



(Part No : 1, Page No: 244)

The first question of Fatwa No. 1257:

Q 1: Some people write Ayahs (verses) of the Qur'an on a black board, rinse the writing and then drink the water that was used in rinsing, hoping that they will attain knowledge, earn money, enjoy health and safety and so on by virtue of this deed. Moreover, they write these Ayahs on parchments that are worn around the neck for protection. Is this act lawful?

A: The Prophet (peace be upon him) permitted using Ruqyah (reciting Qur'an and saying supplications over the sick with the intention of seeking healing) with the Qur'an, Dhikr (Remembrance of Allah), and Du`a' (supplication) which is free from Shirk (associating others in worship with Allah) and meaningless speech. In his Sahih (authentic Book of Hadith), Muslim related from `Awf ibn Malik, who said, (We used to practice Ruqyah (words said to seek protection) in Jahiliyyah (pre-Islamic time of ignorance), and we said, "O Allah's Messenger, what is your opinion about that?" He said, "Present your Ruqyahs," and then added, "There is no harm in it as long as it does not involve Shirk.")

The scholars unanimously agreed that it is permissible to use Ruqyah so long as it is in line with the conditions that were mentioned above. Moreover, you should believe that Ruqyah is just a means that has no effect except through the Will of Allah (may He be Exalted). As for wearing an object around the neck or tying it to a part of the body, it can only be forbidden and counted as Shirk when it involves anything other than the Qur'an. It was narrated by Imam Ahmad in his Musnad from `Imran ibn Husayn (may Allah be pleased with him) that (The Prophet (peace be upon him) saw a man carrying an amulet in his hand made of gold, and he (peace be upon him) inquired, "What is that?" The man replied, "Something to protect me from weakness." The Prophet (peace be upon him) said, "Take it off, for verily, it would only increase your weakness. If you die with it on, you will never succeed.")

(Part No : 1, Page No: 245)

Furthermore, he narrated from `Uqbah ibn `Amir from the Prophet (peace be upon him), who said, (If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him.) Here are additional narrations confirming this matter. Ahmad also related, (Whoever wears an amulet commits an act of Shirk.) It was narrated by Ahmad and Abu Dawud from Ibn Mas`ud (may Allah be pleased with him), who said that he heard the Prophet (peace be upon

him) say, (Ruqyahs (i.e. illegal ones), amulets and love-potions count as Shirk.)

According to the most correct view, wearing an object that includes Qur'anic Ayahs is not permitted for three reasons: **First**, the generality of the meaning of the Hadith prohibiting wearing amulets and because there is no evidence specifying otherwise. **Second**, it is out of adopting the principle of Sadd-ul-Dhara'i` (blocking the means leading to sins), as there is a chance that the person may wear non-Qur'anic things. **Third**, it is possible that these things may be worn at inappropriate times like entering the bathroom, having sexual intercourse, performing Istinja' (cleansing the private parts with water after urination or defecation) and so on. If Qur`anic Ayahs are worn during situations it is counted as misusing and degrading them.

It is not acceptable to write one Surah or some Qur'anic Ayahs on a board, a plate or a sheet, then rinse them with water, saffron or other substances and then to drink this water

(Part No : 1, Page No: 246)

in the hope of seeking blessings, being endowed with knowledge, earning money, enjoying health and safety and so on. It was not authentically established that the Prophet (peace be upon him) did that to himself or to others; nor did he permit the Muslims to do so, despite the fact that there were occasions when people may have claimed that such things were urgently needed. Furthermore, it was not authentically established, as far as we are aware, that one of the Sahabah (Companions) (may Allah be pleased with them) did this or permitted it. Therefore, it is better to abandon this act and to resort to what is established in the Shari`ah. You should use Ruqyah with Qur'an, the Beautiful Names of Allah, and the authentic Adhkar and Prophetic supplications. Moreover, there is nothing wrong with using Ruqyah that is meaningful and free of Shirk. It is sufficient for someone who wants to draw nearer to Allah to use what He has enjoined in the hope that He will forgive the sins, relieve the distress and grant knowledge that is beneficial. When people restrict themselves to what Allah (may He be Exalted) has legislated, He will make it sufficient for them and they will not be in need of anything else.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Committee Deputy Chairman	The Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz