



Islamic ritual, and distribute its meat to Muslims, or not? Would 'accepting' a cow on our part be considered as participating in their customs?

 Worshipping other than Allāh in terms of making vows, or seeking aid from other than Allāh, from dead, absent people, trees, or the like constitutes *Shirk*.

Those who refused to take the meat of cows that are slaughtered by those who do not worship Allāh, for their dead, did the right thing. There is no harm in taking live cows to be slaughtered according to the Islamic method, without intending slaughtering it at the time of the death of that person. This is not considered as taking part in their innovation, and should not be intended as an act of charity on behalf of the dead person, if such a person worshipped other than Allāh. If they intend timing its slaughter with the death of that person, and join the procession of the funeral, then it would not be permissible to accept such animal, because it will be considered as sharing their innovation. May Allāh exalt the mention of our Prophet Muhammad, his household, and Companions and render them safe from evil.


The Permanent Committee

Incantations^[1] and Amulets

 There are some people who write amulets for sick, insane, and psychiatric patients including in them parts of the Qur'an and Sunnah. We never vouch for the sound creed of such people. We advised them against doing so, but they refused to listen saying: "We write only what is in the Book of Allāh and the Sunnah of His Messenger ﷺ, which is not prohibited." Some of these amulets are worn

[1] The term 'incantations' is used throughout the book to refer to a recitation formula for healing, whereas 'amulet' is the written formula for the same purpose.

by the patients themselves, or by an impure woman such as menstruating woman, or a woman in her postnatal, or an insane, an under age child who doesn't know how to clean himself. Is this permissible?

 The Prophet ﷺ permitted incantations with Qur'anic recitation, and supplications, as long as they do not include *Shirk*, or meaningless words. Muslim narrated in his *Sahih* that Auf bin Malik said: We used to use incantations in pre-Islamic era, so we asked the Messenger of Allāh ﷺ: "What formula should we recite for that purpose?" He said:

«اغْرِضُوا عَلَيَّ رُقَاتِكُمْ، لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ»

«Let me hear what you say. There is no harm in incantations as long they do not include *Shirk* in them.»^[1]

Scholars are unanimously agreed on the permissibility of incantations provided they meet the above condition, and believing that it has no effect without the Will of Allāh.

It is rather, *Shirk* according to the *Hadith* which is narrated by Imam Ahmad in which Imran bin Husain, may Allāh be pleased with him, reported that the Prophet ﷺ saw a man wearing a copper bangle on his arm, and he asked him:

«مَا هَذَا»

«What is this?»

He said: "I am wearing it for cephalic weakness." The Prophet ﷺ said:

«انزعها فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا، فَإِنَّكَ لَوْ مِتَّ وَهِيَ عَلَيْكَ مَا أَفْلَحْتَ أَبَدًا»

«Remove it, for it will not increase you in anything except weakness, and if you should die while you are wearing it, you

[1] Muslim no. 2200.

Muslim 4079

Ahmed 'al-awamir' 19169

would never be successful.»^[1]

In another version narrated by Ahmad, the Prophet ﷺ said:

«مَنْ تَعَلَّقَ نَمِيمَةً فَقَدْ أَشْرَكَ»

«He who wears an amulet commits Shirk.»^[2]

It is also narrated by Ahmad and others that Ibn Mas'ud, may Allāh be pleased with him, said: I heard the Messenger of Allāh saying:

«إِنَّ الرُّقَى وَالنَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ»

«Verily, incantations amulets and Tiwalah^[3] are Shirk.»^[4]

If the worn amulet contains Qur'anic words, then it is prohibited according to the preponderant opinion for three reasons:

1. The general prohibition of wearing any kind of amulets according to the Prophetic traditions with no exception.
2. Leaving no excuse for wearing amulets that contain other than Qur'anic formulas.
3. Amulets that are worn are usually subject to disrespect by taking them into washrooms, or wearing them during an intercourse or the like.

As for writing a *Surah* or a Verse on a slate or on a sheet, and washing the writing with water and saffron, to drink that water, for the hope of gaining blessings, knowledge, wealth, good health, or the like, we have never heard that such was done by the Prophet ﷺ for himself or for someone else. He neither permitted any of his Companions to do so, nor did he

[1] Ibn Majah no. 3531 and Ahmad 4:445.

