

## Taweez

The definition of a Ta'weez is simply 'a written Du'a,' which is from the Qur'an or Ahadith, and is for the one who cannot read or has not memorized that particular Du'a. It is written on a piece of paper and is worn around the neck.

We, the Ahle Sunnah believe, to wear a Taweez around the neck is permissible if the du'a contained in it is written from the Qur'an or Ahadith. Prophet Muhammad [May Allah bless him and grant him peace] used to recite du'a and then blew onto the sick person. The companions of the Prophet [May Allah bless him and grant Him peace] also did this and the companions wrote the du'a on a piece of paper and placed it around the neck of that person if they could not read it. Of course, the du'as from the Qur'an and Ahadith have the power to heal the sick. Some people say, if you wear the Taweez you are committing shirk, but we will prove, with the help of Allah Almighty, that it is permissible to wear a Taweez.

The Qur'an has the power of healing

Allah Almighty says in the Qur'an,

"...We send down in Qur'an that which is a healing and a mercy to the believers..."

(Surah Bani Israeel Verse 82).

Qadi Shawkani writes, if the Qur'an's du'as are recited and blown on the sick, they will be cured. When the non-believers recite the Qur'an, their blasphemous disease will be cured. (Tafsir Fathul Qadir under Verse 82 Surah Bani Israeel).

Proof of wearing the Taweez

Hafidh ibn Kathir and Qadi Shawkani write:

Amr Ibn Shu'aib RadhiAllahu 'anhu says, that 'RasoolAllah (Sallallahu' alaihi wa sallam) taught my Father and grandFather a Du'a which we would read before going to sleep, to protect us from fear and anguish. We told our elder children to recite this Du'a 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.

[Musnad Ahmad Ibn Hanbal vol.2, Abu Dawud in Chapter of Medicine, Tafsir by Hafidhh Ibn Kathir of verse 97 of Surah Al-Mu'minoon and Qadi Shawkaani in Fath-ul-Qadeer under the same verse]

It is permissible to read du'a and blow upon the sick

Imam Bukhari and Imam Muslim write:

When a person who was sick or in some distress they would go to the Prophet [May Allah bless him and grant Him peace] who would then place his hand on the area of the pain and recite a du'a and then blow onto him.

(Bukhari, Muslim chap on Tibb).

Imam Muslim writes:

When the Prophet [May Allah bless him and grant Him peace] was ill for the last time, angel Jibreel [May Allah bless him and grant Him peace] came and recited du'a and blew on to the Prophet [May Allah bless him and grant Him peace]. (Muslim chapter on Tibb)

Imam Muslim writes:

Aisha (Radiall hu anhua) said when the Prophet [May Allah bless him and grant Him peace] was ill the last time, she recited Surah Al-Falaq and Surah Al-Naas and then blew on to the Prophet [May Allah bless him and grant Him peace]'s hands. The Prophet then blew this onto his own face and body because his hands had more blessing then Aisha's (Radiall hu anha).

(Muslim chap on Tibb)

From the above narrations, it proves that to blow after reciting du'as onto the sick is Sunnah and the more pious the person is, the more healing power he has because he is blessed more than the less pious.

Hafidhh ibn Taymiyyah writes:

It is permissible to [to recite du'as, and then] blow upon the sick in Islam, but the words must be from the Qur'an or Ahadith. If the words are not then it is not permissible.

[Al-Tawasul chapter on Blowing onto the Sick by Hafidh ibn Taymiyyah]

Q) Some people say, "How is it allowed to blow dua's onto the sick, when some Hadith say this is forbidden?"

Allama Sa'idi has written the answer to this question in great detail he's also put the opinion of all the other great scholars, and we will present this here.

Allama Gulam Rasool Sa'idi writes:

Imam Nawawi Rahmatullah in Sharh Muslim states: 'there are two types of Ahadith concerning blowing. (Reciting a Du'a and then blowing onto a person.) One of the types is transmitted in Bukhari: 'There will be people who will enter Paradise without any questioning, who have never been blown upon'. Imam Muslim Rahmatullah has also written a hadith in support of those who do not ask to be blown upon. Imam Bukhari Rahmatullah in the chapter on Tibb (Medicine) has written Du'as, which our Prophet [May Allah bless Him and grant Him peace] recited when doing 'Damm' (Reciting a Du'a and then blowing onto a person). Imam Muslim Rahmatullah states in the Chapter on Virtues of the Prophet [May Allah bless Him and grant Him peace] that: when our Prophet [May Allah bless Him and grant Him peace] was ill, the Angel Jibreel came to him and performed the blowing. The above types of Ahadith apparently seem to contradict each other but in reality there is no contradiction.

The former type of Hadith refers to the prohibition of having read something that is not from the Qur'an and Sunnah [ie, something that has pictures, diagrams and words not from the Qur'an] and then blow upon someone. The latter types of Ahadith which permit Damm refer to those Kalimaat (words or verses) which have been taught by the Prophet [May Allah bless Him and grant Him peace]. In the same way as above there are two types of Ahadith concerning Ta'weez. There are

many narrations that forbid the use of Ta'weez and also many permitting their use. Imam Qurtubi Rahmatullah wrote in detail about both types of Ahadith concerning Ta'weez: 'The Ta'weez that are forbidden are those Ta'weez from the time of ignorance, those which are Satanic and contain an element of Shirk'. (Mantar, Voodoo and Magic etc.) The Ta'weez, which are permitted are those written with Du'as, which are evident from Qur'an and Ahadith only. Here are the narrations, which show that it is permitted for a person to put a Ta'weez around his/her neck.

Allama Alusi Hanafi in his Tafsir of the Qur'an writes: According to Imam Malik Rahmatullah 'It is permitted to put around the neck the Ta'weez written with the name of Allah? Imam Baqir also stated that it is permitted to put such a Ta'weez around the neck of a child. [Rooh-ul-Ma'ani, chapter 15" under verse 97 of Surah Mu'minoon]

Allama Shami Hanafi Rahmatullah writes:

It is permitted to write a Ta'weez and put it around the neck. He further adds that it would be better if a person recites the Du'as taught by the Prophet (Sallallahu' alaihi wa sallam.) But if a person cannot read or is too young to recite then it is permitted for that person to put it around the neck

[Rud-ul-Mukhtar chapter Qirat, Sharah Sahih Muslim chapter on Tib by Allama Sa'idi].

To conclude it can be said that those verses that oppose the Qur'an, Shari'ah, or the Sunnah are forbidden to read and also forbidden to put around the neck. But as for the Du'as and verses from the Qur'an and Sunnah it is permitted to be written and put around the neck of a small child or an illiterate or a sick person.