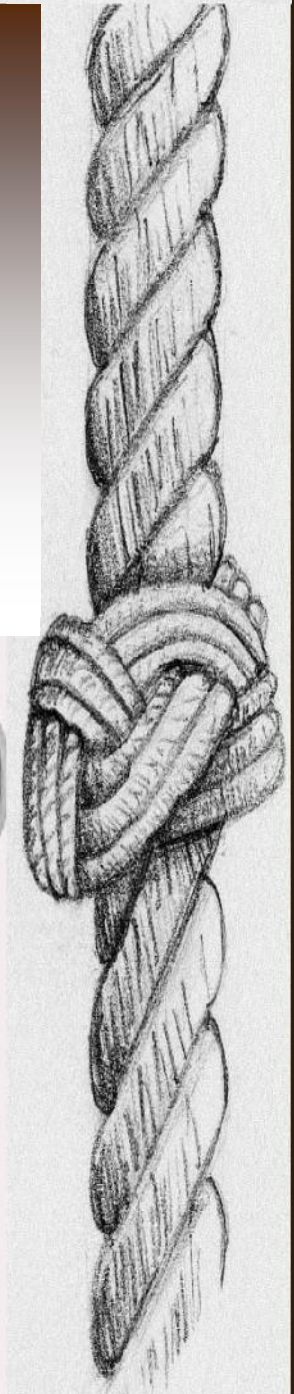


S I H R

WITCHCRAFT MAGIC SORCERY



By: Mujlisul Ulama of South Africa  
P.O. Box 3393  
Port Elizabeth, 6056

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## **SIHR OR SAHR**

### **(MAGIC, SORCERY AND WITCHCRAFT)**

Sihr is among the occult sciences.

#### **DEFINITION OF SIHR**

Literally, the definition of sihr is:

“Every effect whose cause or origin is subtle, mysterious or supernatural, is sihr.”

(Lisaanul Arab and Qaamoos)

In the literal sense of the term, sihr will apply to all things and effects whose cause and origin are unknown, subtle, mysterious, supernatural and incomprehensible, irrespective of whether the causes of the effects and manifestations are tangible, visible or invisible, material or immaterial, natural or supernatural. As long as the causes or the relationship between the cause and effect remain concealed, the circumstances will be literally described as sihr. Examples of such hidden and mysterious causes are:

- Incantations, words uttered or recited.
- Special formulae and potions prepared.
- Jinn and shayaateen.
- Power of the mind.
- Stars, planets and other heavenly bodies.
- A concealed magnet.

The above are merely some hidden causes of events which come within the literal definition of the word, sihr. Besides these, there is a great variety of effects in nature, the causes of which are hidden, subtle or mysterious. Such effects of obscure causes can all be described as sihr in the literal sense of the term.

Sihr in the terminology of the Shariah does not cover all effects with hidden causes. The definition of sihr in Shar'i terms is:

“Sihr is an act in which proximity to shaitaan is gained and by virtue of shaitaan's aid, the act becomes sihr (magic).”

(Lisaanul Arab)

Sihr in the Shar'i sense, thus, refers to all such acts, manifestations, effects and demonstrations achieved by means of satanic influence and aid. The aid, influence and proximity

## **SIHR (Magic, Sorcery and Witchcraft)**

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of the shayaateen are obtained by pleasing them. Obtainal of the pleasure of the shayaateen can be in several ways:

- a) Uttering incantations of kufr and shirk.
- b) Lauding praise on shaitaan.
- c) Worshipping the stars and planets.
- d) Murdering an innocent person and drinking his blood.
- e) Remaining perpetually in the state of ceremonial impurity (janaabat).

These are some of the ways of gaining the pleasure, proximity and aid of the shayaateen. There are other means as well, which generally consist of the aforementioned acts.

Explaining the methods which are adopted to gain the pleasure and proximity of the shayaateen, Tafseer Roohul Ma'aani states:

“Aid in the acquisition of sihr is sought by way of gaining proximity to shaitaan. Such proximity is achieved by the perpetration of evil. Such evil is by way of statement, action and belief. Examples of verbal evils are ta'weez in which are written words of shirk; praising shaitaan, etc. Examples of evil actions are worshipping of stars, resolving to commit sins and all sorts of immorality. Examples of evil beliefs are to regard as virtuous the means which are employed to attain satanic proximity, and to love shaitaan.”

Proximity to shaitaan is attainable by only those who possess a inclination to Satanism in their natures. An affinity for evil, mischief and filth is a strong resemblance with shaitaan. Such persons pursuing sihr are successful in achieving satanic aid in the same way as pious and pure persons gain proximity and aid from the Malaaikeh (angels) by virtue of their constancy in acts of ibaadat, thikr, and purity. The celestial angels are pure and holy, hence there exists affinity between them and holy people. In contrast, the shayaateen are filthy, impure and evil, hence there is an affinity between them and immoral people. It is thus essential for the saahir (magician, sorcerer or the witch) to:

1. Remain constantly in the state of janaabat and filth to the level of even eating excreta.
2. Abstain totally from mentioning the Name of Allah Ta'ala.
3. Be habitual in the commission of evil and immorality.

Minus these essential ingredients of filth and satanism, one cannot be a saahir (sorcerer). Success in black magic (sihr and jadoo) is dependent on these factors.

### ***THE REALITY AND EXISTENCE OF SIHR***

Sihr is among the occult sciences, the existence of which cannot be rationally refuted. To deny it is to deny reality and the Shariah's attestation. The Shariah bears testimony to the real existence of sihr. The following are some Shar'i narrations which testify to the reality and validity of sihr:

- 1) The Qur'aan Shareef:

“And, they followed the (knowledge) which the shayaateen recited during the reign of Sulaimaan. Sulaimaan did not commit kufr, but the shayaateen committed kufr, for they taught people sihr (magic). And, they followed the knowledge which was revealed to the two Angels, Haarut and Maarut in Baabil. Both (i.e. the two Angels) never taught anyone (the knowledge of sihr) until they (first) said: ‘Verily, we are a trial, therefore, do not commit kufr (by sihr).’ They (the people) then learnt from them (Haarut and Maarut) that (magic) by means of which they caused separation between a man and his wife...”

(Surah Baqarah, aayat 103)

The episode of Haarut and Maarut in relation to their duty of teaching sihr shall, Insha’Allah, be explained further on in this booklet.

2) The two Surahs known as Muawwathatain, i.e. Surah Falaq and Surah Naas, were revealed specifically to counter the effect of sihr which the Yahood had perpetrated on Rasulullah (sallallahu alayhi wasallam). This incident is mentioned in Bukhaari Shareef and other books of Hadith and tafseer.

3) In Surah Falaq, aayat 4, specific reference is made to witches who were employed to bewitch and perpetrate magic on Rasulullah (sallallahu alayhi wasallam):

“Say: I seek the protection of the Rabb of the Dawn from the evil of the naffaathat (women who blow) on the knots.”

Tafseerul Mazhari explains naffaathaat as follows:

“i.e. the breaths of sorcerers and women of magic (witches) who blew on the knots in the cotton when they incantated and perpetrated magic on Nabi (sallallahu alayhi wasallam).”

4) The magic and the magicians of the time of Fir’oun are mentioned in a number of aayaat of the Qur’aan Shareef.

5) Other Qur’aanic verses also make mention of sihr.

6) Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said:

“Refrain from the two destroyers (of Imaan), viz., shirk and sihr.” (Bukhaari)

7) “Whoever acquired anything of astrology, has acquired a branch of sihr.” (Lisaanul Arab)

8) Imaam Al-Maarzi (rahmatullah alayh) says:

“The opinion of the Ahle Sunnah and the Jamhur Ulama is that sihr is an established fact. It has reality like all other real things. In the unanimous opinion of the Muslimeen sihr is demonstrated by only a faasiq.” (Sharhul Muslim)

9) Tafseer Roohul Ma’aani states:

“According to the Jamhur (the majority of the authorities of the Shariah), sihr is a reality.”

The foregoing is sufficient proof for the existence of sihr.

### **WAYS AND METHODS OF SIHR**

In Mufradaatul Qur’aan, Imaam Raaghib Isfahani (rahmatullah alayh) says that there is a variety of ways and means in which the effects and manifestations of sihr are demonstrated by the saahireen (magicians or sorcerers and witches). Among these methods are hypnotism, mesmerism, incantations, formulae, transformations, etc. Transformation or transfiguration is a method by which an object is transformed into a different object, e.g. a human being or an animal is transformed into a stone, etc.

Imaam Raaghib, Abu Bakr Jassaas and other authorities, however, refute the validity and reality of the method of transformation employed by the saahireen. They attribute such magical transformation to methods in which the power of the mind is utilized with satanic aid to produce illusions. But, the Jamhur Ulama contend that transformation by sihr is a reality. Rationally it is not impossible nor does the Shariah negate its existence and reality. Tafseer Roohul Ma’aani states:

“A magician is able to achieve feats such as flying in the air, walking on water, killing a person, transforming a human being into a donkey, etc. But the Actual Cause in all these acts is Allah Ta’ala.”

Sihr is employed to produce harmful effects in a great variety of ways and affairs. Deception, sickness, death, ill-feeling, disruption of marriage, fostering illicit relationship, etc., are among the harmful effects of sihr.

The foregoing discussion thus shows that sihr is a science which is acquired by study and practise. The ways and means employed by sihr are all natural although hidden and subtle. The objects utilized by sihr, e.g. the mind, incantations, jinn and shayaateen are among the forces of nature which Allah Ta’ala has created. All such natural forces have been divinely endowed with certain properties, peculiarities and attributes. Like in the physical sciences, knowledge of the properties of the elements is utilized to achieve certain results and uses, so too in the occult science of which sihr is a branch. The saahireen (sorcerers) acquire the knowledge of this branch of the occult sciences and employ these forces in accordance with their natural laws. In reality, therefore, the demonstrations of magicians and witches are not supernatural. They are regarded as supernatural by those who are unaware of the concealed causes of the manifestations of sihr. A person who has never seen a magnet and who is unaware of the properties of a magnet will believe the effect produced by a magnet to be supernatural. Taseer Roohul Ma’aani states:

“Magic is a marvellous demonstration which resembles a supernatural act while in fact it is not supernatural because it is acquired by means of study.”

### **THE DIFFERENCE BETWEEN SIHR AND MU’JIZAH**

Mu’jizah in the terminology of the Shariah is a supernatural act demonstrated by a Nabi. Karaamat is a supernatural demonstration by a Wali. Such marvellous feats demonstrated by Ambiya and Auliya are called kharqul aadat (contrary to natural rules). Ostensibly such supernatural acts are demonstrated also by those who practise sihr. The ignorant and the unwary are therefore thrown into confusion by the similarity between the supernatural feats of the Ambiya and those of the saahireen. They are deceived by the demonstrations of the magicians and are therefore led to revere even the saahireen. It is therefore imperative to understand the difference between sihr and Mu’jizah.

1) The effects of sihr are controlled and directed by natural causes – by worldly agencies and means. The effects of magic are not self-subsisting entities independent of external influences and control. The only difference between the effects of sihr and other natural events is that the former appear mysterious because their causes remain hidden from general gaze and knowledge. Hence, such mystical effects are not considered normal by most people. If the cause becomes known the element of surprise will be eliminated, since the effects will then be attributed to known causes. People not aware of the causes, consider the feats of the magicians to be supernatural demonstrations while in reality such manifestations of sihr are normal effects and influences of jinn and shayaateen. Allah Ta’ala bestowed such powers to such beings.

In contrast, Mu’jizah is a direct act of Allah Ta’ala. There is no intervention of natural causes. Mu’jizah is the effect of Allah’s direct Command. At the command of Allah Ta’ala a created object subject to its inherent and intrinsic natural properties and peculiarities, acts in direct conflict with its properties and peculiarities and an effect incompatible with its natural properties is manifested. Example: The fire of Namrood became peaceful and cool and a garden for Nabi Ibraahim (alayhis salaam) at the Command of Allah Ta’ala. The Staff of Nabi Musa (alayhis salaam) was transformed into an actual serpent of monstrous proportion by the Command of Allah Ta’ala. It was not a trick in which the power of the mind was made use of to create an illusion. The Qur’aan Shareef refers to this optical illusion produced by the mesmerising acts of the saahireen of Fir’oun, in the following aayat:

“By means of their sihr it was made to appear to him (Nabi Musa) that the ropes (of the magicians) were slithering (like snakes).”

In all Mu’jizaat of the Ambiya (alayhimus salaam), the laws of nature and created agencies and means play no role whatever. The Qur’aan Shareef explicitly asserts that Mu’jizah is the direct effect of the Command of Allah Ta’ala. Regarding a Mu’jizah shown by Rasulullah (sallallahu alayhi wasallam) during the Battle of Badr, the Qur’aan Shareef says:

“And, when you flung the pebbles, it was not (in actual fact) you who flung the pebbles. But, it was Allah Who flung the pebbles.”

A handful of pebbles and sand grains was flung by Rasulullah (sallallahu alayhi wasallam) in the direction of the kuffaar army. These pebbles and sand grains went into the eyes of every soldier in the kuffaar camp.

2) Mu'jizah and Karamat are demonstrated by men whose characters are imbued with piety and uprightness. Their piety is a well-established fact. On the contrary, sihr is practised by irreligious people who remain in perpetual impurity, filth and sin. Their statements, acts and beliefs are evil. They have no affinity with ibaadat. Every person is thus able to witness their irreligious conduct. This is the simplest way of differentiating between a Nabi / Wali and a saahir. Imaam Al-Maazari (rahmatullah alayh) says:

“It is a fact of Ijma' (consensus of opinion of the Ummah) that sihr is the manifestation of only a faasiq (flagrant violator of Allah's Laws).”

(Sharhul Muslim of Imaam Nawawi)

Regarding the evil character of the sorcerer, it is said in Roohul Ma'aani:

“And, by means of this (i.e. the evil character of the magician) the saahir is distinguished from the Nabi and Wali.”

3) A Nabi's Mu'jizah is accompanied by the claim and challenge of Nubuwwah. Should a saahir claim nubuwwah, he will discover his sihr becoming ineffective. If a saahir lays claim to nubuwwah and desires to deceive people by demonstrations of sihr, his magic is rendered ineffective by Allah Ta'ala. The following appears in Tafseer Roohul Ma'aani in this regard:

“Among the authorities (of the Shariah) are those who distinguish between sihr and Mu'jizah by the factor of challenge (claim of Nubuwwah) which accompanies Mu'jizah. On the contrary, a false claimant of Nubuwwah is unable to display acts of sihr. This has been the Way of Allah Ta'ala always so as to guard the glorious rank of Nubuwwah against the intrusions of the liars.”