[2] Ahmad 4:154, Abu Ya'la no. 1759 and Al-Hakim 4:417.

[3] *Tiwalah*, a spell which is used to make man love his wife, or the other way round.

[4] Abu Dawud no. 3883, Ahmad 1:381 and Al-Hakim 4:418.

give the permission to his *Ummah* to do so, even though the needs for doing so are existent.

Based on the above, it is better to avoid doing so, and be content with what is authentically approved of incantations of Qur'anic recitation, the beautiful Names of Allāh, the authentic supplications, or the like, whose meaning are clear and they are free from the blemishes of Shirk.

One should seek nearness to Allāh by doing only the permissible things for the hope of gaining reward, relief, and gaining beneficial knowledge. This should be sufficient, and he who is content with what Allāh has legitimized, Allāh renders him free from the need of someone else. It is only Allāh Who grants success.

The Permanent Committee

Offerings to Other than Allāh is Major Shirk

Q Seeking nearness to Allāh by slaughtering sheep by the graves of pious people is customary among my people. I objected to it, but they became more adamant. I said: "This is Shirk." They said: "We do worship Allāh in the best manner! What is wrong with visiting Allāh's Awliya',^[1] and say in our supplication, 'O Allāh, we ask You by the right of the pious slave of Yours, so-and-so. Cure us, or relieve us from such and such misfortune.' I said to them: "There is no room for intermediaries in our religion." They said: "Leave us alone." My question is: What do you think is the best remedy for those people? What can I do to them? And how do I combat this innovation?

A It is known, from the proofs of the Qur'an and Sunnah that seeking nearness by slaughtering to other than Allāh, such as pious people, Jinn, idols, or any other creatures,

[1] *Awliya'*, pl. of *Waliy*, a favorite of Allāh.

Abdulawwal 9385
Ahmed 4333

Majma' 4333



is *Shirk* and practices of pre-Islamic era and the pagans. Allāh, the Exalted, says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهِ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

﴿Say, 'My Salah, and offering, and my life, and my death are all for Allāh, the Lord of the worlds. He has no partner. And so am I commanded, and I am the first of the Muslims.﴾^[1]

Allāh, Glorious is He, clarifies in this Verse that sacrificing to other than Allāh is *Shirk*, just as performing the prayer to other than Him. Allāh, the Exalted, says:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَخْسِرْ ﴿٢﴾﴾

﴿We have given you Al-Kawthar. So, pray to your Lord and offer sacrifice.﴾^[2]

In this *Surah* Allāh, Glorious is He, instructed his Prophet ﷺ to pray to His Lord, and sacrifice to Him, contrary to the people of *Shirk*, who pray and slaughter to other than Allāh. Allāh, the Exalted says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

﴿And your Lord has decreed that you should worship none other than Allāh,﴾^[3]

He also says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

﴿And they are commanded only to worship Allāh, being sincere to Him.﴾^[4]

[1] Al-An'am 6:162,163.

[2] Al-Kawthar 108:1,2.

[3] Al-Isra 17:23.

[4] Al-Bayyinah 98:5.

There are many Verses that convey this meaning.

Since sacrifice is an act of worship, then it must be dedicated sincerely to Allāh. Imam Muslim narrated in his *Sahih* that the Commander of the Believers, 'Ali said that the Messenger of Allāh ﷺ said:

«لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ»

«Allāh curses him who sacrifices to other than Allāh.»^[1]

As for those who say: "I adjure Allāh by the right of His beloved believers, or by the honor of His beloved believers, or by the right of the Prophet, or by his honor." Such adjuration does not constitute *Shirk*, but it is innovation, according to the assembly of people of knowledge, and a means of *Shirk*, because the supplication is an act of worship, and the way it should be made is not subject to opinion. There is no proof related to the Prophet ﷺ denoting legality, or permissibility of adjuration by the right or the honor of any human.

