has written at one point: "A group of religious leaders have permitted the writing of the Holy Quran and its drinking, and they have considered it a cure, which Allah Almighty has placed in it."(5)

Allama Nawawi's رحمه الله عليه opinion:

Allama Nawawi رحمه الله عليه says this in Sharh al-Muhadhab:

لو كتب القرآن في إناء ثم غسله وسقاه المريض فقال الحسن البصري ومجاهد وأبو قلابة والأوزاعي: لا بأس به وكرهه “
النخعي قال ومقتضى مذهبنا أنه لا بأس به فقد قال القاضي حسين والبعوي وغيرهما لو كتب على حلوى وطعام فلا بأس بأكله

1. Al Mudkhal li ibn Al hajaj al Makki, jild 4, pg. 121
2. Mustadrak lil Hakim, Kitab Tafseer ul Quran, Surah Al Yaseen's Tafseer, jild 3, pg.425
3. Nawadar Al Usool, Baab Fi An Al quran masaila Kajaraab fi Misk, jild 3, pg. 258
4. Al Tib UN nabawi ﷺ Lizahabi, Fasl Fi An Al ain Haq waraqiya minha, pg. 279
5. Zaad ul Miyad, Harf ul Kaaf, jild 3, pg. 125

Translation: If the Quran is written in a vessel, then washed with water and given to the sick, Imam Hasan Basri, Mujahid, Abu Qalaba, and Imam Awzai عليه رحمة الله say: There is no harm in it. Imam Nakha'i عليه رحمة الله disliked it. (Allamah Nawawi says) Our mazhab requires that there is no harm in it. Qazi Hussain, Imam Baghavi, and others say that if someone writes something on a sweet or food item, there is no harm in eating it. (1)

Reward for respecting the Word of Allah:

Allamah Zarkashi رحمه الله (died 794 AH) says:

جزم القاضي الحسين والرافعي بجواز أكل الأطعمة التي كتب عليها شيء من القرآن وقال البيهقي أخبرنا أبو عبد الرحمن السلمي في ذكر منصور بن عمار أنه أوتي الحكمة وقيل إن سبب ذلك أنه وجد رقعة في الطريق مكتوبا عليها (بسم الله الرحمن الرحيم) فأخذها فلم يجد لها موضعاً فأكلها فأرى فيما يرى للنائم كان قائلاً قد قال له قد فتح الله عليك باحترامك لتلك الرقعة فكان " بعد ذلك يتكلم بالحكمة

Translation: Qazi Hussain and Rafi'i have affirmed that it is permissible to eat things on which something from the Quran is written.

Imam Bahiqi says that Abu Abdur Rahman Salmi informed me about the reason why Mansur bin Ammar received wisdom. The reason for this is that he found a piece of paper on which the phrase "Bismillah al-Rahman al-Raheem" was written. He picked it up and found no place to put it. Therefore, he ate it. He heard someone in his sleep saying to him, "Because of respecting this piece of paper, Allah has opened the doors of wisdom for you." After that, he would always speak words full of wisdom. (2)

These authentic references prove that writing the verses of the Holy Quran and the names of Allah on paper or any other object, then placing them in water and drinking the water, cures. The Holy Prophet (ﷺ), his companions, the Imams, the religious leaders, and the perfect saints prove all of this. Therefore, if a person writes the verses of the Quran on paper or plates and gives them to a sick person to drink, it is entirely permissible. There is no prohibition in this. Instead, it is a cure.

Amulets written with numbers

The science of numbers is also a field of study. Its scholars use this knowledge to find out the dates of birth and death of people. Similarly, the numbers of names are also found. Religious elders have taken the number of Quranic verses and compiled Taweez from them, writing them in a special way on different boxes. They then gave these Taweez to patients to wear around their necks, tie on their arms, or tie on their stomachs for physical ailments, which Allah Almighty has granted them to heal. If it is claimed that a Taweez written with numbers has no effect and is impermissible, then such a statement is entirely unfounded. Scholars have declared such Taweez, in which numbers are written, as entirely permissible because they do not contain any polytheistic words. Still, instead of the names of angels, the names of the Companions of the Cave, and the names of the elders, etc., are written in such Taweez.