4) Certain demonstrations belong exclusively to the office of Nubuwwah. Examples: raising the dead, granting speech to those born dumb and splitting of the seas. Allah Ta'ala does not grant the saahir the power to manifest such effects by means of his sihr. These are exclusive signs of the Ambiya (alayhimus salaam).

### **THE AHKAAM OF THE SHARIAH ON SIHR**

It has already been explained that in the language of the Shariah sihr refers to all astonishing acts and effects exhibited by means of satanic influence and aid by resorting to incantations, etc. of kufr, shirk and sin. Such sihr is branded as kufr in the Qur'aan Shareef. Hadhrat Abu Mansur (rahmatullah alayh) is of the opinion that astonishing demonstrations and effects which are not rendered by the perpetration of anything evil or sinful and which do not contradict Imaan, are not kufr.

Imaam Nawawi (rahmatullah alayh) states in his Sharhul Muslim:

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“The practice of sihr is haraam. In the unanimous opinion of Shar’i authorities, it is among the kabaa-ir (major sins). At times it is kufr and at times it is not kufr, but a major sin. If in sihr there is a statement or an act of kufr, the saahir will be declared a kaafir, otherwise not. Teaching sihr is haraam. If the sihr which is being taught contains kufr, the teacher will be branded a kaafir, otherwise not.

Imaam Maalik (rahmatullah alayh) said that a saahir is a kaafir. He will be executed because of his sihr. His taubah is not acceptable and the only option is to execute him. Imaam Ahmad Bin Hambal (rahmatullah alayh) concurs with Imaam Maalik (rahmatullah alayh).”

A similar opinion has also been attributed to Imaam Abu Hanifah (rahmatullah alayh). Roohul Ma’aani also states:

“It is well known that practising sihr is kufr, so much so, that Allaamah Taftaazaani said: ‘No contrary opinion has been narrated’.”

From the statements of the various authorities, the following emerges:

- 1) Sihr (i.e. in the Shar’i sense) is evil and haraam. It is a major sin.
- 2) If kufr is involved, the saahir will become kaafir.
- 3) If kufr is not resorted to in the sihr, the saahir although a heinous and a major sinner, does not become kaafir.
- 4) In the Fatwa of some authorities, e.g. Imaam Maalik and Imaam Hambal, all forms of sihr, kufr or otherwise, are kufr which render the saahir a kaafir and liable for execution. Even his taubah is not acceptable.

## JADOO OR BLACK MAGIC

### Question 1

Should Muslims believe in jadoo? If so, what is the Shariah authority for it?

#### Answer

Yes, Muslims should believe that sihr (magic, jadoo) is a reality. This reality is confirmed by the Qur’aan Shareef. To deny the existence of sihr will be to deny the Qur’aan Shareef. The Qur’aan and the Ahadith are the Shar’i proofs for the existence of sihr (jadoo).

### Question 2

Islamically how does one cope with jadoo?

#### Answer

Sihr can affect anyone. There is no specific way of ensuring protection against sihr. We are living in a material world in which agencies operate and produce their effects which all operate under the decree and control of Allah Ta’ala. At times the holiest people are also affected by sihr. However, one can take certain precautions against sihr like one takes against diseases and other calamities. But such precautions do not assure absolute protection. Precautions which one should take against sihr and evil influences are:

## SIHR (Magic, Sorcery and Witchcraft)

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- Remaining constantly in the state of wudhu.
- Purifying oneself as quickly as possible from the state of janaabat.
- Reciting certain Qur'aanic Surahs and Aayat.
- Ta'weez
- Eliminating pictures of humans and animals from the home. Such pictures banish the Malaaiikh of Rahmat from the house. Shayaateen may thus enter the unprotected home.
- Not allowing dogs into the home.
- Never venture unnecessarily out of the home after Maghrib, i.e. the time between Maghrib and Isha is very delicate. Rasulullah (sallallahu alayhi wasallam) warned that even domestic animals should be closed up in their enclosures during this time since the shayaateen are out in profusion.
- Hairs and nails should not be strewn around. These are favourite items on which sihr is practised.
- Women should ensure that their heads are properly covered especially during the night time and when entering the toilet.

### Question 3

How can we diagnose jadoo?

#### Answer

This is the profession of an Aamil. An expert Aamil will be able to diagnose jadoo, not others. An expert Aamil can diagnose whether a person is afflicted with sihr or some other evil force.

### Question 4

How can we remove the effects of jadoo?

#### Answer

The evil effects of jadoo can be removed by means of dua, ta'weez, reciting certain Surahs or Aayats of the Qur'aan and by the remedies of expert Aamils.

## **HAARUT AND MAARUT**

At the time when the episode of Haarut and Maarut was enacted, sihr was a popular science and was on the ascendancy like today physical science is regarded with awe. The prevalence and dominance of sihr were of special importance in the city of Baabil which was the seat of this science at the time. The public was thrown into confusion and deception by the manifestations of sihr. The layman was unable to differentiate between sihr and the Mu'jizah of the Ambiya (alayhimus salaam). As a result people revered and honoured the magicians and regarded magic as a noble science.

Allah Ta'ala sent two Angels, Haarut and Maarut, to the city of Baabil to eliminate the confusion and separate falsehood from truth. It was the function of Haarut and Maarut to inform the people of the reality and nature of sihr. They had to expound the principles, ways and methods of sihr so that the dimension of mystery is eliminated and the truth thereby manifested. Once people come to know that the manifestations of sihr are in fact subject to natural laws and agencies, their wonder, amazement and awe will cease. They will then realise that the saahireen are not demonstrators of supernatural effects and they have no comparison with the Ambiya and Auliya whose supernatural demonstrations do not follow natural laws, but are the pure manifestations of Allah's Direct Command. By expounding the science of sihr, Haarut and Maarut had to bring to an end the domination and sway which the saahireen held over the masses.

There was a special reason for appointing Angels and not Ambiya to execute this function. Firstly, the aim was to differentiate between the Ambiya and the saahireen. A third party had therefore to interpose to decide the issue. Secondly, sihr being a science controlled by natural laws and agencies occasioned the employment of certain incantations and formulae of magic to demonstrate what was contended in regard to its nature and reality. Since Ambiya (alayhimus salaam) are the beacons of Hidaayah and virtue, it was unbecoming of their lofty status of truth, purity and guidance to dabble in a science of such low quality. Angels were therefore chosen for this task.

Malaikah (Angels) are involved in all the variegated affairs of the universe. Allah Ta'ala imposes various duties, both good and evil, on them. Allah Ta'ala is the Creator of both good and evil – harm and benefit. It is not within the scope of the office of Nubuwwah to execute functions of evil or harm. Only what is praiseworthy is effected by the Ambiya (alayhimus salaam). Thus, the two Angels came to Baabil and commenced their duties. They explained the principles and the details of sihr and warned people of dabbling in this occult science. They induced in people detestation for magic and magicians.

