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بالمسجد الحرام والمسجد النبوي

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حُكْمُ السِّحْرِ وَالْكِهَانَةِ وَمَا يَتَعَلَّقُ بِهَا

# The ruling on magic and divination and related matters



Author  
His Eminence Shaykh  
'Abdul-'Azīz ibn 'Abdullāh ibn Bāz

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ibn Baz · Abdulaziz

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## The ruling on magic and divination and related matters

لِسَمَاحَةِ الشَّيْخِ الْعَلَامَةِ  
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رَحِمَهُ اللَّهُ

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'Abdul-'Azīz ibn 'Abdullāh ibn Bāz

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **The Ninth Treatise: The Ruling on Magic and Divination and Related Matters<sup>1</sup>**

Praise be to Allah Alone, and may Allah's peace and blessings be upon the one after whom there is no prophet. To proceed:

In view of the recent proliferation of charlatans who claim to practice medicine and treat through magic or divination, and their spread in some countries, exploiting the naïve among people who are predominantly ignorant, I deemed it necessary, as sincere advice for the sake of Allah Almighty and His servants, to clarify the great danger this poses to Islam and Muslims, as it involves reliance on other than Allah Almighty and contravenes His command and the command of His Messenger (ﷺ).

I say, seeking the help of Allah Almighty, that seeking treatment is unanimously permissible. A Muslim may consult a doctor specializing in internal medicine, surgery, neurology, or similar fields to diagnose his illness and treat it with medications that are lawfully permissible

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<sup>1</sup> This testament was published in booklet no. 17 by the General Presidency of the Departments of Scholarly Research, Iftā', Da'wah, and Guidance in the year 1402 AH.

according to Shariah, based on the knowledge of medicine. This is part of utilizing ordinary means and does not conflict with reliance on Allah Almighty. Indeed, Allah Almighty has sent down both the disease and its cure; those who know it recognize it, and those who are ignorant of it remain unaware. However, He Almighty has not placed the healing of His servants in what He has prohibited for them.

It is not permissible for a sick person to go to soothsayers who claim to know the unseen to learn about his illness, nor is it permissible for him to believe what they tell him, as they speak conjectures about the unseen or summon jinn to assist them in what they want. The ruling on these individuals is that they are upon disbelief and misguidance if they claim knowledge of the unseen.

Muslim narrated in his Sahīh Collection that the Prophet (ﷺ) said:

«مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا.»

“Whoever goes to a diviner and asks him about something, his prayer will not be accepted for forty days.”

“And on the authority of Abu Hurayrah (may Allah be pleased with him), the Prophet (ﷺ) said:

«مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ﷺ.»

“Whoever goes to a Kāhin (soothsayer) and believes what he says has disbelieved in what was revealed to Muhammad (ﷺ).” Narrated by Abu Dāwūd, and by the authors of the four Sunan Compilations, and Al-Hākim classified it as Sahīh (authentic), from the Prophet (ﷺ) with the wording:

«مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنزِلَ عَلَى مُحَمَّدٍ ﷺ».

“Whoever goes to a ‘Arrāf (diviner) or a Kāhin (soothsayer) and believes what he says has disbelieved in what was revealed to Muhammad.”

‘Imrān ibn Husayn (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«لَيْسَ مِنَّا مَنْ تَطَيَّرَ أَوْ تُطَيِّرَ لَهُ، أَوْ تَكُهَّنَ أَوْ تُكُهَّنَ لَهُ، أَوْ سَحَرَ أَوْ سُحِرَ لَهُ، وَمَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنزِلَ عَلَى مُحَمَّدٍ ﷺ».

“He is not one of us who seeks omens or has omens interpreted for him, or who practices soothsaying or has it done for him, or who practices sorcery or has it done for him. And whoever goes to a soothsayer and believes in what he says has disbelieved in what was revealed to Muhammad (ﷺ).” [Narrated by Al-Bazzār with a good Isnād]

In these noble Hadīths, there is a prohibition against going to diviners, soothsayers, magicians, and their like, asking them questions, and believing them, and therein lies the warning against such

actions.

It is not permissible to be deceived by their truthfulness in some matters or by the large number of people who come to them, as they are ignorant, and people should not be misled by them. The Messenger of Allah (ﷺ) has forbidden approaching, asking, or believing them due to the great evil, severe danger, and dire consequences involved, as they are deceitful liars.

