

Normal 0 false false false EN-ZA X-NONE X-NONE

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Q: 308 ? Title: My question is that my family members is of the the view that we should not do WAZAIF without the permission of any BUZURG, and if we do these wazaif without their permission they can be harmful for ourselves.

Question

Assalam o alikom , my question is that my family members specially my mother is of the the view that we should not do WAZAIF without the permission of any BUZURG, and if we do these wazaif without their permission they can be harmfull for ourself i am confused that the wazaifs are the names of Allah Subhana Wataala or Quaanic aayat, so why should we seek any ones permisssion for this purpose. Please guide me Ill be thankfull to you for this. ALLAH HAFIZ.

Answer

Assal?mu `alaikum Warahmatull?hi Wabrakatuh,

The general *du???s* and *waz???if* that are in the *Qur???n* and *Ahad?th* maybe recited by any person, male or female. One does not require permission from any person to recite such *du`??s* and *waz???if*.

For example, Rasulullah salallahu ?alayhi wasallam advised to recite the *tasb?h F?timi* after every *far*
dh sal?h

.
Tasb?h F?timi
is to recite 33 times
Subh?n Allah
, 33 times
Alhamdu Lillah
and 34 times
Allahu Akbar
. (
Bukh?ri
)

Rasulullah salallahu ?alayhi wasallam also encouraged to recite the three *Quls* (*Qul Huwa Allahu Ahad*, *Qul A??dhu Bi Rabbil Falaq* and *Qul A??dhu Bi Rabbin N?s*) before sleeping. These du??s and waz??if are for everyone to read.

There are many publications on general *du??s* for example, *Hisn Has?n*, *Waz??if-ul-Muqarra b?n* by Moosa Olger
Saheb. Those books contain many general *du??s*
and *waz??if*
and are compiled for easy reference for the general public.

There are certain *waz??if* prescribed by spiritual mentors for example, to recite *L? Il?ha Illa Allah* loudly two
hundred times or
Allahu Allah
thousand times in a specific way. The specific number and ways of recital of those *waz??if*
are not mentioned in the *Ahad?th*
. These are prescriptions by spiritual guides for spiritual upliftment of their followers. These prescribed *waz??if*

are not

fardh, sunnah

or

wajib

. There is also no prohibition in

Shar'ah

from reciting these

waz'if

in a specific way and specific number of times. This is a spiritual cure with the prescription of spiritual guide.

It is similar to a patient who goes to a physician and is prescribed medication for example, three tablets daily after each meal. No patient or outsider questions the legitimacy of such a prescription. It is understood that the physician has prescribed the medication based on his expertise and training and in the interest of his patient. Similarly, are the *waz'if* prescribed to a disciple. He practices those

waz'if

as a spiritual cure and upliftment. It is meant for him alone, not for another person. One cannot use the medication of a patient without consulting his physician. It may be detrimental to one's health. Similarly one cannot follow specific

waz'if

prescribed by a spiritual guide without being consulted by a spiritual guide. That may be to one's detriment physically and spiritually.

And Allah Ta'ala Knows Best,