

Question:

Assalamualaikum wa rahmatullahi wa barakatuhu,

What is your opinion on the idea of a "wazifa" - a practice common in Pakistan where a scholar tells people to recite something a certain amount of times, such as surah fatiah 1000 times, repeated for a certain number of days, and that this will fix their problems? Is there any evidence for these?

Below are examples of a few:

<https://www.youtube.com/watch?v=vqFmTU6jg8I>

<https://youtu.be/PcGyh84kFgc>

<https://www.yaallah.in/mushkil-hajat-ka-wazifa/>

Answer:

Wa‘alaykum al-salām wa rahmat Allah wa barakātuh.

In the name of Allah, The Most Gracious, The Most Merciful.

Allah ta‘ālā has placed certain effects in speech. There are innumerable examples for this, a clear example being that the one who speaks *lā ilāha illa Allah* will enter Jannah. With the divine attributes, the eternal attribute of Allah ta‘ālā’s speech, and the prescriptions of the Prophet ﷺ, this point is all the more pronounced. The correct method of invoking Allah ta‘ālā is known as *du‘ā*.

The ‘ulamā’ - by virtue of their close reading, piety, and experience (*tajribah*) - are able to derive various other prescriptions. This began with the Ṣaḥābah. Imām al-Bukhārī narrates a ḥadīth from Abū Sa‘īd al-Khudrī (may Allah be pleased with him) who was travelling and came upon a person seeking cure:

Then, a man of whom we had no knowledge of his [performing] *ruqyā* rose [to go] with her. Then, he [performed] *ruqyā* upon him and he recovered. And, he ordered for thirty [30] sheep [to be given] to him and he fed us milk. Then, when he returned, we said to him, “Were you [one of expertise] in *ruqyā* or were you one to [perform] *ruqyā*?”. He said, “No, I had only [performed] *ruqyā* with the *fātiḥāt al-kitāb*”. We said, “Do not do anything until we come or we ask the Prophet ﷺ. Then, when we came to Madīnah, we

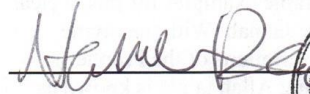

mentioned it to the Prophet ﷺ and he ﷺ said, “And, how did he know that it is a ruqyah? Divide and make for me a share”.

Of course, as the prescriptions of the later generations are not explicitly mentioned in the *nuṣūṣ* (statements of revelation) they cannot be maintained as inviolable tenets of the religion whose denial would be *bid'ah*. At the same time, however, one must not rush to denounce the practice as long as the correct process is being followed. This is because *wazā'if*, essentially, are a subset of *du'ā'*. Just as there is general permission for *du'ā'*, the same exists for *wazā'if*. Of course, *wazā'if* – being a special form of *du'ā'* - require special training. For the common man, one must observe the following:

1. The prescriber must be an authorized body who, obviously, follows the Shariah
2. The prescription is particularized for the patient and not publicized for public consumption unless otherwise stated
3. The patient must not invent on his own or muddle scattered prescriptions from different sources

The Darul Ifta cannot comment on the media you have provided.

And Allah knows best.

Hisham Dawood

Darul Ifta, Darul Qasim

Arabic References

Al-Isrā':82.

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا وَمِنْهُ نَحْيَاكَ يَوْمَ تَصُفَى
وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا وَمِنْهُ نَحْيَاكَ يَوْمَ تَصُفَى

Yūnus: 57.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ نُوحِيَّتُكُمْ مِنْ رَبِّكُمْ وَشِفَاءً لِمَا فِي أصدُورِكُمْ وَهُدًى وَرَحْمَةً لِلْمُؤْمِنِينَ

Al-A'raf:180.

وَاللَّهُ الْأَشْمَاءُ الْأَحْسَنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِنُونَ فِي أَسْمَائِهِمْ سَيُجْزَوْنَ مَا كَانُوا يَفْعَلُونَ

Muhammad b. Ismā'īl la-Bukhārī, “Kitāb al-Wuḍū’, Bāb al-Wuḍū’ min al-Nawm,” in *Ṣaḥīḥ al-Bukhārī*, ed. by a group of scholars (Reprint: Egypt: al-Maṭba‘at al-Kubrā al-Amīriyyah, 1311), 1:53.

حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن هشام، عن أبيه، عن عائشة: أن رسول الله صلى الله عليه وسلم قال: «إذا نعت أحدكم وهو يصلي فليرقد حتى يذهب عنه النوم، فإن أحدكم إذا صلى وهو ناعس لا يدري لعله يستغفر فيسب نفسه»

“Kitāb al-Wuḍū’, Bāb Faḍl man Bāt ‘alā al-Wuḍū’,” in *Ibid.*, 1:58.

حدثنا محمد بن مقاتل قال: أخبرنا عبد الله قال: أخبرنا سفيان، عن منصور، عن سعد بن عبيدة، عن البراء بن عازب قال: قال النبي صلى الله عليه وسلم: «إذا أتيت مضجعك فتوضأ وضوءك للصلاة، ثم اضطجع على شقك الأيمن، ثم قل: اللهم أسلمت وجهي إليك، وفوضت أمري إليك، وألجأت ظهري إليك، ورغبة ورهبة إليك، لا ملجأ ولا منجأ منك إلا إليك، اللهم آمنت بكتابك الذي أنزلت، وبنبيك الذي أرسلت. فإن مت من ليلتك، فأنت على الفطرة، واجعلهن آخر ما تتكلم به. قال: فرددها على النبي صلى الله عليه وسلم، فلما بلغت: اللهم آمنت بكتابك الذي أنزلت، قلت: ورسولك، قال: لا، ونبيك الذي أرسلت»

“Kitāb Faḍā’il al-Qur’ān, Bāb Faḍl Fātiḥat al-Kitāb,” in *Ibid.*, 6:187:

حدثني محمد بن المنني، حدثنا وهب، حدثنا هشام، عن محمد، عن معبد، عن أبي سعيد الخدري قال: «كنا في مسير لنا فزينا، فجاءت جارية فتالت: إن سيد المحي سليم، وإن نفرنا غيب، فهل منكم راق؟ فقام معها رجل ما كنا نأبه برقية، فراه فبرأ، فأمر له بثلاثين شاة، وسقانا لبنا، فلما رجع قلنا له: أكت تحسن رقية أو كنت ترقى؟ قال: لا، ما رقيت إلا بأم الكتاب، قلنا: لا تحدثوا شيئاً حتى تأتي، أو نسأل النبي صلى الله عليه وسلم، فلما قدمنا المدينة ذكرناه للنبي صلى الله عليه وسلم، فقال: وما كان يدريه أنها رقية؟ اقسموا واضربوا لي بسهم