People of ulterior motives also visited Haarut and Maarut and requested to be instructed in the science of sihr. Before imparting this knowledge, the Angels would explain the harms and dangers of sihr and that they (Angels) have been sent by Allah Ta'ala as a trial. Acquisition of the knowledge of sihr was, therefore, a grave fitnah (trial) which would lead to the greatest of disaster, i.e. annihilation of Imaan. Thus, people were admonished and given good naseehat. This science may be acquired with a sincere intention and not be misused for indulgence in evil and worldly gain, for this would lead to the annihilation of Imaan. This permission has been abrogated by Islam. It is no longer permissible to pursue the knowledge of this evil

science. After taking a pledge of sincerity and rectitude, the Angels expounded the science of sihr, for this was the function entrusted to them by Allah Ta'ala. Some people failed to honour their pledges and misused sihr for evil purposes and ends. They thus committed kufr. Instead of utilising their knowledge gained from the two Angels in defence of the truth, some people employed it practically for evil ends. The blame therefore lies squarely on their shoulders and the Angels are in no way responsible for their failure to uphold the pledge and the resultant destruction of Imaan.

The acquisition of the knowledge of sihr can be compared to the acquisition of logic and Hellenic philosophy. The theories of Hellenic philosophy based on the principles of logic were used in the early history of Islam by Muslim philosophers to negate many of the beliefs of Islam. Rejection of the temporal origin of the world, rejection of the Islamic conception of heaven, hell, resurrection, the rooh, etc., were propagated by philosophers influenced by Greek philosophy. The Ulama-e-Haqq thereupon formulated a science on the very principles of Greek logic to refute the fallacious arguments raised against Islamic beliefs. This science formulated by the Ulama is known as Ilmul Kalaam. Greek philosophy in itself is evil and baatil. However, if it is pursued in order to negate its fallacies and defend Islamic beliefs, its acquisition will be permissible. On the other hand, if it is acquired with ulterior motives and utilized in opposition to Islam, it will lead to the annihilation of Imaan. Similarly, during the era of Haarut and Maarut, acquisition of the theoretical knowledge of sihr was lawful for the sake of defending the truth. But, people acquired its knowledge to pursue evil aims and in this way destroyed their Imaan. This, then was the great fitnah attached to acquisition of the science of sihr.

The permissibility of acquiring the knowledge of sihr has been abrogated and its acquisition now is haraam and kufr.

## **RUQAA OR TA'WEEZ**

Ruqaa is the plural of ruqyah which means an amulet, talisman or ta'weez. Ta'weez literally means to seek protection. The object on which the words are written is therefore also described as ta'weez. Protection of Allah Ta'ala is sought by means of words of the Qur'aan and Hadith. Lisanul Arab defines ruqyah (ta'weez) as follows:

“Ruqyah is the popular ta'weez.”

Lisanul Arab elaborates further:

“Ibn Atheer said: ‘Ruqyah is a ta'weez which is prepared for curing one afflicted with some calamity, e.g. fever, epilepsy, etc.’”

Shah Waliullah Muhaddith Dehlwi (rahmatullah alayh) said in Hujjatul Laahil Baalighah:

“The reality (or nature) of ruqaa (ta'weez) is the employment of words which have real effects and influence in the metaphysical (or spiritual) realm. The principles of the Shariah do not refute ruqaa as long as shirk is not employed therein, especially when the ta'weez is of the Qur'aan, Sunnah or that which resembles the Qur'aan and Sunnah, and such words which induce humility and submission to Allah Ta'ala.”

Ibn Atheer (rahmatullah alayh) says:

“According to some ahaadith, ta'weez is lawful while again according to other ahadith it is unlawful. Unlawful ta'weez (referred to in the Hadith) are such ta'weez which:

- a) Are written in incomprehensible language.
- b) Contain names, words and statements other than those of Allah and the Revealed Books (words of kufr, shirk and sin).
- c) Are accompanied by the belief that the ta'weez by themselves are efficacious and not by the act of Allah Ta'ala.

Ta'weez which do not contain any of these unlawful factors are permissible. Ta'weez in which the Qur'aan, the Names of Allah Ta'ala and narrated words are employed are permissible.” (Lisanul Arab)

Imaam Nawawi (rahmatullah alayh) states in Sharhul Muslim:

“Ruqaa consisting of the statements of the kuffaar and ruqaa in non-Arabic, the meaning of which is not understood, are reprehensible because of the possibility of such ta'weez having meanings of kufr and evil. However, ruqaa by means of Qur'aanic aayaat and athkaar are not prohibited. In fact, such ta'weez are Sunnat. The authorities (of the Shariah) have narrated Ijma' regarding the permissibility of ruqaa employing Qur'aanic aayaat, athkaar (plural of thikr) of Allah Ta'ala.”

“Al-Marazi (rahmatullah alayh) said: ‘All ruqaa with the Qur’aan of Allah and His Thikr are permissible. Ta’weez in a non-Arabic language, the meaning of which is not understood, are prohibited because of the possibility of kufr in such a ta’weez.’”

“According to Imaam Maalik (rahmatullah alayh), the ta’weez of the Jews and Christians are not permissible because of the danger of them having altered the words of the Kitaab (Taurah and Injeel). I prohibit the ruqaa of the Ahle Kitaab because we do not know if they prepare ta’weez from the Book of Allah or from abominable things resembling sihr (magic). – (Aini)

### **TA’WEEZ IN THE LIGHT OF THE AHADITH**

Rasulullah (sallallahu alayhi wasallam) said:

“There is nothing wrong with ruqaa as long as there is no shirk in it.” (Saheeh Muslim)

Hadhrat Aishah (radhiyallahu anha) narrates:

“When a member of Rasulullah’s (sallallahu alayhi wasallam) family became ill, he would recite Surah Falaq and Surah Naas and blow on the sick one. When he was in the sickness of his death, I would blow on him (after reciting the two Surahs). I would place his hand (on his body) instead of mine because of the greater barkat in his hand.” (Saheeh Bukhaari and Muslim)

An ailing woman was brought to Rasulullah (sallallahu alayhi wasallam). He said:

“An evil gaze (nathr) has afflicted her. Search for one who can prepare ruqyah for her.” (Bukhaari)

Hadhrat Aishah (radhiyallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) instructed her to resort to ruqyah (ta’weez) to combat the affliction of an evil gaze (nathr). (Bukhaari)

Hadhrat Aishah (radhiyallahu anha) narrates:

“When Rasulullah (sallallahu alayhi wasallam) would retire to bed (at night) he would recite Qul Huwallaah and the Muawwathatain, blow into the palms of his hands and rub them on his face and as far as his hands could reach on his body. When he became very ill, he ordered me to do like that.” (Bukhaari)

The above are just a few ahaadith which explicitly advocate ta’weez by the employment of Qur’aanic aayaat. The Hadith books make mention of many such instances which conclusively establish the validity, lawfulness and efficacy of ta’weez. Once Hadhrat Umar (radhiyallahu anhu) prepared a ta’weez in which was written, Bismillaahir Rahmaanir Raheem. This was prepared for a non-Muslim king who suffered from migraine. The ta’weez was sewn into a topee (hat) which the king wore.