Therefore, there is no prohibition on their use, and religious leaders are following this practice. Among them, some Taweez are rubbed on the body and then burned. Now, it may be objected that if these are Quranic verses, why they are being burned. The answer to this is that the Taweez that religious leaders order to be rubbed on the body and then burned are not numbers of Quranic verses but numbers of names. For this reason, it is instructed to burn them, and the Taweez that are given to be worn around the neck or tied on the arm are numbers of Quranic verses.

Some Taweez have Quranic verses written on them, and in most Taweez, numbers are written in boxes, and these numbers are in the order of the letters of the alphabet and are written in these boxes of the design specially. This is necessary because if Quranic verses were written on every Taweez, it would take a considerable amount of time. The second thing is that those Taweez cannot be given to non-Muslims. Therefore, religious leaders and perfect saints extracted the numbers of Quranic verses and Surahs, wrote them in boxes, and created them into Taweez. Allah Almighty created an effect in it, and these numbered designs can be given to non-Muslims. As Imam Ahle Sunnah Maulana Shah Ahmad Raza Khan Muhaddith Bareilvi, رحمه الله عليه wrote in response to a question in Fatawa Razaviyya:

Quranic verses should never be given to non-Muslims in writing, as this is a suspicion of bad manners. Instead, they should not be given divine names and pure images, as they are also obligatory to be revered. Instead, if they are given, then write down their numbers. (1)

Instructions for those who write Taweez

Nowadays, people are very fond of writing Taweez. Everyone wants to become a practitioner; they think, "People are sitting all around me, and I can earn money from them and also write Taweez.

1. The first thing to keep in mind is that to write Taweez, you must first be a practitioner yourself. Unless your practice is correct, the Taweez you write will not have any effect.
2. The second thing is that Taweez and practices should never be done without permission, either from your Sheikh or from a person with a lineage and authority. Practices performed without the patient's free will can cause harm because some individuals are susceptible to the influence of demons, magic, or jinn. If the person doing the treatment is not a practitioner and does not have permission from anyone, the effects that will be on the patient will attack the practitioner and try to harm them.
3. The third thing is that people earn money through Taweez, different Taweez have different rates, and if they are asked, they are seen saying that it is permissible to take a fee for Taweez.

Our opinion regarding taking a fee for Taweez:

The scholars have allowed it, and there is no prohibition in the hadiths. Our opinion is that scholars have indeed allowed charging for Taweez, and a fee can be charged for them. However, the practice of the great religious scholars and saints of perfection was that they never charged a fee for Taweez to any patient. If someone gave something, they took it, and if they did not provide it, they did not demand it, nor did they think that they would get anything in return, because if a fee is fixed for Taweez, greed arises in the intention of the practitioner. He feels that if many patients come to him, he will earn a substantial amount of money, and if a fee is not fixed, his trust and reliance are only on Allah Almighty.

That is why the religious leaders chose to trust and serve the familiar people selflessly, which was rewarded by the fact that God's creation became close to them. Allah Almighty placed healing in their Taweez. Whoever was given whatever they gave was healed, and it was often observed that when a person came to take Taweez, the religious leaders would pick up anything and give it to them, and they would benefit from it. Therefore, it is obligatory on those who are doing or want to do operations and Taweez to follow in the footsteps of the elders of the Salaf and create selfless service and not keep any greed, avarice, or lust in their hearts, but rather treat them with trust in the Self of Allah Almighty, so that Allah Almighty may grant healing in their actions and Taweez.

In our Ashrafiya family, we have the image of Ghaus-ul-Azam, Aala Hazrat Syed Shah Ali Hussain Ashrafi Al-Jilani, known as Ashrafi Mian, قدس سره, Muhaddith-e-Azam of India, Hazrat Allama Syed Muhammad Muhaddith Kachohhowi, قدس سره, Aftab Ashrafiat Hazrat Allama Syed Muhammad Mukhtar Ashraf Ashrafi Al-Jilani, قدس سره, Ashraf Ul-Mashaikh Hazrat Abu Muhammad Shah Syed Ahmad Ashraf Al-Ashrafi Al-Jilani, قدس سره, Sheikh-e-Azam Allama Syed Izhar Ashraf Ashrafi Al-Jilani, قدس سره. All these holy souls were those who benefited from whatever they were given because Allah Almighty had placed an effect on their tongues. After all, these blessed souls were always busy in the remembrance of Allah.

