



PERMISSIBILITY OF TA'WEEZAAT

Many people have a misconception that to wear a Ta'weez (Amulet) is committing Shirk and to recite a Dua and to blow on someone is Haraam. They misinterpret certain Ahadith of Rasoolullah (Sallallahu Alaihi Wasallam) due to their lack of knowledge and come up with their own conclusions. Insha Allah hereunder you will find proof from great scholars of Islam for the permissibility of Ta'weezaat (plural of Ta'weez), and also a clarification of these misconceptions.

The definition of a Ta'weez is simply 'a written Dua', which is from the Holy Qur'an or the Ahadith, and is for the one who cannot read or has not memorized that particular Dua. It is written on a piece of paper and is worn around the neck. It is absolutely permissible to wear a Ta'weez around the neck if the Dua contained in it is written from the Holy Qur'an or Ahadith. The leader of the Prophets, our Master, Muhammad Mustafa (Sallallahu Alaihi Wasallam) used to recite Dua and then blow onto the sick person. The Blessed Companions of Rasoolullah (Sallallahu Alaihi Wasallam) also did this by writing the Dua onto a piece of paper and placing it around the neck of that person if they could not read it. Most definitely the Duas from the Holy Qur'an and the Ahadith have the power to heal the sick!

Allah Ta'ala says in the Holy Qur'an, "And We send down in Qur'an that which is healing and a mercy to the believers." [Surah 17, verse 82] In Tafseer Fathul Qadeer under this verse, Qadi Shawkani (Radiallahu Ta'ala Anh) writes that if a Dua from the Qur'an is recited and blown onto the sick person, they will be cured. When the non-believers recite the Qur'an, their blasphemous disease will be cured.

Hazrat Amr ibn Shu'aib (Radiallahu Ta'ala Anh) says, "Rasoolullah (Sallallahu Alaihi Wasallam) taught my father and grandfathers a Dua which we would read before going to sleep, to protect us from fear and anguish. We told our elder children to recite this Dua before going to sleep as well. But for those children who were not yet literate, we would write it and then put it around their necks." [Masnad Ahmad ibn Hambal, Vol 2; Abu Dawood]

Imam Bukhari and Imam Muslim (Radiallahu Ta'ala Anhum) write, "When a person was sick or in some distress, they would go to Rasoolullah (Sallallahu Alaihi Wasallam) who would then place his hand on the area of the pain and recite a Dua and then blow onto them." [Bukhari Shareef, Muslim Shareef]

Imam Muslim writes, "When Rasoolullah (Sallallahu Alaihi Wasallam) was ill for the last time, Hazrat Jibra'eel (Alaihis Salaam) came and recited a Dua and blew onto the Holy Prophet (Sallallahu Alaihi Wasallam)." He further states, "Hazrat Aisha Siddiqa (Radiallahu Ta'ala Anha) said when Rasoolullah (Sallallahu Alaihi Wasallam) was ill for the last time, she recited Surah Al-Falaq and Surah Al-Naas and then blew onto Rasoolullah's (Sallallahu Alaihi Wasallam) hands. Rasoolullah (Sallallahu Alaihi Wasallam) then blew this onto his own face and body." [Muslim Shareef]

Some people say that it is Haraam to blow Duas onto sick people because Rasoolullah (Sallallahu Alaihi Wasallam) has forbidden this in some Ahadith. Allama Ghulam Rasool Sa'idi (Rahmatullah

Alaihi) has written the answer to this question in great detail and has also included the opinions of other great scholars. He says:

“Imam Nawawi (Radiallahu Ta’ala Anh) in Sharhe Muslim states that there are two types of Ahadith concerning blowing (Blowing here means reciting a Dua and then blowing onto a person). These types are transmitted in Bukhari wherein Rasoolullah (Sallallahu Alaihi Wasallam) stated, “There will be people who will enter Paradise without any questioning, who have never been blown upon.” But Imam Bukhari (Radiallahu Ta’ala Anh) has, in the Chapter on Tibb (Medicine), also written Duas which Rasoolullah (Sallallahu Alaihi Wasallam) recited and then blew onto a person. These two types of Ahadith apparently seem to contradict each other, but in reality there is no contradiction.

The first type of Hadith refers to the prohibition of having read something that is not from the Holy Qur’an and Sunnah i.e. something that has pictures, diagrams or words that are not from the Qur’an and Sunnah, and then to blow it upon someone. The latter type of Ahadith refers to those words or verses which have been taught by the Holy Prophet (Sallallahu Alaihi Wasallam), and permit making Damm (reciting a Dua and blowing onto someone).

In the same way as above, there are two types of Ahadith concerning the use of Ta’weezaat. There are many narrations that forbid the use of Ta’weezaat and also many permitting their use. Imam Qurtubi (Radiallahu Ta’ala Anh) wrote in detail about both types of Ahadith concerning Ta’weezaat, saying, “The Ta’weezaat that are forbidden are those from the time of ignorance and those which are satanic and contain elements of Shirk, such as Mantar, Voodoo, Magic etc. The Ta’weezat which are permitted are those written with Duas, which are evident from the Qur’an and Ahadith.”

The following narrations will Insha Allah show that it is permitted for a person to put a Ta’weez around his/her neck.

Allama Alusi Hanafi (Radiallahu Ta’ala Anh) states in Tafseer Roohul Ma’ani under Verse 97 of Surah Mu’minoon, “According to Imam Malik (Radiallahu Ta’ala Anh) it is permitted to put around the neck the Ta’weez written with the name of Allah. Imam Baqir (Radiallahu Ta’ala Anh) also stated that it is permitted to put such a Ta’weez around the neck of a child.”

Allama Shami Hanafi (Radiallahu Ta’ala Anh) writes that it is permitted to write a Ta’weez and to put it around the neck. He further adds that it would be better if a person recites the Duas taught by the Beloved Rasool (Sallallahu Alaihi Wasallam). But if a person cannot read or is too young to recite then in it permitted for that person to put it around the neck. [*Radhul Mukhtar*]

From the above proofs it can be clearly seen that to wear a Ta’weez or to read a Dua and blow onto someone is according to the teachings of the Qur’an and the Sunnah of our Beloved Master Muhammad Mustafa (Sallallahu Alaihi Wasallam). Only those Ta’weezaat are forbidden that oppose the Holy Qur’an, the Shariah or the Sunnah and are forbidden to read as well as to put around the neck. Therefore we must not follow those who try to mislead the people by making their own interpretations of the Ahadith by saying that to wear a Ta’weez is to commit Shirk.

Below is a copy of a Ta’weez (in its original handwriting) which was written by Huzoor Ghaus-e-Azam Hazrat Shaikh Sayyid Abdul Qadir Jilani Radiallahu Ta’ala Anh. The fact that he wrote

Ta'weezaat as well is also clear proof about the permissibility of using a Ta'weez. Whoever keeps this Ta'weez in their house with due respect and proper care will be safeguarded against every calamity and affliction. It should not be desecrated.

May Allah Ta'ala grant us the Taufeeq to practice upon the true teachings of our Beloved Aaqa Muhammad Mustafa (Sallallahu Alaihi Wasallam) and to stay away from those people who want to lead us astray, Ameen.

