

Chapter V

On Amulets

5.1 The Ruling on Qur'anic Amulets and Incantations

Question:

Can a Muslim wear an amulet or incantation with Qur'anic verses written on it?

Answer:

Hanging written Qur'anic verses for protection or treatment purposes has been judged differently by the Salaf. There is a ruling that bans it as belonging to amulets in general, which are banned by the Hadith, "Ruqyas, amulets and love charms are acts of shirk."¹ Ahmad and Abu-Dawood argue that there is no exception to the general ban even if the amulet is from the Qur'an. A license to hang Qur'anic amulets will lead to hanging non-Qur'anic ones, so the general ban prevents Shirk ones. Besides, it will likely expose Qur'anic verses to degrading situations. The general ban is advocated by Ibn-Mas'ud and his students as well as the Muta' akhkhurun.

However, there is a ruling that allows hanging amulets with writings from the Qur'an or Allah's Names and Attributes. Abdullah Ibn-Amr Ibn-il-Aas is of this view. Abu-Ja'far AlBaqir and Abmad explain this position on a different understanding of the Hadith banning amulets they restrict the ban to Shirk Ruqyas and Shirk amulets.

We favour the general ban, which is stronger, as it safeguards pure faith and has preventative implications. As for

¹ اخرجہ ابو داود رقم (3883)، کتاب الطب، واحمد في المسند (381/1) وصنحطه الاباني، وهو في صحيح الجامع رقم (1632)، والسلمة الصحيحة رقم (331).

what has been attributed to Ibn-Amr, it was in connection with writing slates hung around kids' necks for learning the Qur'an, not as amulets for protection purposes.

May Allah's prayers and peace be upon His Prophet Muhammad ﷺ, his kin and his Companions.¹

5.2 Hanging Written Ayahs and Other Writings on Newly Borns

Question:

What is the ruling on making amulets with Qur'anic verses and Allah's names and selling them to people telling them: this will protect you? When a baby is born or falls ill, they hang an amulet around its neck. In our country, in Africa and in some Arab countries amulets are given to students, who are told: this will make you intelligent and wise.

Answer:

On the one hand, it is forbidden to write anything that is not from the Qur'an or from Allah's names on something to be hung on the sick, be they people or animals, for the sake of healing or protection from diseases, enemy conniving, evil eye effects or envy. Also, students must not wear it for the sake of becoming intelligent or better learners. The Prophet said, Whoever hangs an amulet has committed an act of Shirk.² Amulets must not be bought or worn. The money paid for such amulets is unlawful. The authorities have to ban such practice, discipline those involved, buyers as well as sellers, and point out

Fatawa of the Ifta' Permanent Committee, pp. 204-205.

¹ فتاوى اللجنة الدائمة ج 1 ص 204 - 205.

Musnad Ahmad, Hadith No. 4/156.

² أخرجه احمد في المسند (4/156).

the prohibition of amulets so that people can follow what is right and shun what is forbidden.

On the other hand, writing Qur'anic verses, Allah's names and legally established prayers and supplications is allowed by some Salaf Ulama, but banned by others. We favour the ban on the basis of the Hadiths that ban all amulets; it prevents wearing Shirk ones and saves Allah's Holy Book and Names from being exposed to degrading conditions.

May Allah's prayers and peace be upon His Prophet Muhammad صلى الله عليه وسلم, his kin and his companions. ¹

5.3 Hanging Qur'anic Writings on House Walls

Question:

A patient went to some Faqeeh (a learned man with religious knowledge) who wrote on a piece of paper only Qur'anic verses. He gave the paper to the patient and told him to hammer a nail on each word written on it, and then to hide for ten to fifteen days.

Is it allowed to hang that paper? Is it an act of Shirk? Is this an amulet?

Answer:

No, this is not allowed, for it is an amulet which the Prophet banned in the Hadith, "If one wears an amulet, may Allah not grant him his wish, and if he wears a shell may Allah not grant him peace." ² In another Hadith, "Whoever wears an amulet has committed an act of Kufr." ³

Fatawa of the Ifta' Permanent Committee, pp. 207-208.

Musnad Ahmad, Hadith No. 4/154.

Musnad Ahmad, Hadith No. 4/156.

¹ فتاوى اللجنة الدائمة ج 1 ص 204 - 205.

² أخرجه احمد في المسند (154/4).

³ أخرجه احمد في المسند (156/4).

Success is granted only by Allah; may his prayers and peace be upon his Prophet, his kin, and his companions.¹

5.4 Wearing Incantations With Prayers and Qur'anic Writings as well as Invocations of Pious People

Question:

Is a patient allowed to wear an incantation on which Qur'anic verses and some of the Prophet's prayers are written, but with invocations of his Companions and righteous people together with incomprehensible writings, not in Arabic, and drawings of some stars?

Is it allowed to wear an incantation with the names of the Prophet to prevent harm and bring about good?

Mind you, our mother visits those who tell her she has been bewitched, and so is everyone in the house, but we do not believe or obey her in this matter. However, she may be putting medications into our food and drinks, and she may be putting such incantations in our clothes or beds without our knowledge. When we discovered she had incantations in our names, we condemned such an act, but she does not listen.

Answer:

Firstly, such things must not be worn or put into clothes, beds or houses for the sake of brining about gains or preventing harm. They are incantations representing Shirk as the Prophet says, Ruqyas, amulets and love charms are acts of Shirk.²

Fatawa of the Ifta' Permanent Committee, pp. 210-211.

¹ فتاوى اللجنة الدائمة ج 1 ص 211، 210.

Op. Cit.

² تقدم تخريجه ص 39.

He also says, “Whoever wears an amulet has committed an act of Shirk.”¹

Secondly, it is good of you to advise your mother and to object to her putting the incantations in your clothes and beds and to visiting sorcerers and soothsayers. You must continue advising and teaching her while condemning her reprehensible acts without offending her, asking Allah to guide her to repent of doing them. This way, you will have done your best, and you are not responsible for her acts that you know of, or for what you do not.

May Allah grant you success, and may His prayers and peace be upon Prophet Muhammad صلی اللہ علیہ وسلم, his kin and his Companions.²

5.5 Carrying Al-Hissn Al-Hasseen and Hirz Al-Gushin

Question:

What is the legality of Ruqyas and amulets if they are from the Qur’an?