According to the Hadith of Rasulullah (sallallahu alayhi wasallam) it is permissible to accept fees for preparing ta'weez. Once a Sahaabi recited Surah Faatihah and blew on a chieftain who was bitten by a poisonous scorpion. The chief remunerated the Sahaabi with some goats. Rasulullah (sallallahu alayhi wasallam) explicitly legalised this remuneration. Commenting on this Hadith, Imaam Nawawi (rahmatullah alayh) said:

“This emphatically establishes the permissibility to accept remuneration for ruqyah in which Surah Faatihah and Thikr was made use of. Verily, it is lawful. There is no prohibition in it.” (Sharhul Muslim)

The aforementioned ahaadith and statements of the authorities of the Shariah establish that:

- 1) Ruqaa (ta'weez) is permissible provided that words of kufr and shirk are not employed.
- 2) Permissibility of Ta'weez is based on the Sunnah of Rasulullah (sallallahu alayhi wasallam).
- 3) Ta'weez of non-Muslims are not permissible because of the danger of kufr, shirk and sihr being employed.
- 4) Ta'weez written in a language or style which is not understood is not permissible since such ta'weez may contain kufr, shirk or sihr.
- 5) The ahaadith which prohibit ta'weez pertain to such ruqaa which make use of the abominable factors of kufr, shirk and sihr. Thus, the prohibition is not general and does not apply to all ruqaa. The ahaadith and Sunnah explicitly countenance and even recommend the employment of ta'weez based on Qur'aanic aayaat and words of Thikrullah.
- 6) Fees for ta'weez are permissible.

However, it should be observed that in our day there exist many frauds who are ignorant of the knowledge of ruqaa. They deceive and mislead people. They write out anything and prepare many a hotch-potch of potions for various purposes, including haraam ends. Such practices by frauds are undoubtedly unlawful. The concern of such ignorant ones is merely to fleece the public for their own personal gain.

- 7) The claims and arguments of those who refute the Shar'i validity of ruqaa are fallacious and are tendered in direct opposition to a practice established on the basis of Shar'i Proofs. Denial of the validity, utility and legality of ruqaa is tantamount to finding fault with a practise which was resorted to by Rasulullah (sallallahu alayhi wasallam), himself.
- 8) There exists Ijma' (consensus of opinion of the Shar'i authorities) on the validity, utility and legality of ruqaa. He who denies this unanimous fact, departs from the way of the Ahle Sunnah.

### PROTECTION AGAINST SIHR

**Sihr** or evil magic / sorcery / witchcraft is a satanic practice which does cause harm. However, in this age it has been observed that every difficulty, sickness, mishap and peculiar occurrence are summarily attributed to *Sihr*. A glut of quacks and impostor *aamils* has played a very prominent role in entrenching this perception in the minds of people.

When the diagnosis of the medical fraternity fails to detect the cause or root of the physical illness, the malady is immediately attributed to *Sihr*. Frequently, and this is incremental by the day, medical practitioners lack adequate medical expertise. Everything nowadays is mass production, whether the products are doctors, lawyers or molvis. The wisdom and expertise of the olden days no longer exist today. So when the doctor tells a patient truly suffering from a physical ailment that medically there is nothing wrong with him because the scans, x-rays and the plethora of new confounded tests fail to make any detections, the ‘logical’ conclusion which is nowadays drawn is *Sihr*.

Even if one is genuinely affected with *Sihr*, it is nowadays a near impossibility to locate a genuine *aamil* who is an expert in the science of combating *Sihr* and its effects. While there are some genuine *aamils*, most of them are adept at only diagnosing *Sihr* – *that the patient is affected by sihr*. Seldom does one find an *aamil* who can effectively combat and eliminate the effects of *Sihr*.

Allah Ta’ala states in the Qur’aan Shareef about the *Sihr* which the shayaateen and their cohorts perpetrate:

*“And they (those who perpetrate magic) are unable to harm anyone with it (i.e. with sihr) except with the permission of Allah. And they learn that (evil sihr) which harms them and which does not benefit them.....”*

*(Aayat 102, Surah Baqarah)*

It is necessary to believe that whatever good or harm befalls one is in reality in accordance with the decree of Allah Ta’ala. Only that measure of harm which Allah Ta’ala has decreed, will befall us. Rasulullah (sallallahu alayhi wasallam) said that if all mankind and jinnkind unite to benefit or harm a person, they will be able to cause only that measure of benefit or harm which Allah Ta’ala has decreed for a person.

While every occurrence is attributed to some worldly or material cause, it is in fact the decree of Allah Ta’ala. Everything happens according to the predetermined decree and command of Allah Ta’ala. Therefore, when something detestable, untoward and unexpected happens despite having taken all precautions and having adopted the correct means, there should be no frustration. It should be assigned to Allah’s decree. Patience and Dua should be adopted. This is our belief in Taqdeer.

A physically ailing person submits to medical treatment regardless of the ineffectiveness of the medicine. He continues taking the medicine even if he does not recover. Allah Ta’ala creates sickness as well as the cure. The cure is not in the power of man. Similarly, if a person

has become the victim of *Sihr*, he should resort much to dua, tilaawat and thikr in addition to treatment by a genuine *aamil*. If Allah Ta'ala wills, he can be cured of the satanic effects of *Sihr*.

### PRECAUTIONS

Some precautions against *Sihr* are:

- Try to always be with Wudhu. Rasulullah (sallallahu alayhi wasallam) said: “*Wudhu is the weapon of the Mu'min.*”
- When entering the toilet, always recite the relevant Masnoon Dua, and enter with the left leg. According to the Hadith, a toilet is an abode of evil jinns (shayaateen).
- Always keep the head covered in the toilet – both men and women.
- Don't allow children to venture outside after Maghrib. The Hadith prohibits this and mentions that at this time the shayaateen emerge in force and interfere especially with children.
- Females should ensure that their hair is always covered thoroughly. Not a hair should be exposed. Careless parents allow their little girls with uncovered heads outside the home after Maghrib. When they are afflicted by satanic manipulations, then grief and consternation are of no avail.
- Whenever entering the home, do so with the right leg and compulsorily recite *Bismillaahi Rahmaanir Raheem*. There is also a Masnoon Dua for this occasion. According to the Hadith, shaitaan enters the home together with the person who enters without reciting *Bismillaah*. Shaitaan then finds a place in the house to spend the night.
- When closing doors at night, recite *Bismillaah*.
- After every Salaat recite *Aayatul Kursi*.
- At night recite the last Ruku' of Surah Baqarah.
- Every morning and every evening recite Surah Ikhlāas, Surah Falaq and Surah Naas. Each Surah three times.
- Never eat the food, even the halaal food, which comes from the homes of mushrikeen and idolaters.
- Ensure that there are no pictures of people or animals in the home.

## ALLAH'S NAME

*“And if an act from shaitaan afflicts you, then seek the protection of Allah. Verily, He is the One Who Hears and Who Knows. Verily, those who fear (Allah), when a group from the shaitaan assaults them, they lapse into thikr. Then verily, their eyes open (and they can see and understand the evil plots).”*

*(Surah A'raaf, Aayats 200 and 201)*

Shaitaan is man's invisible enemy. Man can see his physical enemies such as human beings and animals as well as other physical dangers. But he appears helpless against invisible shaitaan and his evil science of *Sihr*. It is therefore, essential to seek Allah's protection against the wiles and manipulations of shaitaan. The aforementioned aayat instructs us to recite *Ta-awwuz* (*Authubillaah...*) whenever an evil thought assaults our mind.