The Ashrafiya family is renowned worldwide for its expertise in spiritual healing, particularly in the areas of exorcism and demon possession. Hazrat Sheikh Abdul Haq Muhaddith Dehlvi قدس

سره writes in his book "Akhbar al-Akhyar" that: "The name of Makhdoom Samnani is enough to drive away the jinn's."

Praise be to Allah, we have proven from the Holy Quran, blessed Hadiths, sayings of the Companions and followers, the righteous predecessors, Imams of the Mujahid, religious leaders and perfect saints that blowing and having them blow, writing Taweez and benefiting God's creatures through them, wearing Taweez around the neck, tying them on the arm, dissolving them in water and drinking them, placing them in houses, etc. to protect against magic, evil, and jinn's, etc., is all permissible. There is no prohibition in this.

May the Almighty accept and approve an effort of ours in the charity of His Beloved ﷺ.

آمین بجاه سید المرسلین ﷺ

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**Under the supervision of Hazrat Fakhr Al-Mashaikh Abu Al-Mukarram Dr. Syed
Muhammad Ashraf Jilani مدظلہ العالی, in Dargah Al-Alia Ashrafiya**

(Weekly and Monthly Spiritual Training Program)

1. Every Thursday night at 10, Zikr Halqa is held.
2. Every Friday after Friday prayer, Khatam-e-Khawajagan is concluded, followed by Durood Sharif and a short Naat.
3. Every Sunday from Asar to Maghreb, a spiritual training session is held.
4. On the first Thursday of every month, a night vigil program is held in Dargah Al-Sharif. In which the Holy Verse, Allah u Samad and Durood Sharif are concluded at 4 pm, then Zikr Halqa is held, and Hazrat Fakhr Ul-Mashaikh مدظلہ العالی, prays in his special way.
5. On the 13th of every month, after Maghreb prayers to Isha, Hazrat Ashraf Ul-Mashaikh Abu Muhammad Shah Syed Ahmed Ashraf Al-Ashraf Al-Jilani قدس سرہ holds a monthly Fatiha and Naat gathering.
6. Every month, on the 1st day of the lunar month, at 10 pm, the monthly Fatiha and Mehfil-e-Samah of Sultan Mashaikh Hazrat Nizamuddin Auliya, Mehboob Ilahi رَحْمَةُ اللَّهِ عَلَيْهِ and Hazrat Qutb Rabbani Abu Makhdoom Shah Syed Muhammad Tahir Ashraf Al-Ashraf Al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ are held.
7. Every month, on the 27th day of the month, at 10 pm, the monthly Fatiha and Mehfil-e-Samah of the founder of the Ashrafiya order, Ghaus-e-Alam, Tariq-ul-Saltanat Mehboob Yazdani, Hazrat Makhdoom Sultan Syed Ashraf Jahangir Samnani قدس سرہ, are held.

The annual spiritual training program (annual spiritual training program) is held at Dargah Alia Ashrafiya under the supervision of the Honourable Ab Ul-Mukaram Dr. Syed Muhammad Ashraf Jilani مدظلہ العالی.

1. Night of Ashura: The night of the ninth of Muharram Al-Haram is observed.
2. Night of Milad On the night of 11th Rabi' Al-Awwal, Hazrat Fakhr Ul-Mashaikh Abul Mukarram Dr. Syed Muhammad Ashraf Jilani مدظلہ العالی, gives a memorable speech in connection with the birth of the Holy Prophet(ﷺ).
3. Night of Mairaj: On the night of 26th Rajab, a Naat and Bayan gathering is held in the series of Night of Mairaj.
4. Shaab-e-Barat: On the night of 14 Shaban ul-Mu'azzam, there is a spiritual gathering, remembrance, and special prayers.
5. On the night of 20 Ramadan, the Quran is completed in Tarweeh, and the martyrdom of Hazrat Ali al-Murtaza رضى الله تعالى عنه is celebrated.
6. Shaab-e-Qadar: On the night of 26 Ramadan, there is Shaab-e-Qadar, in which Hazrat Fakhr ul-Mashaikh مدظلہ العالی recites the last verse of the holy quran, may the Almighty's shadow be upon him, after which a special prayer is made.