



(Part No : 1, Page No: 330)

Q3: Does wearing amulets containing Ayahs (Qur'anic verses) and other writings make someone a Kafir (disbeliever)?

A: There are two types of amulets that people wear:

The first of which contains Ayahs.

The second of which contains writing other than the Qur'an.

If they contain the Qur'an, the Salaf (righteous predecessors) had two different opinions regarding them:

The first opinion was that it was not permissible to wear them. This was the opinion of the students of [Ibn Mas`ud](#) and [Ibn `Abbas](#). It is also the opinion of [Hudhayfah](#), [`Uqbah ibn `Amir](#), and [`Abdullah ibn `Ukaym](#). It is also the opinion of a group of [Tabi`un](#) (Followers, the generation after the Companions of the Prophet), among which were the students of [Ibn Mas`ud](#). This is also the opinion of [Ahmad](#) in a narration that was chosen by many of his students, and confirmed by recent scholars. This opinion is based on what was narrated by [Imams Ahmad](#), [Abu Dawud](#), and others on the authority of [Ibn Mas`ud](#) (may Allah be pleased with him) who said, "I heard the Messenger of Allah say, ((Illegal) [Ruqyah](#) (saying supplications over the sick seeking healing), [amulets](#), and [love charms](#) are [Shirk](#) (associating others in worship with Allah).") [Shaykh `Abdul-Rahman ibn Hasan Al Al-Shaykh](#) (may Allah be merciful with him) mentioned in "Fath Al-Majid", "This is the correct opinion for three obvious reasons:

Firstly: Due to the generalization of the prohibition with no specification.

Secondly: Due to [Sadd Al-Dhara'i`](#) (blocking the means leading to sins), as it may lead to wearing amulets that contain something else.

Thirdly: If someone wears one of them, they will debase it, for example, by wearing it when going to the bathroom or while performing [Istinja'](#) (cleansing the private parts with water after urination or defecation), and at other such times.

(Part No : 1, Page No: 331)

The second opinion was that it is permissible, and this is the opinion of [`Abdullah ibn `Amr ibn Al-`As](#) and it was based on what was reported on the authority of [`A'ishah](#). It is also related to be the opinion of [Abu Ja`far Al-Baqir](#) and [Ahmad](#). They maintained that the Hadith refers to amulets that contain [Shirk](#),

and if an amulet contains writings other than the Qur'an or the Names and Attributes of Allah, it will

be considered as Shirk, based on the general meaning of the Hadith, [\(Illegal\) Ruqyahs, amulets and love charms are Shirk.](#) >

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

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