Similarly, recitation of Allah's Name, seeking His protection, Tilaawat of the Qur'aan and Thikr are protective formulae against *Sihr*.

### 1) FOR EVIL APPARITIONS

Should an evil apparition (called ghost, etc.) be seen, immediately recite the Athaan aloud. Then recite Ta-awwuz, Tasmiah (Bismillaah) and Aayatul Kursi. Continue reciting Aayatul Kursi until the satanic apparition vanishes. Insha'Allah, it should vanish when the Athaan is recited.

### 2) FOR EVIL JINN

Imaam Ghazaali (rahmatullah alayh) narrated that one night a girl went outside to urinate. She became severely affected by the manipulation of an evil jinn, and fell unconscious. A buzrug recited the following words on her, and she immediately recovered:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
وَصَلِّ عَلَى الْقُرْآنِ الْحَكِيمِ هَمْزٌ عَسَقَ  
قَ نَ وَالْقَلَمِ وَمَا يَسْطُرُونَ

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### 3) FOR EVIL JINN

Hadhrat Ibn Qutaibah (rahmatullah alayh) narrated that a trader had gone to Basrah for some business. In Basrah he was unable to find a house for hiring. After searching much he managed to find a desolate, haunted house covered with spider webs. People told the trader that the house was haunted by the jinn. When the trader approached the owner of the house and requested to hire it, he (the owner) said: “Why do you want to lose your life? A very powerful jinn lives there. Whoever stays in that house is killed by the jinn.” However, the trader insisted to hire the house, saying that Allah Ta'ala will protect him. The owner hired him the house.

The trader narrates: “I took up residence in the house. Late in the night, a huge, black being with fiery eyes approached me. I began reciting Aayatul Kursi. The apparition also began reciting Aayatul Kursi. However, when I reached the words:

وَلَا يُوَدُّهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ  
الْعَظِيمُ ﴿٥٥﴾

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he was unable to continue the recitation. I then continued reciting these words (which the apparition could not). Suddenly the apparition vanished. I passed the night in peace. In the morning I saw a heap of ashes at the spot where the apparition had stood. I heard a voice proclaiming: “You have burnt out a very powerful jinn.” I responded: “With what did I burn him?” The voice said: “With the words

وَلَا يُوَدُّهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ  
الْعَظِيمُ ﴿٥٥﴾

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#### 4) FOR EVIL APPARITION

Imaam Auzaa'i (rahmatullah alayh) said that an evil looking apparition appeared in front of him. “I became scared and recited:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

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The apparition said: “You have sought the protection of a Powerful Being.” It then disappeared.

#### 5) FOR EVIL GLANCE

Hadhrat Hasan Basri (rahmatullah alayh) said that the following aayat is beneficial for protection against *Nathr-e-Bad* (evil gaze)

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ  
لَمَّا سَبَعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾  
وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

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#### 6) FOR SORCERER

For protection against the evil of sorcerers, recite the following Qur'aanic verses morning and evening:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى  
الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ  
وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ  
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ٥٧ اُدْعُوا رَبَّكُمْ  
تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ٥٨  
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا  
وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ٥٩

وَالصَّقَّةِ صَقًّا ۚ فَالزَّجْرُ زَجْرًا ۚ فَالتَّيْلِبُ  
ذِكْرًا ۚ إِنَّ إِلَهُكُمْ لَوَاحِدٌ ۚ رَبُّ السَّمَوَاتِ وَالْأَرْضِ  
وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۚ إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا  
بِزِينَةِ الْكَوَاكِبِ ۚ وَحَفَظْنَا مِنْ كُلِّ شَيْطَانٍ مَّارِدٍ ۚ  
لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ  
جَانِبٍ ۚ دُخُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۚ إِلَّا مَنْ  
خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ شَهَابٌ ثَاقِبٌ ۚ فَاسْتَقْبِرْهُ

سَنَقَرُهُ لَكُمْ آيَةُ الثَّقَلَيْنِ ۚ فَيَا أَيُّهَا الَّذِينَ  
كَذَّبُوا ۚ لِمَعَشَرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ  
أَنْ تَنْفِذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ  
فَانْفِذُوا وَلَا تَنْفِذُوا إِلَّا بِأَمْرِ رَبِّكُمْ ۚ فَيَا أَيُّهَا  
رَبِّكُمْ ۚ لَكَذِبِينَ ۚ يُرْسَلُ عَلَيْكُمَا شَوْاظُ مِّنْ  
نَّارٍ ۚ وَنُحَاسٌ فَلَا تَنْتَصِرُونَ ٦٠

## 7) FOR EVIL SPIRITS

A prescription for treating a person affected by an evil spirit (jinn / shaitaan), is as follows:  
On a container of water recite Surah Faatihah, Aayatul Kursi and the first five aayats of Surah Jinn. Blow on the water. Sprinkle some of the water on the face of the affected person. Also sprinkle the water in the house where the evil spirit is suspected

**8) FOR NOOR ON THE FACE**

إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٣٥﴾

Page 12 (1)

Recite this aayat eleven times after every Salaat, blow on the forefinger and rub on the forehead. Insha' Allah, on the Day of Qiyaamah, one's face will be resplendent with Noor.

**9) FOR PIETY OF THE WIFE AND CHILDREN**

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ  
اجْعَلْنَا لِلْعَالَمِينَ إِمَامًا ﴿٣٦﴾

Page 13 (2)

Recite this aayat once after every Salaat. It is efficacious for the piety of the wife and children of the reciter.

**10) FOR SHAITAANI WASAAWIS**

رَبِّ اعْوِذْ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٣٧﴾ وَاعْوِذْ  
بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٣٨﴾

Page 13 (3)

Whoever is afflicted by an abundance of shaitaani wasaawis (satanic thoughts), should recite this aayat in abundance.

**11) FOR SAFETY OF IMAAN**

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ  
لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٩﴾

Page 15 (4)

For the safety of Imaan and for death with an assured Imaan, recite this aayat at least once after every Salaat.

**12) FOR MAGHFIRAT AND SHAHAADAT**

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ  
عَلِيمُ الْغَيْبِ وَ الشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٤٠﴾

Page 16 (5)

If one recites this aayat seven times during the morning, the Malaaikeh make Dua of Maghfirah for one until the evening, and should one die during the day, one will attain the rank of martyrdom. (Shahaadat), and if one repeats this recitation during the evening, the same benefits will be obtained until the morning.

### 13) FOR MISCARRIAGE

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ  
أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ  
بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٣١﴾

وَلَهُ مَا سَكَنَ فِي الْبَيْلِ وَ النَّهَارِ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٢﴾

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ  
سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ  
الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٧﴾

Page 20 (12)

For protection against miscarriage, write these Qur'aanic verses. This Ta'weez should be worn by the pregnant woman around her neck.

### 14) FOR STERILITY

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً  
طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٢﴾

Page 65 (13)

Those who are unable to beget children should recite this aayat in abundance. Insha'Allah, by its barkat pious offspring will be born. For the same purpose, also recite the following aayat thrice after every Salaat:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٥﴾

Page 65 (14)

15) FOR PREGNANCY

الْبَارِئُ الْمُصَوِّرُ

Page 70 (15)

A woman who is unable to conceive should keep seven fasts consecutively. Iftaar should be made with only water. After Iftaar recite these Names of Allah Ta'ala 21 times. Insha'Allah she will become pregnant.

