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The amulets

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The fifth question of Fatwa No. 515

Q 5: What is the ruling on writing the Qur'anic Ayahs (verses) and hanging them around one of the human parts; for example the upper arm, or rinsing this writing with water or the like and then using this water in washing the body? Is this an act of Shirk (Associating others in worship with Allah) or not? Is it permissible or not?


A: The scholars of Salaf (righteous predecessors) held different views regarding the ruling on writing one Ayah of the Qur'an and hanging it or the whole Qur'an around the upper arm for getting protection against evil or for warding it off. Some of them are of the opinion that this is a forbidden act as it is similar to wearing the amulets which is generally prohibited by the saying of the Prophet (peace be upon him) ([Charms, amulets and love-potions count as Shirk.](#)) Narrated by Ahmad and Abu Dawud. Those who held this view said that there is no specific text that excludes the ruling on wearing something not of Qur'an. Their statement was out of adopting the principle of Sadd-ul-Dhara'i` (blocking the means leading to sins), as wearing an amulet of Qur'an may lead to wearing non-Qura'nic things.

They said also that these things are subject to abuse as person most likely carries them while relieving oneself, having intercourse, performing Istinja' (cleansing the private parts with water after urination or defecation) and so on.

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Among those who held this view were [`Abdullah ibn Mas`ud](#), his students and Ahmad ibn Hanbal according to one narration on his authority which was preferred by many of his students and verified by the later scholars. On the other hand, some scholars permitted wearing the amulets containing Ayahs of the Qur'an or Allah's Names and Attributes. [Among those who held this view](#) were [`Abdullah ibn `Amr ibn Al-`As](#), [Abu Ja`far Al-Baqir](#) and Ahmad according to another narration on his authority. They restricted the prohibition of amulets to that which denote Shirk Since it involves a precautionary act for securing Tawhid (monotheism), the first view is the preponderant one and preserves `Aqidah (the creed) more. As to what is reported from Ibn `Amr , it shows that he aimed at encouraging his sons to memorize and write Qur'an on the tablets to be hung around their necks. He did not intend to use these tablets as an amulet warding off the evil and bringing good. It is not authentically established that the Prophet (peace be upon him) rinsed the Qura'nic writing with water or the like and then washed his body with this water. It was reported that [Ibn `Abbas](#) (may Allah be pleased with them both) that he used to write some words of Qur'an and Dhikr (Remembrance of Allah) and to prescribe the sick to drink the water in which these words were put. However, this is not authentically narration. Imam Malik in his book entitled Al-Muwattanarrated ([that `Amir ibn Rabi`ah saw Sahl ibn Hunayf doing a ghusl and said, 'I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors.' Sahl fell to the ground. The Messenger of Allah \(peace be upon him\) was approached and it was said, 'Messenger of Allah, can you do anything about Sahl ibn Hunayf? By Allah, he can not raise his head.' He said, 'Do you suspect anyone of it?' They said, 'We suspect `Amir ibn Rabi`ah The Messenger of Allah \(peace be upon him\) summoned `Amir and was furious with him and said, 'Why does one of you kill his brother? Why did you not say, 'May Allah bless you?' Do ghusl for it. `Amir washed his face, hands, elbows, knees, the end of his feet, and inside his lower garment in a vessel. Then he poured it over him, and Sahl went off with the people, and there was nothing wrong with him." \)](#)).

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In other wording, ([The evil eye is true, so make wudu' \(ablution\) for him. `Amir did wudu' for him and Sahl went with the Messenger of Allah \(peace be upon him\) and there was nothing wrong with him." \)](#) This narration was also related by Imam Ahmad and Al-Tabarni. As a result, some scholars broaden this matter and permit writing Qur'anic Ayahs and Dhikr, rinsing them with water and using this water in washing or spreading over the sick. Their ruling was based on either the analogy they found in the narration of [Sahl ibn Hunayf](#) or their desire to act upon what was narrated from [Ibn `Abbas](#) even if this report is not authentic. Moreover, Ibn Taymiyyah in the part no. 12  of the book entitled Majmu` Al-Fatawa, states that this act is permissible as he said, " Ahmad and many others stated that this act is permissible." Ibn Al-Qayyim in the part the prophetic medicine of his book Zad Al-Mi`ad mentioned that a group of the Salaf (Righteous Predecessors) permitted this act. Among those Salaf were [Ibn `Abbas Mujahid](#) and Abu-Qilaba. In all cases, this act is not regarded as an act of Shirk.

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

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