Is one allowed to carry with him such books as Al-Hissn Al-Hasseen, Hirz Al-Gushin or Assaba’ Al-Uqud Assulaimaniyyah for protection from the evil eye and envy? They are said to contain only Qur’anic verses, such as Al-Falaq and Annas Suras and the Kursi Ayah. They are also said to be good for guarding against the evil eye and envy. Is it sufficient to read these books without having to carry them?

Op. Cit.

Fatawa of the Ifta’ Permanent Committee, pp. 209-209.

¹ تقدم تخريجه ص53.

² فتاوى اللجنة الدائمة ج 1 ص 209 , 208.

Answer:

Ruqyas using the Qur'an and established supplications are allowed, and so are all Ruqyas that are void of Shirk and of forbidden elements.

As for the books mentioned, they cannot be used as amulets to carry.

Recitation of Al-Kursi Ayah when going to bed is beneficial, and so is that of Al-Ikhlaas, Al-Falaq and Annas Suras.

May Allah grant you success, and may His prayers and peace be upon Prophet Muhammad صلى الله عليه وسلم, his kin and his companions.¹

5.6 Putting a Piece of Cloth or Leather Around a Newly Born Baby's Tummy

Question:

Is it allowed to put a piece of cloth or leather or some other material around a baby's tummy? In fact, we, in the south, do that with young children as well as older ones.

Answer:

If by doing that is meant bringing about gains or protection from harm, as in the case of amulets, it is forbidden. In fact, it is Shirk. However, if it is meant to hold the child's belly button in place, or to support its back, there is nothing wrong with that at all.

¹ فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 94 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimen, p.94.

May Allah's prayers and peace be upon Prophet Muhammad ﷺ, his kin and his Companions. ¹

5.7 Those Writing Qur'anic Amulets

Question:

The teacher who taught me how to recite the Qur'an and a great grandfather on my mother's side used to write Qur'anic Ayahs and payers and give them to people. However, they ordered me to commit myself to the recitation of the Qur'an, which I did. Having been blessed with knowledge of Allah's oneness, I now realize they were doing something wrong.

Now that they are dead, is it allowed to pray for them so that Allah may forgive them for what they did?

May Allah's peace and blessings be upon you.

Answer:

Writing Qur'anic verses to be hung as amulets is not allowed, neither is hanging amulets to bring about healing or protection or to prevent harm. However, you can pray to Allah to forgive and have mercy on your great grandfather and your teacher in spite of what they did, as it does not amount to Shirk. Should you be aware that they did any Kufr or Shirk acts, such as invocation of the dead or Jinn to seek their assistance, you must not pray for them.

May Allah's prayers and peace be upon Prophet Muhammad ﷺ, his kin and his Companions. ²

¹ فتاوى العلاج بالقرآن والسنة - الرقي وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 93 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Faiwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimen, p.93.

² مجلة البحوث الإسلامية عند رقم 26 ص 99 ، 100 ، اللجنة الدائمة.
Ifta' Permanent Committee, Islamic Research Journal, Issue 26, pp.99-100.

5.8 Charging Fees for Writing Amulets

Question:

Someone has written amulets for someone else in return for a fee. The latter discovers that amulets are not allowed. Does he still have to pay the amulet writer?

Answer:

The right thing is not to hang any amulets at all, they are from the Qur'an. Therefore, charging fees for them is not allowed, neither is paying for them.

May Allah's prayers and peace be upon Prophet Muhammad صلى الله عليه وسلم, his kin and his Companions.¹

5.9 Those Who Write Amulets for Patients and Instruct Them to Wear Them

Question:

What is the ruling on writing Qur'anic verses, instructing the patient to wear the writing around his neck or on some other part of his body and telling him: this will bring about your healing? The patient may or may not be charged for that.

Answer:

Writing Qur'anic verses or any established prayers to be worn by the patient seeking healing is banned for three reasons:

Firstly, the Hadiths banning amulets are general statements without exceptions.

¹ مجلة البحوث الإسلامية عند رقم 26 ص 97، اللجنة الدائمة.
Ifta' Permanent Committee, Islamic Research Journal, Issue 26, p.97.

Secondly, the general ban has preventative implications, for allowing Qur'anic amulets will likely open the door for wearing others.

Thirdly, the ban saves Qur'anic verses from being exposed to degrading conditions.

Since the whole practice is banned, charging fees for writing amulets is banned, too.

May Allah's prayers and peace be upon Prophet Muhammad صلى الله عليه وسلم, his kin and his companions. ¹

5.10 Having Amulet Writers as Imams (Prayer Leaders)

Question:

Is it allowed to have an Imam who writes amulets? It must be mentioned that he is not doing that for witchcraft purposes. He is doing that for minor problems, such as headaches and breast-feeding difficulties. We hope you will clarify this issue to us, as some Ulama say that the writer is a Mushrik, who must not be leading prayers.

Answer:

It is allowed to pray with such an Imam since he uses the Qur'an and legally established prayers, but he should not be writing amulets since they are not allowed to be worn or hung. However, if the amulets contain any Shirk elements, he must not be leading prayers, and he has to be told that it is Shirk. The one to advise him must be aware of these matters.

May Allah's prayers and peace be upon Prophet Muhammad صلى الله عليه وسلم, his kin and his Companions. ²

Fatawa of the Ifta' Permanent Committee, p. 203.

¹ فتاوى اللجنة الدائمة ج 1 ص 203.

Fatawa of the Ifta' Permanent Committee, pp. 211-212.

² فتاوى اللجنة الدائمة ج 1 ص 211-212.

5.11 Praying with Amulets on

Question:

Is one allowed to pray while wearing an amulet?

Answer:

The Ulama are unanimous on the prohibition of nonQur'anic amulets, but on the Qur'anic ones they are not. Some allow them, while others ban them. We favour the ban due to the general ban in the Hadiths and its preventative advantage. Therefore, in the case of prayers, the argument for the ban is

Allah is the One Who grants success. May His prayers and peace be upon Prophet Muhammad صلى الله عليه وسلم, his kin and his companions.¹

5.12 Writing Refuge-Seeking Invocations

Question:

Is it an act of Shirk to write refuge-seeking invocations from the Qur'an or other sources and wear them around the neck?

Answer:

It is verified by several Hadiths - by various narrators, but with the same meaning - that the Prophet says, "Ruqyas, amulets and love charms are acts of Shirk."² He also says, "If one wears an amulet, may Allah grant him no success; if one

Fatawa of the Ifta' Permanent Committee, p. 212.

¹ فتاوى اللجنة الدائمة ج 1 ص 212.

Op. Cit.

² تقدم تخريجه ص 39.

wears a shell, may Allah grant him no peace.”¹ One version says, “Whoever wears and amulet has committed an act of Shirk.”²

An amulet is what people wear for protection from the evil eye, Jinn or diseases, etc. It is sometimes called “Hirz” (that which protects) or “Al-Jami’ah” (that which is inclusive). There are two types of amulet. One type has names of devils, bones, nails, tiny beads, talisman or incomprehensible inscriptions. This type is undoubtedly forbidden, and there is a great deal of evidence to its prohibition. In fact, it is considered as minor Shirk according to the mentioned Hadiths, and as major Shirk if the amulet is believed to bring about protection or healing without Allah’s permission.

The other type has Qur’anic verses, prayers the Prophet used to say and good supplications. This type is allowed by some Ulama, while banned by others. Those who allow it consider it as a legal Ruqya. Those who ban it base their argument on two points. One point is the generality of the ban on amulets as stated in the relevant sound Hadiths considering the amulet an act of Shirk; therefore, no exception can made to the general ban unless there is a Shar’i evidence. There is no such evidence.

Unlike amulets, Ruqyas using the Qur’an and legally established prayers - as stated in sound Hadiths - are allowed. Ruqyas have to be comprehensible, and the Raqi and the patient must believe that healing occurs by Allah’s permission. The Prophet says, “Ruqyas are valid so long as they are void of Shirk.”³ He performed Ruqyas and so did some of his companions. He also says, “Nothing is as good as Ruqyas for

Op. Cit.

¹ تقدم تخريجه ص 53.

Op. Cit.

² تقدم تخريجه ص 53.

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2200.

³ أخرجه مسلم رقم (2200)، كتاب السلام.

treating the evil eye and the sting / bite.”¹ There are a lot of Hadiths licensing such Ruqyas, but there are none allowing any type of amulet. Therefore, the general ban on amulets remains.

The other point in the argument for the general ban on amulets is the advantage of preventing Shirk practices. If we were to allow amulets with non-objectionable content, the door would be wide open for Shirk amulets to get in, and it would be too difficult to distinguish between them. Therefore, the general ban is the safest way to close Shirk avenues, and we believe it is the right thing to do.

May Allah grant us success.²

5.13 Reconciling the Hadith “Ruqyas, amulets and love charms are acts of Shirk” with the Hadith “Whoever can benefit his brother should do so”

Question:

Abdullah Ibn-Mas’ud says, “ I heard the Messenger of Allah say, ‘Ruqyas, amulets and love charms are acts of Shirk.’

Jabir says, “I had an uncle (on my mother’s side) who used to perform Ruqyas for scorpion stings, but Allah’s Messenger banned Ruqyas. He went to him and said, ‘O Allah’s Messenger, you have banned Ruqyas, and I treat scorpion stings with Ruqyas.’ He replied, ‘Whoever can benefit his brother should do so.’”

How can the Hadiths banning Ruqyas and those allowing them be reconciled?

What is the legality of hanging written Ruqyas on the patient’s chest?

Signed: Abdurrahman S. F.

Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No.3889.

¹ أخرجه ابو داود رقم (3889)، كتاب الطب

² فتاوى المرأة المسلمة ابن باز ج 1 ص 163 ، 162-163.
Ibn-Baz, Fatawa Al-Mara’h Al-Muslimah (Fatwas for Muslim Women), Vol.1, pp. 162-163.

Answer:

The banned Ruqyas are those that have elements of Shirk, invocation of other than Allah or incomprehensible inscriptions.

The allowed Ruqyas are the legally valid ones, and they are a great means to healing. In this regard, the Prophet says, “Ruqyas are valid so long as they are void of Shirk.”¹ He also says, “Whoever can benefit his brother should do so.”² His saying “Nothing is as good as Ruqyas for treating the evil eye and the sting / bite”³ means no Ruqya is as effective as in these two cases. The Prophet himself performed and received Ruqyas.

As for hanging a written Ruqya - it is sometimes called a Tameemah (amulet) a Hirz (protector) or a Jami’ah (that which is inclusive) - on the sick or children, it is not allowed. In fact, it is forbidden as an act of Shirk, for the Prophet said:

“If one wears an amulet, may Allah not grant him his wish; if one hangs a shell, may Allah grant him no peace.”

“Whoever wears an amulet has committed an act of Shirk.”

“Ruqyas’, amulets and love charms are acts of Shirk.”⁴

However, there is no complete agreement among the Ulama on the amulets from the Qur’an and valid prayers. We favour banning them for two reasons. One reason is the ban on amulets in the Hadiths is general, and there are no Hadiths that mention exceptions at all. The other reason is that the general ban blocks all avenues in the face of Shirk amulets, thus, giving a preventative Shar’i advantage to the ban.

Allah is the One Who grants success.⁵

Op. Cit.

1 تقدم تخريجه ص 53.

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2199.

2 اخرجه مسلم رقم (2199)، كتاب السلام.

Op. Cit.

3 تقدم تخريجه ص 316.

Op. Cit.

4 تقدم تخريجه ص 53.

5 كتاب الدعوة الفتاوى للشيخ عبدالعزيز بن باز ، ص 20 ، 21.

Kitab Adda wah, (Book of the Call), A1-Fawzan’s Fatwas, Vol.1, pp. 20-21.

5.14 The Meaning of the Hadith “Ruqyas’, amulets and love charms are acts of Shirk”

Question:

What is the meaning of the Hadith: “Ruqyas, amulets and love charms are acts of Shirk.” ? ¹

Answer:

As narrated by Ahmad and Abu-Dawood on the authority of Ibn-Mas’ud, the mentioned Hadith is well documented. According to the Ulama, it means: the Ruqyas that are incomprehensible and have devils’ names, etc., are forbidden; the love charm is a kind of sorcery known as ‘separation and matching’; amulets are for protection from evil eyes and Jinn, and they can be hung on children, adults and the sick as well as on animals, such as camels; amulets for people or animals are banned as Shirk. In one of the battles, the Prophet sent these instructions to the Muslim army: “There must be no Watars (amulets for animals) around the necks of your camels. They must be all cut off.” This statement is sufficient for banning all amulets, be they Qur’anic or otherwise.

In the case of Ruqyas, they are banned if incomprehensible, but allowed if comprehensible, and containing no Shirk elements or violations of Shari’ah, for the Prophet performed and received Ruqyas; He says, “Ruqyas are valid so long as they are void of Shirk.” ²

The same applies to Ruqyas done on water to be drunk by patients or to wash with. The Prophet is confirmed to have

Op. Cit.

¹ تقدم تخريجه ص 53.

Op. Cit.

² تقدم تخريجه ص 41.

done that; as narrated by Abu-Dawood in his Suuan, the Prophet did Ruqya recitation on some water, which was then poured on Thabit Ibn-Qais Ibn-Shammas. It is worth mentioning that the Salaf, too, followed that practice.¹

5.15 The Ruling on Amulets from the Qur'an and Other sources

Question:

What is the legality of making amulets from the Qur'an and from other sources?

Answer:

It is forbidden to make amulets from such things as bones, talismans, shells, wolf hair, etc., and so is hanging them on children or others; the Prophet says, "If one wears an amulet, may Allah not grant him his wish; if one wears a shell, may Allah give him no peace."² He also says, "Whoever wears an amulet has committed an act of Shirk."³

Regarding the amulet from the Qur'an and other legally established prayers, it is allowed by some Ulama, but banned by others. Some of the Salaf allow it and consider it a kind of legal Ruqya done unto a patient. Those who ban it, such as Abdullah Ibn-Mas'ud, some Salaf and some Khalaf, argue that all amulets are banned even if from the Qur'an, and there is no evidence to exceptions. It is also argued that the general ban prevents Shirk Ruqyas and any likely confusion. If amulets from the Qur'an and other legal sources are licensed, there will gradually be no control. In such circumstances, the door will be wide open for all

1 مجلة البحوث الإسلامية: عدد 4 ص 161 ، 162 ، والفتوى للشيخ ابن باز -
Ifta' Permanent Committee, Islamic Research Journal, Issue 4, pp.161-162.

2 تقدم تخريجه ص 53.

3 تقدم تخريجه ص 53.

Op. Cit.

sorts of amulets. Besides, licensing Qur'anic ones is highly likely to expose them to degrading conditions. Allah's words are to be treated in the manner worthy of Him.¹

Thus, since available evidence supports an all-out ban, the right conclusion is the banning of all amulets.

5.16 A Word on the Mu'adhhdhid (Armband)

From: Abdullah Ibn-Abdulaziz Ibn-Baz

To: Dear Brother

May Allah grant you more faith and understanding.

May Allah's peace, mercy and blessings be upon you.

I have received your letter dated 14 / 1 / 1385 H. May Allah keep you under His Guidance. I am pleased to learn you are in good health and to get your comments on my position regarding the armband. As promised, I have examined all aspects of the issue.

There are various ways for treating diseases, irrespective of one's assumptions. These ways fall into three categories: (a) allowed, (b) hateful, but can be allowed in emergencies and (c) forbidden, even if one believes they are only a means, and the Healer is none but Allah.

Examples of the first category are the allowed medications (pills, injections, ointments, bandages, etc.) and tests prescribed by the doctors in charge of treatment. These have been tried, and their harmful as well as beneficial effects are known. They are considered Islamically allowed if one believes they are only a means, and none brings about healing but Allah.

¹ مجلة البحوث الإسلامية: عدد 4 ص 160 - 161 ، والفتوى للشيخ ابن باز .
Ifta' Permanent Committee, Islamic Research Journal, Issue 4, pp. 160-161.

Of the second category, the hateful means, is what the Prophet mentioned in this Hadith, “Healing is in three: cupping, a gulp of honey or cauterization (branding with fire), but I don’t like to be cauterized.”¹ Another version ends with, “..., but I forbid my nation to be cauterized.”² This Hadith is taken by the Ulama to demonstrate that cauterization is hateful, yet can be used if needed, and it should be used as a last resort, i.e., if there are no other alternatives.

The third category includes such forbidden things as alcohol, lion’s meat and other forbidden foods and drinks. This category is a forbidden means of treatment, even if it is claimed to be beneficial, and if one believes in it as a means and Allah is the Healer. This is strong evidence against treatment with dirty or forbidden materials, even if they have some benefit, for they must be harmful, and not all that is useful is necessarily allowed. To be legally allowed, a means has to fulfill two conditions: (1) there is no prohibition from the Prophet, and (2) its benefits outweigh its harm. If it is more harmful, it is not to be allowed, even if there is no statement prohibiting it. The perfect Shari’ah prohibits what has a greater portion of harm, such as alcohol. According to the sound Hadith, the Prophet said, “O slaves of Allah, seek treatment with medications, but not with forbidden materials.”³ In another version, he says, “... Allah has not ordained your healing in what He has forbidden unto you.”⁴ When asked about alcohol by someone who used to make it as

1 أخرجه البخاري رقم (5704) ع أبيه بلطع ع ومسلم رقم (2205)(71)، كتاب السلام بلفظ: ((إن كان في شيء من أدويتكم خير، ففي شرطة محجم، أو شربة من عسل أولادعة بنار، وما أحب أن أكتوي)).
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5704.

2 أخرجه البخاري رقم (5680، 5681)، كتاب الطب.

3 Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No.5680, 5681.
Op. Cit. تقدم تخريجه ص 88.

4 أخرجه البخاري، كتاب الإشرية.
Sahih Al-Bukhari, (Book of Drinks).

medical treatment, the Prophet replied, “It is not a cure. It is a disease.”¹

Thus, from what has been said so far, it is obvious that the criterion of allowing and prohibiting is not one’s own assumptions, but evidence from Shari’ah. For example, one may rightly believe that healing comes only from Allah, but he uses forbidden means. A case in point is when the polytheists worship their idols saying: the idols are a means of bringing us nearer to Allah, and they intercede with Allah on our behalf, while believing the idols themselves do not cause any healing, bring back lost ones or defend us. In this respect, Allah says, “They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah.”² Allah also says, “... so worship Allah, making religion pure for Him (only). Surely Pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.”³

There is a great deal of evidence supporting this argument. Sometimes, one may use allowed means of treatment, such as legal Ruqyas, tablets or injections. Nonetheless, these things become forbidden if one believes it is they, not Allah, that bring about healing.

Given the above criterion and classification, let us examine the legality of the Mu’adhdhid. Which category does it fall within: the allowed (such as tablets and injections), the hateful (such as cauterization) or the forbidden such as amulets, rings, strings and shells hung on children for protection from the evil

Sahih Muslim, Kitab Al-Ashribah (Book of Drinks), Hadith No. 1984.

¹ أخرجه مسلم رقم (1984)، كتاب الأشرية.

Yunus Sura, Ayah 18.

² سورة يونس، الآية: 18.

Az-Zumar Sura, Ayahs 2-3.

³ سورة الزمر، الأختان: 2، 3.

eye, Jinn or diseases, or hung on animals as used to be done before Islam)? As for the hanging of these things, the Prophet condemned the act as a kind of Shirk even though the doers believed that it is none save Allah Who benefits and harms and He is in control of everything. The following Ayah demonstrates Allah’s command to His Messenger to ask the polytheists about the doer of the things mentioned, and He tells him their answer will be: it is Allah who does them by Himself; this is the Ayah: “Say (unto them, O Muhammad ﷺ): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?”¹ The Ayah ends with Allah’s command to His Messenger to ask why they do not fear Allah by abandoning Shirk since they well know He is in control of everything without associates. In a similar context, Allah says, “And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust.”²

Conveying the same meaning are several other Ayahs indicating that the Mushriks believe that Allah is the only One Who benefits, harms, removes ailment, gives and takes lives and is in control of all things, yet these Mushriks worship idols, trees, prophets, righteous people and angels as intercessors. Similarly, they hang amulets, rings and strings on people and animals as a means to healing, not as healers. Since such means are

Yunus Sura, Ayah 31.

¹ سورة يونس، الآية: 31.

Azzumar Sura, Ayah 38.

² سورة الزمر، الآية: 38.

forbidden, and hence distract their hearts from Allah's remembrance, the Prophet condemned the act, and reprimanded those who do it, for they may be tempted into major Shirk, and greater corruption.

The Ulama with whom I have discussed the matter of AlMu'adhdhid have expressed varied views on this issue: does it belong to the forbidden category? As I have clearly stated in my letter to you, the safest conclusion is to put it in the forbidden category, for it is similar to the banned amulets, and rings. Those who used to wear the Mu'adhdhid before Islam and those who imitated them thought it had some benefit which Allah has particularly put into it. Even though He is the One Who benefits and harms, He puts within what He creates types of benefit and harm in varied degrees. As a result, people have fallen into the trap of using the allowed as well as the forbidden. The only way to distinguish between the two is by the purified Shari'ah; what belongs to the forbidden category must be forbidden, even if it has some benefit. Similarly, what belongs to the allowed category must be allowed even if it has some harm, provided that it has a greater portion of benefit. What is known to be explicitly banned by Shari'ah must be completely abandoned, such as alcohol and lion's meat.

Like amulets, the Mu'adhdhid remains on the body days and nights, even years. This is different from the tablet and the injection one takes; their effects go away after use. It is like the ring mentioned in the Hadith by Imran Ibn-Hussayn as you are well aware. It is also like amulets and shells.

In the light of all this, you realize why the Ulama and I are for banning it. Wa-Allahu A'larn (the truth of the matter is with Allah).

Besides, wearing the Mu'adhdhid may set a dangerous precedent. It may lead to wearing all that comes from the West

in the name of benefit without due regard to the Shari'ah teachings on means and prohibitions.

May Allah — Glory and Praise be to Him — guide us all to what pleases Him, grant us knowledge of and adherence to His religion and protect us from going astray; none but He has Power over all things. May His peace, mercy and blessings be upon you. ¹

5.17 The Brass Bracelet

From: Abdulaziz Ibn-Abdullah Ibn-Baz

To: Dear Brother

May Allah keep you safe in His care.

May Allah's peace, mercy and blessings be upon you.

I have received your kind letter - may Allah receive you with His pleasure. I have studied the properties of the brass bracelet, recently introduced for combating rheumatism. Several university professors and lecturers have taken part in the discussion. Two views have emerged: one view allows it, while the other considers it unnecessary. Those who allow it base their view on its benefits in combating rheumatism. Those who see it as unnecessary argue that it is like what people used to wear before Islam; they wore such things as shells, amulets and bronze rings in the belief that they cure from a lot of diseases and protect from evil eyes. This is evident in these Hadiths:

As reported by Uqbah Ibn-Amer, the Prophet said, "If one wears an amulet, may Allah not grant him his wish; if one

wears a shell, may Allah grant him no peace.”¹ He is also reported to have said, “Whoever wears an amulet has committed an act of Shirk.”²

According to Imran Ibn-Hussayn, when the Prophet saw a man wearing a brass ring around his wrist, he asked him, “What (are you wearing it) for?” The man replied, “For weakness.” The Prophet said, “Take it off, for it will do nothing but add to your weakness; if you die wearing it, you will have no success whatsoever.”³

According to one Hadith, on one of his journeys, the Prophet sent a messenger with an order to cut off all Awtar (animal amulets) around camels’ necks; Jahili (pre-Islamic) people thought Awtar would benefit and protect their camels.⁴

The above-mentioned Hadiths as well as others demonstrate that one must not use such things as amulets, shells, rings, Awtar, bones or beads for healing or protection purposes.

I myself am in favour of not using the mentioned bracelet so that no Shirk avenues can be opened and so that people can avoid being distracted or addicted to wearing it. Instead, by avoiding it, they will be able to go to Allah with all their hearts, put their trust in Him alone, and be satisfied with the means that are legally allowed without any doubt. By shunning what Allah has prohibited and what is doubtful, and by sticking to what He has allowed, one reaps great gains. As stated by the Prophet صلى الله عليه وسلم, “... Whoever avoids suspicious things saves his religion and his honor; whoever falls into suspicious things is like a shepherd

Op. Cit.

1 تقدم تخريجه ص 53.

Op. Cit.

2 تقدم تخريجه ص 53.

3 أخرجه ابن ماجه رقم (2531)، كتاب الطب، واحمد في المسند (445/ 4) وحسنه ابو صيري في الزوائد. Sunan Ibn-Majah, Kitab Attib (Book of Medicine), Hadith No. 2531.

4 أخرجه البخاري رقم (3005)، كتاب الجهاد. Sahih Al-Bukhari, Kitab Al-Jihad (Book of Holy War), Hadith No.3005.

grazing (his animals) so near someone's private pasture that he is liable to find himself in it any moment.”¹ He also says, “Leave what you suspect for what you are sure of (as allowed).”²

No doubt, wearing the mentioned bracelet resembles the pre-Islamic practice that is forbidden either as Shirk or as a means to Shirk. The least that could be said is that it is suspicious. Therefore, the best and safest thing to do is to rise above suspicion and be contented with explicitly allowed treatments. This is the conclusion some scholars and I have reached.

May Allah guide us all to what pleases Him and grant us understanding of His religion and safety from whatever violates His Shari'ah. He has power over all things. May He preserve you and grant you peace.³

5.18 Wearing a Bracelet for Curing Rheumatism

Question:

What is the legality of wearing a bracelet for curing rheumatism?

Answer:

A Muslim has to be fully aware that treatment is a means to healing and that Allah is the creator of all means. There is no

¹ أخرجه البخاري رقم (52)، كتاب الإيمان ، ومسلم رقم (1599) ، كتاب المساقاة.
Sahih Al-Bukhari, Kitab Al-Iman (Book of Faith), Hadith No.52.

² أخرجه الترمذي (2518)، كتاب صفة القيامة، والنسائي (327/8 ، 328) ، كتاب الاثرية وقال الترمذي: حسن صحيح.
Sunan Al-Termidhi, Kitab Sifat Yawm-Al-Qiyamah (Book of Doomsday Description), Hadith No.2518.

³ مجموع فتاوى ومقالات متنوعة ، ابن باز ج 1 ص 212،211-211، pp. 211-211,212
Ibn-Baz, Collection of Fatwas and Articles, Vol.1, pp. 211-211,212

means save that which Allah has made. There are two types of healing means: Shar'i and material.

Examples of the Shar'i type are Qur'anic verses and prayers. On one occasion, confirming that the Fatihah is a Ruqya, the Prophet said to the one who recited it for treatment, "How did you come to know it is a Ruqya?!"¹ The Prophet used to perform Ruqyas on patients by praying for them, and in response to his prayers, Allah healed whomever He wanted.

The second type of means includes materials prescribed by Shari'ah, such as honey, or prescribed through experimentation, such as manufactured medicines people use daily. These medicines must work directly on the body, not via imagination. A medicine that has direct effects is allowed as a healing means with Allah's permission.

On the other hand, if a medicine is administered without having a direct effect, but is intended to make the patient fantasize things, by which he gets some psychological comfort that makes the suffering bearable, it is not allowed, even if the comfort it may imaginatively produce happens to lead to cure, nor must it be classified as medicine. People are not to be led by fantasies, hence the ban on wearing such things as rings, strings, etc. for healing or protection purposes, for they are not direct concrete means. Whatever is not proved to belong to the Shar'i or direct material means cannot be used for treatment. To insist on making it a means is a challenge to Allah's authority and a kind of Shirk, as one forces the quality of means on things that are not made so by Him. In his Kitab Attawheed, (Book of Allah's Oneness) Mohammad Ibn-Abdul Wahab discusses the Shirk aspects of wearing such things as rings, strings, etc. for protection and other purposes.

I do not think the bracelet that the pharmacist has given to the patient suffering from Rheumatism is any different. It is not of the Shar'i type, nor is it of the material type with direct observable effects. Therefore, the patient must not use that bracelet until he is sure of its legality. May Allah grant him success. ¹

5.19 The Legality of Having a Prayer Leader Who Makes Amulets and Does Witchcraft

Question:

Is it allowed to be led in prayers by someone who has command of Qur'anic recitation, but is involved in sorcery and amulets?

Answer:

Let us examine the amulets he makes. On the one hand, if they involve Shirk elements and invocations and the seeking of assistance from other than Allah, they reflect major Shirk, forsaking of Islam; this is described as foolish and aberrational. It is foolish because of forsaking Tawheed (Allah's oneness), Ibraheem's (Abraham's) religion, about which Allah says, "And who forsaketh the religion of Abraham save him who befooleth himself?" ² It is aberrational because, as Allah says, "And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer, and when mankind are gathered (to the Judgment), will become enemies for them, and will become

¹ فتاوى العلاج بالقرآن و السنة- الرقي وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 93 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Faiwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimen.

Al-Baqrah Sura, Ayah No. 130.

² سورة البقرة، الآية: 130.

deniers of having been worshipped.”¹ Allah makes it clear that praying to anyone other than Him means worshipping that one; such prayers are futile, for they can never be answered, even if they lasted till the Resurrection day. Therefore, never has anyone gone so much astray as the one praying to other than Allah.

On the other hand, if the amulets are from the Qur’an and legally established prayers, some Ulama allow them, whereas other Ulama ban them. I do favour the banning verdict, for there is no evidence that the Prophet allowed them. Therefore, we have no right to prove some means Shari’ah has not mentioned. To do that is equal to proving some verdict not mentioned in Shari’ah. In fact, proving the validity of some means equals ruling it is a useful means; in order to do that, the ruling must be proved to have come from the legislator, i.e. the Prophet ﷺ, otherwise, it is an exercise in futility, which is not worthy of believers.

