



Fatwa number (3040):

Q: Is it permissible to write some Ayahs (Qur'anic verses) on a piece of paper, put it in water and then drink it? Or to put such paper under the pillow, or by the door of the house?

A: It is permissible to recite some Ayahs on water for the sick and ask them to drink it for this is reported from the Prophet (peace be upon him) in (Sunan [Abu Daud](#), Kitab Al-Tib "Chapter of Medicine"). However, it is impermissible to hang amulets whether they are made of Ayahs of the Qur'an or any other thing bearing in mind that there are two kinds of amulets:

First, those that are made of Ayahs of the Qur'an.

Second, those that are made of things other than the Qur'an.

(Part No : 1, Page No: 315)

Our Salaf (righteous predecessors) had two different opinions regarding amulets made of Ayahs of the Qur'an:

First, that such amulets are not permissible. This is the view of [Ibn Mas`ud](#), [Ibn `Abbas](#), the apparent meaning of the statements of Hudhayfah, [`Uqbah ibn `Amir](#), and [Ibn `Akim](#). This opinion is also followed by a group of Tabi`un (Followers, the generation after the Companions of the Prophet) such as companions of [Ibn Mas`ud](#) and Ahmad in a narration preferred by many of his companions and ascertained by later scholars. However, this opinion is based on what was narrated by Imam Ahmad, [Abu Dawud](#), and others on the authority of [Ibn Mas`ud](#) (may Allah be pleased with him) that he said: "I heard the Messenger of Allah (peace be upon him) saying": [\(Spells, charms and love-potions are Shirk "associating others in worship with Allah". \)](#) Commenting on this, Shaykh `Abdul-Rahman ibn Hasan Al-Shaykh (may Allah be merciful with him) said in Fath Al-Majid: "This is the proper opinion for three reasons which are obvious by contemplation":

First, the generality of the prohibition without specification.

Second, Sadd-ul-Dhara'i` (blocking the means leading to sins) as it may lead to hanging amulets which contain something other than the Qur'an.

Third, those who hang such things will degrade them; for instance when going to the toilet and cleaning themselves after defecation.

Second opinion: It is permissible to use amulets made of Ayahs of the Qur'an. This is the opinion of [`Abdullah ibn `Amr ibn Al-`As](#), the apparent meaning of what has been narrated by [`Aisha](#), and the opinion followed by [Abu Ja`far Al-Baqir](#) and Ahmad according to one narration. They all regarded the previous Hadith as referring to amulets that entail Shirk.

On the other hand, amulets made of things other than the Qur'an or the Names and Attributes of Allah are Shirk due to the generality of the Hadith: ([Spells, charms and love-potions are Shirk.](#))

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

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