Hence, it is not permissible for the Muslims to innovate a type of *Tawassul* (adjuration) which Allāh, the Exalted, does not legitimize. Allāh, the Exalted, says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

﴿Or do they have partners who legalize for them acts of worship which Allāh does not permit.﴾^[2]

And the Prophet ﷺ said:

«مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«He who initiates something in this matter of ours that is not from it, shall have it rejected.»^[3]

[1] Muslim no. 1978.

[2] Ash-Shura 42:21.

[3] Al-Bukhari no. 2697 and Muslim no. 1718.

6:162-163

Shirkim 2657

6:162-163

2:173/6:162

Bukhari 2499
Muslim 3242

His statement 'shall have it rejected', means that it shall not be accepted by Allāh from the one who introduces it.

It is incumbent upon the Muslims to restrict themselves only to what Allāh has legitimized, and to beware of what people innovate.

As for the legitimate *Tawassul*, it is adjuring Allāh by His Names and Attributes. It can be effective by upholding the beliefs in His Oneness, doing good deeds, charitable donations and by believing in Allāh and His Messengers. It is Allāh who grants success.

Ibn Baz

Legitimate and Illegitimate Amulets

Abdullah bin Mas'ud, may Allāh be pleased with him, said: I heard the Messenger of Allāh ﷺ say:

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ»

«Verily, incantations, amulets and Tiwalah are Shirk.»^[1]

Jabir, may Allāh be pleased with him, said: "I had an uncle who used to treat people with incantations for the scorpion's sting. When the Prophet ﷺ forbade incantations, he came to him and asked him: "O Messenger of Allāh, You have forbidden incantations, and I treat those who are stung by scorpions with incantations. He ﷺ said:

«مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ»

«He who can help his brother, let him do so.»^[2]

How do we compromise between the *Hadith* which forbids, and that which permits? And what is the ruling on wearing

[1] Abu Dawud no. 3883, Ahmad 1:381 and Al-Hakim 4:418.

[2] Muslim no. 2199.

an amulet containing Qur'anic words on the chest of the affected person?

The forbidden formulas for incantations are those containing *Shirk*, beseeching other than Allāh, or meaningless words. But incantations that are free from such things, are legitimate, and are among the great means of healing. The Prophet ﷺ said:

«لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ شِرْكًا»

«There is no harm in incantations as long as they do not include Shirk.»^[1] Muslim 4079

Ar, he ﷺ said:

«مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ»

«He who can help his brother, let him do so.»^[2]

He also said:

«لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

«No incantation for other than the envious eye or venomous sting.»^[3]

This means the most affective and beneficial incantation is that which is used in these two cases. The Prophet ﷺ was himself treated with incantation, and he treated others with it.

As for wearing amulets by children and patients, it is not permissible. Such are called 'trinkets.' But the most valid opinion is that they are a form of *Shirk*, and unlawful, because the Prophet ﷺ said:

«مَنْ لَيْسَ تَمِيمَةً فَلَا أْتَمُّ اللَّهُ لَهُ، وَمَنْ تَعَلَّقَ وَدَعَةً فَلَا وَدَعَ اللَّهُ لَهُ»

[1] Muslim no. 2200.

[2] Muslim no. 2199.

[3] Al-Bukhari no. 5705 and Muslim no. 220.

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Bukhari 5220 Muslim 323

Muslim 4073

Ahmed 16763

A. Dawud 3385 Ahmad 4337

4076 4077 4078

Muslim

«He who wears an amulet; may Allāh not help him, he who wears a shell; may Allāh not protect him.»^[1]

«مَنْ تَعَلَّقَ نَبِيْمَةً فَقَدْ أَشْرَكَ» *hany*

«He who wears an amulet commits Shirk.»^[2]

And he ﷺ said:

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالْتَّوَلَةَ شِرْكٌ»

«Verily, incantations amulets and Tiwalah are Shirk.»^[3]

* The scholars are at variance regarding the legality of wearing amulets containing Qur'anic Verses. The correct verdict is that they are unlawful, for two reason:

1. The general prohibition of wearing any kind of amulets according to the Prophetic traditions whether they contain Qur'anic Verses or not.