As for sorcery, if it involves invocations and prayers to satanic spirits and seeking their help and things like that, it is considered major Shirk, which means forsaking Islam; it is Kufr. However, if it does not involve any Shirk elements - e.g., it involves medications - the Ulama’s views differ. Allah says, “And (they) follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah’s leave. And they learn that which harmeth them and profiteth them not. And surely they do know

that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.”¹

If the sorcerer does not repent, he is to be executed, even if he has not reached the Kufr stage. his execution is considered good for him as well as for other people; its benefit lies in saving him from continuing forbidden practices that may eventually lead to Kufr. It is not considered in the orcerer’s interest if Allah lets him continue Kufr acts, injustices or aggression. Indeed, it is against his own interest; Allah says, “And let not those who disbelieve imagine that the rein We give them bodeeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.”² &³

5.20 Wearing Strings Made from Animal Hair Around the Neck

Question:

Some people wear around their necks or arms coloured bracelets or strings made from animal hair or other materials, and they claim that such things are a means to protection from the harm done by the Jinn as well as others.

Is this practice allowed?

How would you advise those involved in this practice?

Answer:

It is an act of major Shirk to hang or wear bracelets and to tie strings made from animal hair or any other material in the belief that they remove or prevent harm befalling the wearer.

Al-Baqrah Sura, Ayah No. 102

سورة البقرة، الآية: 102.

Ala-Imran Sura, Ayah 178.

سورة آل عمران، الآية: 178.

Ibn-Uthaimen, Fatawa Al-Aqeedah (Belief Fatwas), pp.316-318.

فتاوى العقيدة: ابن عثيمين، ص 316-318.

This Shirk leads one to forsake Islam because one believes such things can bring benefit or remove harm, which none but Allah can do. Even if one believes that only Allah is the One Who brings about benefit and harm, while such things are only a means, wearing such things is still forbidden as minor Shirk. Minor Shirk may lead to major Shirk because of believing in causal qualities of something that Allah has not created with such qualities. Indeed the materials they wear are not means to healing. Allah has put the healing qualities in the beneficial allowed medications and in Legal Ruqyas, not in such things.

In his book, Attawheed, Mohammad Ibn-Abdilwahab devotes a whole chapter to that subject. He says, “It is an act of Shirk to wear rings, strings or other similar things for the sake of removing or preventing ailment.” This is supported by evidence, such as the Hadith reported by Ibn-Hussayn: “The Prophet saw a man wearing a brass ring around his wrist, he asked him, “What (are you wearing it) for?” The man replied, “For weakness.” The Prophet said, “Take it off, for it will do nothing but add to your weakness; if you die wearing it, you will have no success whatsoever.”¹ According to Hudhaifah, when the Prophet saw a man wearing a string around his wrist to remove fever, he cut it off reciting this Qur’anic verse: “ And most of them believe not in Allah except that they attribute partners (unto Him).”² If the man believed the string would prevent the harm of Jinn, he was mistaken, for none can protect from Jinn but Allah, Who says, “And if a whisper from the devil

Op. Cit.

Yusuf Sura, Ayah 106.

¹ تقدم تخريجه ص 24 ، 52.

² سورة يوسف الآية: 106.

reach thee (O Muhammad ﷺ) then seek refuge in Allah. Lo! He is the Hearer, the Knower.”¹ & ²

5.21 Hanging Qur’anic Amulets Around Kids’ Necks

Question:

What is the ruling on the amulets which kids and others wear around their necks and which are made from Qur’anic verses, the Prophet’s prayers and other legal supplications?

Answer:

Of what the Ulama say on amulets, we consider the verdict banning them to be the right one for several reasons:

1. There is no evidence to allowing amulets, and the ban is inclusive of all amulets according to the Prophet’s saying, “If one wears an amulet, may Allah not grant his wish.”³
2. Licensing amulets opens the door for Shirk and forbidden ones.
3. Wearing amulets is likely to put Qur’anic verses in degrading conditions, such as dirty places, etc.

Instead, the right thing for treating those patients is the direct Ruqya using the Qur’an. Praise be to Allah.⁴

Fussalit Sura, Ayah 36.

¹ سورة فصلت الآية: 36.

Al-Fawzan’s Selected Fatwas, Vol.2, pp.29-30.

² المنقلى من فتاوى الشيخ صالح الفوزان ، ج 2 ص 29-30 .

Op. Cit.

³ تقدم تخريجه ص 53.

Al-Fawzan ‘s Selected Fatwas, pp. 37-38.

⁴ المنقلى من فتاوى الشيخ صالح الفوزان ، ج 2 ص 37 ، 38.

5.22 Psychological Disturbance Cannot be Treated by Means of Amulets

Question:

I am psychologically disturbed. Is it right for me to wear an amulet?

Answer:

Amulets are not allowed, for there are statements banning them. Allowed treatment is by Ruqyas using the Qur'an, established prayers and supplications, remembrance of Allah a lot and seeking refuge in Allah from Satan. Also, one should do as much good as one can and must shun sins and sinful company. All these bring about comfort, security and happiness with Allah's permission.¹

5.23 The legality of Metal Amulets with Qur'anic Verses

Allah's peace, mercy and blessings be upon you.

This is in response to your letter in which you ask about the legality of the metal amulets seen by the Jaizan Hay'ah (Organization for the Propagation of Virtue and Prevention of Vice) in the shape of crescents and other things for sale and wear as protection from the evil eye, loneliness and other purposes.

As narrated by Ahmad in his Musnad, on the authority of Uqbah Ibn-Amer, the Prophet says, "If one wears an amulet, may Allah not grant him his wish; if one wears a shell, may Allah grant him no peace." In another Hadith "Some people came to give their covenant. He took the covenant of nine, but left one. They said, 'O Messenger of Allah, you have taken the covenant of nine, but left that one.' He replied, 'He is wearing an

¹ الكنز الثمين للشيخ عبدالله الجبرين ، ج 1 ص 191 ، 192.
Al-Jibree's Al-Kinz Ath-Thameen (The Precious Treasure), Vol. 1, pp.191-192.

amulet.’ The man cut it off, then the Prophet took his covenant and said, ‘Whoever wears an amulet has committed an act of Shirk.’

Amulets are what people wear around their necks for protection from the evil eye. They can bear inscriptions from the Qur’an or Allah’s names and attributes, or from other sources. There is unanimity among the Ulama that amulets not made from the Qur’an and related sources are forbidden as acts of Shirk.

Some Salaf Ulama allow amulets made from the Qur’an and related sources, while others do not. Those who allow such amulets refer to Abdullah Ibn-Amr Ibn-il-Aas’s precedent, their understanding of what Aisha is reported to have narrated and one of Imam Ahmad’s two sayings. They interpret the Hadiths concerned with amulets as to ban Ofli the Shirk amulets, as is the case of licensing non-Shirk Ruqyas.

Of those advocating the ban are Ibn-Mas’ud, Ibn-Abbas, Hudhaifah (as understood), Uqbah Ibn-Amir and Ibn-Akeem. According to Ibn-Annakh’i, they hated all amulets, Qur’anic as well as non-Qur’anic. As explained by Ibraheem and others, ‘to be hated’ in the Salafs terms means ‘to be prohibited’. This position, banning amulets, as expressed by Imam Ahmad and adopted by some of his companions and confirmed by some Muta’akhhirun, is the right one for a variety of reasons:

1. The ban on amulets is general as stated by the Prophet in these Hadiths:

“Ruqyas, amulets and love charms are acts of Shirk.”¹

“If one hangs (an amulet), he will be entrusted to it.”²

Op. Cit.

¹ تقدم تخريجه ص 53.

² أخرجه النسائي (112/7)، كتاب التحريم. Sunan An-Nasa’i, Kitab Attabreem, (Book of Prohibition), Hadith No.7/112.

“Whoever wears an amulet has committed an act of Shirk.”¹ As narrated by Ahmad and others, Zainab, Ibn-Mas’ud’s wife, said: When Ibn-Mas’ud saw around my neck a piece of string, he asked, “What is this?” I replied, “A Ruqya string.” He took it off me and cut it into pieces, then said, “You, the family of Abdullah, are in no need of Shirk; haven’t you heard Allah’s Messenger say, ‘Ruqyas, amulets and love charms are acts of Shirk?’” I said, “Why are saying this? My eye was aching, but when so-and-so, the Jew, did a Ruqya, the pain subsided.” Abdullah said, “This is Satan’s work; he irritates your eye, but once the Ruqya is done, Satan stops the irritation he had started. It would have been sufficient to say what the Prophet used to say, ‘O Allah! Lord of humankind, I beg You to remove the suffering. As you are the Healer, and there is no healing but Yours, I beg You to bring about a healing that leaves behind no ailment.’”²

As narrated by Abu-Dawood, Eesa Ibn-Hamzah said: When we visited Abdullah Ibn-Akeem, we saw he had had Humrah (redness symptomatic of inflammation). Therefore, I said to him, “Why don’t you wear an amulet?” He replied, “We seek refuge in Allah from it! The Prophet says, ‘If one wears an amulet, he will be entrusted to it.’”³ Wakee’ reported that Ibn-Abbas said, “Do Naftih with Al-Falaq and Annas Suras, but do not wear amulets.”

To the general ban discussed above there are no exceptions allowing any types of amulet at all.

Op. Cit.

¹ تقدم تخريجه ص 53.

² أخرجه ابو داود رقم (3883)، كتاب الطب ، والترمذي رقم (2072)، كتاب الطب. Sunan Abu-dawood, Kitab Attib (Book of Medicine), Hadith No. 3883.

³ أخرجه الترمذي رقم (207)، كتاب الطب. Sunan Attirmidhi, Kitab Attib (Book of Medicine), Hadith No. 207.

2. To license one type of amulet, though non-Shirk, can be taken as a license to other types; Shari'ah always gives priority to prevention of Shirk by blocking Shirk avenues.
3. Those who wear amulets have to be in places unworthy of Allah's names, attributes and Qur'an. Carrying these sacred things into such places is a violation of Shari'ah.
4. "Amulet" is the name of the thing hung, such as a piece of leather, cloth or other similar material, but not the name of the written content. Therefore, to compare licensing the amulet to licensing the Ruqya is not valid. In his book, Tayseer AlAziz Al-Hameed, Sharh Kitab Attawheed (Simplified Explanation of the Book on Allah's Oneness), Sulaiman says:
It is the difference between Ruqyas and amulets that makes comparison invalid. How can something that is meant to be hung and that requires leather, paper, etc. be compared to something that does not require such things?! Amulets as such are more like Ruqyas with true and false statements.

Thus, the sale of those metal amulets has to be stopped, people must not use them and whichever are on display in the market must be confiscated.

Allah's peace be upon you. ¹

5.24 Extracting Hidden Amulets

Question:

What is the legality of extracting hidden amulets? Last year, my family went to a woman who claims to do that, and to bring out their contents. In return, she charges a lot of money.

¹ فتاوى ورسائل الشيخ محمد بن ابراهيم ، ج 1 ص 95 ، 98.
Muhammad Ibn-Ibraheem Al-Sheikh, Fatwas and Messages, Vol.1, pp. 95-98.

Are we to be punished for having dealt with that woman? What is the Shari'ah ruling on this matter? May Allah reward you.

Answer:

It seems that the meaning of amulets is not clear to you. Amulets are papers on which are written prayers and Qur'anic verses, and they are worn around the neck and hang on the chest. They are claimed to protect the wearer from evil and devils. Sometimes people wear them when they fall ill believing that Allah will bring about healing through them. This is the meaning of amulets as we know them.

Obviously, you are not asking about amulets in the sense we have mentioned above, but you are asking about Annashrah, i.e., treating Sihr by means of Sihr. As for Annshrah, it is prohibited. When asked about it, the Prophet said, "It is devil's work."¹ However, there are certain cases which have to be investigated separately and judged accordingly.²

5.25 The Ruling on Writings to Scare Birds and Protect Crops

Question:

There is someone who does some writings on a piece of paper to be used by farmers to scare birds and protect their farms. What is the legality of such writings?

Answer:

Such writings are not legally allowed, for a piece of paper cannot scare birds away from farms. Neither by perception nor

¹ أخرجه أبو داود رقم (3868)، كتاب الطب ، باسناد صحيح.
Sunan Abu-dawood, Kitab Attib (Book of Medicine), Hadith No. 3868.

² فتاوى نور على الدرب. العثيمين ، ج 2 ص 503.
Inb-Uthaimeen's Fatawa Nurun Alad-Darb, Vol. 2, p. 503.

by Shar'i knowledge can that piece of paper be claimed to do that. That which cannot be reached by means of perception or Shari'ah is prohibited, and so farmers must not resort to those writings. Instead of getting involved with matters that have no basis in perception or Shari'ah, they should scare birds away from their crops by the relevant means known to people.¹