16) FOR MISCARRIAGE AND PREGNANCY

اللَّهُ يَعْلَمُ مَا  
تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ  
وَكُلُّ شَيْءٍ عِنْدَهُ بِإِقْدَارٍ ۝

Page 70 (16)

If there is a fear of miscarriage or the woman is unable to become pregnant, write this verse as well as the following aayat:

أَوْ كُظِمْتُ فِي بَحْرِ لَيْلِي  
يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ط  
ظَلِمْتُ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ  
يَكْدِرْهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ  
مِنْ نُّورٍ ۝

(Page 69, 15a)

Then tie the Ta'weez around the waist in such a way that it is positioned on the womb.

17) FOR PROTECTION OF THE UNBORN

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ  
شَيْءٌ عَظِيمٌ ۝

Page 70 (17)

For the protection of the foetus, recite this aayat three times after every Salaat.

**18) FOR EASY BIRTH**

أَوَلَمْ يَرِ  
الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا  
رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ  
حَيٍّ

Page 74 (18)

For an easy birth, write this aayat. When labour pains commence, tie the Ta'weez so that it is positioned on her womb. After birth of the child, remove the Ta'weez.

**19) FOR EASY BIRTH**

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۖ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ۖ

Page 75 (19)

Also for easy birth, this aayat should be written and the Ta'weez tied around her left thigh. After birth of the child, remove the Ta'weez. Both Ta'weez No. 18 and No. 19 may be used at the same time.

**20) FOR PIOUS OFFSPRING**

الْمُتَكَبِّرُ ط

Page 77 (20)

On the first night of Nikah, recite this Name of Allah Ta'ala 10 times just before cohabitation. Insha'Allah, pious offspring will be born.

**21) FOR GOOD CHARACTER OF CHILDREN**

الْبُرِّ

Page 77 (21)

Recite this Name of Allah Ta'ala seven times and blow on the child. Do this daily. It is efficacious for the development of the character of the child. Also recite Surah Faatihah seven times, blow on water, and give it to the children to drink. This should be a regular practice.

**22) FOR PROTECTION AGAINST SICKNESS**

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ

Page 78 (22)

Make a Ta'weez of these aayaat and tie it around the neck of the child. It is a protection against sicknesses.

**23) FOR FREEDOM FROM DEBT**

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ  
مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ  
مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِإِيدِكَ الْخَيْرُ إِنَّكَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٣﴾

Page 81 (23)

Those saddled with debt, should recite this aayat 7 times in the morning and 7 times in the evening.

**24) FOR FREEDOM FROM JAIL**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنُ  
الرَّحِيمُ ﴿٢﴾ مَلِكُ يَوْمِ الدِّينِ ﴿٣﴾  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ  
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾

Page 86 (24)

For freedom from jail, the prisoner should recite Surah Faatihah 111 (one hundred and eleven) times and blow onto his body. This should be done frequently. Dua for release should be made.

**25) FOR PROTECTION AGAINST EVIL AND DANGER**

Aayatul Kursi

Recite Aayatul Kursi:

- After every Salaat
- When about entering home
- In the morning and evening
- When laying on the bed.

Recitation of Aayatul Kursi is a protection against shaitaan and all harms and dangers.

**26) FOR BARKAT IN RIZQ**

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَ  
جَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩١﴾

Page 91 (25)

After Jumuah Salaat prepare a Ta'weez with this aayat and place in the shop and home. By its barkat, Rizq will increase, Insha'Allah.

**27) WHEN APPEARING IN FRONT OF A TYRANT**

كَمْ اتَّبَعْتَهُم  
مِّنْ آيَةٍ بَيِّنَةٍ ۚ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ  
بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٩٧﴾

Page 97 (26)

When about to appear in front of a wrathful ruler, government official, judge, etc., recite this aayat three times and blow onto your body

**28) FOR PROTECTION IN GENERAL**

Wearing a Ta'weez of Surah Falaq and Surah Naas is a protection against a variety of harms, dangers, sihr, sickness, etc.

**29) FOR A TYRANT, OPPRESSOR OR A CRUEL PERSON**

فَسْتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۖ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ ۚ  
إِنَّ اللَّهَ بِصِيرُورٍ بِالْعِبَادِ ﴿١٠٨﴾

Page 108 (28)

When confronted by a cruel tyrant, recite this aayat repeatedly.

**30) FOR AFFECTION BETWEEN HUSBAND AND WIFE**

يُحِبُّهُمْ وَيُحِبُّونَهُ ۚ  
أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ ۚ

Page 112 (29)

and

هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَ  
بِالْمُؤْمِنِينَ ۝ وَالْفَ بَيْنَ قُلُوبِهِمْ ۖ لَوْ أَنفَقْتَ مَا  
فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ قُلُوبِهِمْ  
وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ ۖ إِنَّهُ عَزِيزٌ حَكِيمٌ ۝

page 113 (30)

For greater love between husband and wife, recite this aayat a few times and blow on something sweet which should be eaten.

### 31) FOR DISOBEDIENT CHILDREN

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنَّي تَوَّابٌ  
إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ۝

Page 123 (31)

When children are disobedient, recite this aayat a few times after every Salaat. When reciting the word ذُرِّيَّتِي think of your children.

### 32) FOR FEAR

قَالَ اللَّهُ خَيْرَ خِفَظٍ وَهُوَ أَرْحَمُ الرَّحِمِينَ ۝

Page 149 (32)

When overwhelmed with fear of any kind recite this aayat in abundance at all times.

### 33) FOR SICKNESS

For every sickness recite Surah Faatihah and blow on the ailing person or on the portion which pains. Repeat this often. Rasulullah (sallallahu alayhi wasallam) said:

“Surah Faatihah is a cure for every illness.”

### 34) FOR FEVER

قُلْنَا يَنَارُ كُونِي بَرْدًا  
وَسَلْمًا عَلَىٰ إِبْرَاهِيمَ ۝

Prepare a Ta'weez of this aayat and wear around the neck. It is a cure for fever. Also recite this aayat several times, as much and as often as one wishes and blow on the patient.

### 35) FOR FEVER

يُرِيدُ اللَّهُ  
أَنْ يُخَفِّفَ عَنْكُمْ ۖ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿٢٩﴾

وَأِنْ يَسْأَلْكُمُ اللَّهُ بَٰعِثًا فَمَا  
كَاشَفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يُرَدِّكْ بِخَيْرٍ فَلَا رَادَّ  
لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

Make a Ta'weez of these aayaat and tie around the neck of a person afflicted with fever.

### 36) FOR PALPITATION OF THE HEART

لِيَرْبِطَ عَلَىٰ  
قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

الَّذِينَ آمَنُوا  
وَتَطْمِئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ  
تَطْمِئِنُّ الْقُلُوبُ ﴿١٢﴾

For heart palpitations or any heart problem, write this aayat and tie the Ta'weez on to the heart. It should be tied firmly on the heart so that it does not shift. It is efficacious for heart problems.

### 37) FOR SHIFTED NAVEL

ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ

For shifted navel, make a Ta'weez of this aayat and tie on the navel.

### 38) FOR HEART PROBLEMS

For heart palpitations, recite Surah Al-Inshiraah and blow on the breast. Do so frequently.

### 39) FOR PAIN

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا  
وَنَذِيرًا ﴿١٠٥﴾

Page 178 (38)

For pain anywhere in the body, place the hand on the spot of the pain and recite this aayat several times and blow on the pain.

### 40) FOR HEADACHE

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ ﴿١٥﴾

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If anyone has a headache, recite this aayat three times and blow on him/her.

### 41) FOR HEADACHE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Prepare a Ta'weez of this aayat and sew it inside the topi (for a man) or in the orhni/scarf (for a woman). It is efficacious for headaches. The emperor of Rome had written to Hadhrat Umar (radhiyallahu anhu) complaining of severe migraine. Hadhrat Umar (radhiyallahu anhu) made a Ta'weez in which was written بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. As long as the emperor wore the topi, he would have no headaches. As soon as he removed the topi, the headache would resume.

### 42) FOR TOOTHACHE

(i) Write the following aayat on a piece of paper:

لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٤٥﴾

Page 181 (41)

Fold the paper and keep it between the teeth on the aching tooth.

(ii) While lightly rubbing with the finger the cheek on the side where the aching tooth is, recite this aayat

أَوَلَمْ يَرَ  
الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ  
مُبِينٌ ﴿٤٥﴾

Page 182 (42)

Then, continuing with the rubbing, recite Aayatul Kursi and the following Aayaat

وَلَهُ مَا سَكَنَ فِي الْبَيْتِ وَالنَّهَارِ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ  
لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ

وَنُزِّلُ مِنَ  
الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

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#### 43) FOR EARACHE

Keep the forefinger on the painful ear and recite this aayat

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَ  
الْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ  
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ  
الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ  
أَفَلَا تَتَّقُونَ ﴿٣١﴾

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#### 44) FOR PAINFUL EYES

(i) Between the Sunnat and Fardh of Fajr Salaat, recite Surah Faatihah 41 times and blow on the eyes of the patient.

(ii) Recite the following aayat seven times and blow on the patient's eyes:

اَذْهَبُوا بِقَمِيصِي هَذَا  
فَالْقُوَّةُ عَلَى وَجْهِ ابْنِي يَأْتِ بِصِيرَاءِ

فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٦﴾

Page 186 (45)

The patient too may recite this aayat, at least three times, blow onto his/her forefingers and rub on the eyes.

#### 45) PROTECTION AGAINST HARMFUL FOOD SUBSTANCES

Recite Surah Quraish and blow on the food. This is also beneficial for kidney problems.

#### 46) BLADDER STONES

Recite Surah Inshiraah and blow on water. Drink the water. Continue with the practice.

#### 47) FOR PLEURISY

وَرَأَى يَمْسَسَكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤﴾  
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٥﴾

Page 187 (47)

Write these aayaat on paper during the later part of the night (after midnight). The person suffering with pleurisy should wear this Ta'weez, either around the right arm or the neck.

#### 48) FOR STRENGTHENING THE EYES

- (i) After Wudhu while gazing at the sky recite Surah Qadr.
- (ii) After every Salaat recite three times Page 187

فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٦﴾

(48) , blow on the fingers and rub onto the eyes.

#### 49) FOR EPILEPSY

- (i) When someone suffer an epileptic fit, recite the following in his/her ear

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ  
كَهَيِّعَصَ ۝ يَسَّ ۝ وَالْقُرْآنُ الْحَكِيمُ ۝ حَمْ ۝ عَسَقَ  
ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

Page 189 (49)

(ii) Recite Surah Ash-Shams in the ear of the patient and also in the ear of an unconscious person.

### 50) FOR RASH

For skin rash of any kind, recite this aayat and blow on the body

فَكَّسُونَا الْعِظْمَ  
أَحْمَاءَ ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَرَّكَ اللَّهُ أَحْسَنُ  
الْخَالِقِينَ ۝

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### 51) URINE STOPPAGE

If a problem develops with urinating and one is unable to urinate, prepare a Ta'weez of the following aayat and tie around the right arm. Also recite the aayat on water, blow on the water and drink.

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَبٍ ۝ وَفَجَّرْنَا  
الْأَرْضَ عُيُونًا فَالْتَفَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ۝

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### 52) EXCESSIVE IHTILAAM

When one experiences excessive ihtilaam (nocturnal emission of semen), recite the following at the time of going to sleep

وَالسَّمَاءِ وَالطَّارِقِ ۝ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝ النَّجْمُ  
الْمُتَقَابُ ۝ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝ فَمَنْ نَظَرَ  
الْإِنْسَانَ مِمَّ خُلِقَ ۝ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝ يُخْرِجُهُ مِنْ  
بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝  
يَوْمَ تُبْلَى السَّرَائِرُ ۝ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ۝

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### 53) FOR FEARFUL DREAMS

(i) At the time of sleeping recite Surah Al-Ma'aarij (in the 29<sup>th</sup> Juz). It is a protection against fearful dreams.

(ii) Also very efficacious for warding off fearful dreams, recite

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا  
وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ  
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٣٧﴾

Page 197 (53)

three times when about to sleep. Write a Ta'weez of this aayat and wear around the neck.

#### 54) FOR INSOMNIA

If unable to fall asleep, continuously recite

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ  
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٩٦﴾

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### THE EFFICACY OF TA'WEEZ

The Names of Allah Azza Wa Jal and the aayaat of the Qur'aan Majeed are very efficient for even treatment of physical ailments. These sacred words have a variety of inherent properties and powers. However, for the manifestation of the beneficial effects of Ta'weez prepared with Qur'aanic verses and Names of Allah Ta'ala, there are certain conditions without which the effects will not materialize.

The efficacy of even physical remedies and medicines is dependent on observing the conditions stipulated by the medical practitioner (hakeem or doctor). If the medicine is taken, but the prescribed food diet is not observed, the remedy will prove either ineffective or partially effective. If the medicine is not taken regularly as prescribed by the practitioner, the beneficial effects will be neutralized. There are also other factors which can curb the efficacy of the medicine or neutralize in entirety its effects.

It is similar with spiritual remedies. The efficacy of these *A'maal* (spiritual remedies) also depend on several conditions. Among these conditions are:

\* Taqwa (Fear of Allah – Piety). This is the spiritual diet. Abstention from evil and sin and strict observance of the Shariah are essential requirements for the manifestation of the spiritual properties and beneficial effects of the sacred words of Allah Ta'ala.

\* Yaqeen (Firm faith and conviction). It is necessary to firmly believe in the efficacy of the divine prescriptions. Doubt negates the effects.

\* Sabr (Patience). The patient should have patience. While sometimes the effect of the Ta'weez is experienced soon or even immediately, at other times the effects become manifest gradually. If the benefit is not immediately experienced, the *amal / ta'weez* should not be abandoned.

\* Taqdeer (Allah's Decree). Finally, everything operates in accordance with the Decree of Allah Ta'ala. We are not living in Jannat. We are in a temporary world of toil, struggle, misery, pain and hardship. This world is a trial and a preparation for the Aakhirah. Miracles are rare exceptions. If Allah Ta'ala in His Wisdom has decreed that the patient has to remain in the state of indisposition, for whatever reason, no remedy – physical or spiritual – will cure the patient. We simply have to accept our fate and resign ourselves to Allah Ta'ala and understand that in every difficulty, pain and hardship there is profound wisdom and great benefit for us.

We beseech Allah Ta'ala for protection against shaitaan and all agents of shaitaan.

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