These Hadīths also provide evidence for the disbelief of the soothsayer and magician, as they claim knowledge of the unseen, which is disbelief. Moreover, they achieve their aims only by serving the jinn and worshiping them instead of Allah Almighty, which is disbelief in Allah and associating partners with Him, Exalted be He. Whoever believes them in their claim to know the unseen is like them, and anyone who receives these matters from those who practice them has been disavowed by the Messenger of Allah (ﷺ).

Also, it is not permissible for a Muslim to submit to what they claim as treatment, such as their use of talismans or pouring lead, and other such superstitions they practice. This is considered soothsaying and deception of the people. Whoever is content with this has aided them in their falsehood and disbelief.

It is also not permissible for any Muslim to go to

them to inquire about whom his son or relative will marry, or about matters between spouses and their families, such as love and loyalty or enmity and separation, and the like. This is because it is part of the unseen that no one knows except Allah Almighty.

It is incumbent upon the rulers, the people of Hisbah (vice control), and others who possess power and authority to denounce the act of going to soothsayers and diviners and their like, to prevent anyone from engaging in such practices in the markets and elsewhere, to express the strongest disapproval of them, and to denounce those who come to them.

Similarly, magic is among the prohibited acts of disbelief, as Allah Almighty says regarding the two angels:

﴿...وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾

{But these two angels did not teach anyone without telling them, “We are only a test, so do not disbelieve.” Yet they would learn from them what would cause separation between a man and his wife. But they could not harm anyone except by

Allah's permission. They would learn what harmed them and did not benefit them, although they already knew that whoever gets into it would not have any share in the Hereafter. How terrible was the price for which they sold themselves, if only they knew!} [Surat al-Baqarah: 102]

These noble verses indicate that sorcery is disbelief and that sorcerers cause separation between a man and his wife. They also show that sorcery cannot cause benefit or harm by itself, but is only effective by Allah's universal will and predestination, because Allah Almighty is the One Who created both good and evil.

The noble verse also indicates that those who learn magic only learn what harms them and does not benefit them and that they have no share with Allah Almighty. This is a severe warning that signifies their great loss in this world and the Hereafter, and that they have sold themselves for the lowest price. Thus, Allah Almighty reproached them for this by saying:

﴿...وَلَيْئَسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾

{How terrible was the price for which they sold themselves, if only they knew!} [Surat al-Baqarah: 102], The verse uses the Arabic term Shirā' "buying" in the sense of selling.

The harm has indeed become severe, and the

situation has worsened due to these fabricators who inherited these sciences from the polytheists and confused the weak-minded with them. To Allah we belong and to Him we shall return. Allah is Sufficient for us, and He is the best Disposer of affairs.

We ask Allah Almighty for well-being and safety from the evils of sorcerers, soothsayers, and all other deceivers. We also implore Him, Glorified be He, to protect Muslims from their harm and guide the Muslim rulers to be vigilant regarding them and to enforce Allah's judgment upon them so that the people may be relieved from their harm and wicked deeds. Indeed, He is All-Generous, All-Kind.

Allah Almighty has legislated for His servants means of protecting themselves from the evil of magic before it occurs, and He, out of His mercy and benevolence towards them, has clarified the remedy for it after it has occurred, completing His favor upon them.

Below is a clarification about the precautions against the danger of magic before it occurs and the means to treat it after its occurrence, from the things that are permissible according to Shariah, detailed as follows:

Firstly: What protects against the danger of magic before it occurs; the most important and beneficial means is fortifying oneself with the

prescribed Adhkār, supplications, and transmitted protective invocations. This includes reciting the verse of Kursī—the greatest verse in the Noble Qur’an—after every obligatory prayer following Taslīm (end of prayer), which reads:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

{Allah: none has the right to be worshiped except Him, the Ever-Living, the All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge, except what He wills. His Kursī [i.e., footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, the Most Great.} [Surat al-Baqarah: 255] Reciting it also before sleeping. It has been authentically reported from the Messenger of Allah (ﷺ) that he said:

«مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي لَيْلَةٍ، لَمْ يَزَلْ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ، وَلَا يَقْرَبُهُ شَيْطَانٌ حَتَّىٰ يُصْبِحَ».

“Whoever recites the verse of Kursī at night, he will still be guarded by Allah, and no devil will approach him until the morning.”

Also the recitation of:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

{Say: “He is Allah, the One;”}

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

{Say, “I seek refuge with the Lord of the daybreak,”}

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

{Say, “I seek refuge with the Lord of mankind,} [Surat an-Nās: 1] after every obligatory prayer, and reciting these three Surahs three times at the beginning of the day, after the Fajr prayer, and at the beginning of the night after the Maghrib prayer.

Also, among them is reciting the last two verses of Surat al-Baqarah at the beginning of the night, which are the verses that Allah Almighty says:

﴿ءَأَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَأَمَنَ بِاللَّهِ وَمَلَائِكَتِهِ  
وَكُتُبِهِ وَرُسُلِهِ لَا نُفِرُّ بَيْنَ أَيْدِي مَنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا  
وَإِلَيْكَ الْمَصِيرُ﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and

His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination.”} to the end of the Surah.

As the Prophet (ﷺ) is authentically reported to have said:

«مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ».

“Whoever recites the last two verses of Surat al-Baqarah at night, they will suffice him.” The meaning is, and Allah knows best: They will protect him from all harm. And among them is the frequent seeking of refuge with “the Perfect Words of Allah from the evil of what He has created” during the night and day and when alighting at any place, whether in a building, the desert, the sky, or the sea, as the Prophet (ﷺ) said:

«مَنْ نَزَلَ مَنْزِلًا فَقَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ».

“Whoever alights somewhere and says, ‘A‘ūdhu bikalimātillāhi at-tammāti min sharri ma khalaq’ (I seek refuge in the perfect words of Allah from the evil of what He has created), nothing will harm him until he leaves that place.”

And among them is for the Muslim to say at the beginning of the day and the beginning of the night

three times:

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ».

“Bismillāhi alladhi la yadurru ma‘a ismihi shay’un fil-ardi wala fi as-samā’i wa huwa as-samī’ al-‘alīm” (In the Name of Allah, with Whose name nothing can cause harm on the earth or in the heaven and He is the All-Hearing, the All-Knowing).

As the Messenger of Allah (ﷺ) is authentically reported to have encouraged this matter, and it is a cause for safety from all evil.

Secondly: The method of treating magic after it occurs, which also includes several things:

First: Frequent supplication to Allah Almighty, asking Him to lift the harm and remove the affliction.

Second: Exerting efforts to know the location of the magic, whether in the ground, a mountain, or elsewhere. If identified, extracted, and destroyed, the magic will be nullified, and this is among the most effective treatments for magic.

Third: The Ruqyah (incantation) with the prescribed Adhkār and invocations, which are numerous; they include the following:

The Messenger of Allah (ﷺ) is authentically reported to have said:

«اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ،  
شِفَاءً لَا يُعَادِرُ سَقَمًا».

“Allāhumma rabba an-nās adh'hib al-ba’s washfi anta ash-shāfi, lā shifā’ illa shifā’uk, shifā’an la yughādir saqama” (O Allah, the Lord of humankind, remove the disease and heal; You are the Healer; there is no cure but Yours, a cure that leaves behind no illness). He should say it three times.

And among them is the Ruqyah that Gabriel (Jibrīl) (peace be upon him) recited over the Prophet (ﷺ), which is as follows:

«بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ».

“Bismillāhi arqīk min kolli shay’in yu’dhīk wa min sharri kolli nafsin aw ‘aynin hāsīdin Allāh yashfik, bismillāhi arqīk” (In the Name of Allah, I recite Ruqyah over you, from everything that harms you, from the evil of every soul or envious eye. May Allah cure you. In the Name of Allah, I recite Ruqyah over you). It should be repeated three times.

And among them—and this is a beneficial treatment for a man who is prevented from being intimate with his wife—is to take seven leaves of the green lote tree (Sidr), crush them with a stone or something similar, place them in a container, and pour enough water over them for a bath. Then, he

should recite over it:

The Verse of Kursī, and

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾﴾

{Say, “O disbelievers,} [Surat al-Kāfirūn: 1], and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾﴾

{Say: “He is Allah, the One;”} [Surat al-Ikhlās: 1],  
and

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾﴾

{Say, “I seek refuge with the Lord of the  
daybreak,} [Surat al-Falaq: 1], and

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾﴾

{Say, “I seek refuge with the Lord of mankind,}  
[Surat an-Nās: 1]

And the verses about magic in Surat al-A'rāf that  
read:

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١٧٧﴾ فَوَقَعَ الْحَقُّ  
وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١٧٨﴾ فَغَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١٧٩﴾﴾

{We inspired Moses, “Throw your staff,” and it  
suddenly swallowed up all their illusionary devices.

Thus, the truth prevailed, and all that they did  
was proven to be false.

They were defeated right there and were utterly  
humiliated.} [Surat al-A'raf: 117-119]

And the verses in Surat Yūnus that read:

﴿وَقَالَ فِرْعَوْنُ أَتُنْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى  
 أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيَبْطِلُهُ  
 إِنَّ اللَّهَ لَا يُصَلِّحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ  
 الْمُجْرِمُونَ ﴿٨٢﴾﴾

{Pharaoh said, “Bring me all learned magicians.”

When the magicians came, Moses said to them, “Cast whatever you have to cast.”

When they did, Moses said, “All that you have brought is mere magic; Allah will surely make it useless, for Allah does not let the work of the mischief-makers thrive.

And Allah establishes the truth by His Words, even though the wicked abhor it.} [Surat Yūnus: 79-82]

And the verses in Surat Tā-ha that read:

﴿قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا فَإِذَا  
 جَبَّالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً  
 مُوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا  
 صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾﴾

{They said, “O Moses, either you throw or shall we be the first to throw!”

He said, “No; you throw first.” Suddenly their ropes and staffs appeared to him, owing to their magic, as if they were slithering.

Then Moses sensed fear within himself.

We said, “Do not be afraid; it is you who will prevail.

Throw what is in your right hand; it will swallow up what they have contrived. They have only contrived a magic trick, and the magician will never prosper, wherever he goes.”} [Surat Tā-ha: 65-69]

After reciting what has been mentioned over the water, he should drink three sips from it and bathe with the remainder. By this, the ailment will be removed, if Allah wills. If the need arises to use it two or more times, there is no harm until the ailment is removed.

These Adhkār, refuge-seeking invocations, and methods are among the greatest means of protecting oneself from the evil of magic and other harms, and they are also the most powerful tools for removing magic after it has occurred for those who sincerely and faithfully maintain them, trusting in Allah Almighty and relying upon Him, and with an open heart to what they signify.

This sums up the means mentioned for fending off and treating magic, and Allah is the Grantor of success.

A significant issue arises here, which is the treatment of magic through the practices of sorcerers by making offerings or sacrifices to approach the jinn; this is forbidden, as it is

considered the work of the devil and even amounts to major Shirk (polytheism). It is also forbidden to seek treatment by approaching soothsayers, diviners, and charlatans, or by following their claims, as they are deceitful liars who deny Imān (faith) and claim knowledge of the unseen, leading people astray. The Messenger (ﷺ) warned against approaching, asking, or believing them, as was previously explained at the beginning of this treatise. It is obligatory to be cautious of that. It has been authentically reported that the Messenger of Allah (ﷺ) was asked about the “Nushrah” (counteracting magic by magic), and he said:

«هِيَ مِنْ عَمَلِ الشَّيْطَانِ».

“It is from the work of Satan.” [Narrated by Imam Ahmad and Abu Dāwūd, with a good Isnād]

“Nushrah” is the removal of magic from the bewitched individual. What the Prophet (ﷺ) meant by this statement is the “Nushrah” that was practiced by the people of Jāhiliyyah (pre-Islamic period of ignorance), which involves asking a sorcerer to remove the magic or removing it with similar magic from another sorcerer.

However, removing it through the Shar‘i Ruqyah and refuge-seeking invocations and the permissible remedies is acceptable, as previously mentioned. This was explicitly stated by the erudite scholar Ibn

al-Qayyim and Shaykh ‘Abdur-Rahmān ibn Hasan in Fat’h Al-Majīd (may Allah have mercy upon them), and it was also affirmed by other scholars.

We ask Allah Almighty to grant Muslims safety from all harm, to preserve their religion for them, to bless them with an understanding of it, and to protect them from everything that contradicts His Shariah.

And may Allah’s peace and blessings be upon His slave and Messenger Muhammad, and his family and Companions.

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