2. Leaving no room for using formulas of Shirk, for if the amulets containing Qur'anic Verses were allowed then they may be confused with the other amulets, and that will keep the door open to Shirk, and all kinds of amulets would be worn on that ground. It is known that closing the door to things that lead to Shirk and evil deeds is one of the greatest judicial objectives. It is Allāh who grants success.

Ibn Baz


Sacrificial Animals by a Person Who wears an Amulet

Q What is the ruling on a sacrificial animal killed by a person who wears an amulet, and who ties knots or the like?

[1] Ahmad 4:154 and Abu Ya'la no. 1759. See *Majma'uz-Zawa'id* 5:103.

[2] Ahmad 4:156 and Al-Hakim 4:417. See *Majma'uz-Zawa'id* 5:103.

[3] Abu Dawud no. 3883, Ahmad 1:381 and Al-Hakim 4:418.

 Tamimah is made from beads, shells, lockets, and is worn around the neck by the children, animals, and women. It may also be worn in belts, and in their hair to ward off evil or to remove harm. All of which is prohibited, rather it is a form of Shirk. Benefit and harm is in the Hand of Allāh alone.

Ibn Mas'ud, may Allāh be pleased with him, heard the Prophet ﷺ say:

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالْتَّوَلَةَ شِرْكٌ» *3385*

«Verily, incantations, amulets and Tiwalah are Shirk.»^[1]

'Abdullah bin 'Ukaym narrated that the Prophet ﷺ said:

«مَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ» *Thirmidi 1998*

«He who wears (Tamimah), will be left to it.»^[2]

In the Two *Sahih*s it is recorded that Abu Bashir Al-Ansari was with the Prophet ﷺ, when he sent someone to order people to remove all necklaces of string from the necks of their animals.^[3] The Prophet ﷺ absolutely forbade hanging string necklaces around the camels' necks whether they pertained to incantations or not, and ordered them to be cut. Because the people of pre-Islamic ignorance used to tie strings on the camels' necks, and tie on them amulets, to protect them from evil eye and diseases. So the Prophet ﷺ forbade them from doing that, and he ordered them to cut them off.

He who believes that a *Tamimah*, or something else has power to extend benefit or remove harm, he is a *Mushrik* who has committed major Shirk which casts him out of the religion of Islam altogether. We seek Allāh's protection against apostasy.

[1] Abu Dawud no. 3883, Ahmad 1:381 and Al-Hakim 4:418.

[2] At-Tirmithi no. 2072 and Ahmad 4:310, 311. This means that Allāh will not protect him. Such a person will be left to the thing which he wears to protect or heal him, which will never be able to do so.

[3] Al-Bukhari no. 3005.

A sacrificial animal killed by such a person is unlawful to eat. But he who believes that they are only a means of healing, and that Allāh is the One Who extends benefit and causes harm, and that He makes such thing beneficial, then such a person is a *Mushrik* who commits lesser *Shirk*. For in reality these amulets are neither legal nor normal causing means of healing, but are only imagined to do so.

Some scholars have excluded amulets that contain Qur'anic Verses, and permitted them. They restricted the *Hadiths* in which the Prophet ﷺ forbade using amulets containing other than the Qur'an. But the right verdict is the Prophetic which is opposed by no other tradition that exempt one kind of amulet or another. Allowing amulets also leads to disrespecting the Qur'an.

A sacrificial animal which is killed by a person who wears an amulet containing Qur'an is lawful. That is because he only believes that the Qur'an is effectual, and this does not cast him out of the folds of Islam. Moreover, the Qur'an is the Speech of Allāh, the Exalted, and His Speech is one of His Attributes.

The Permanent Committee

Ruling on wearing Amulets

Q Does wearing an amulet with the Qur'an or other than that make a person a disbeliever?

A Amulets that people wear fall into two categories:

1. Those that contain Qur'an
2. Those that contain other than the Qur'an

As for the first type, it is not permissible to wear them. This is the view of Ibn Mas'ud and Ibn 'Abbas, and it appears to be the view of Huthayfah, 'Uqbah bin 'Amr and Ibn 'Ukaym. It is also the view of a host of *Tabi'in*, among them are the companions of Ibn Mas'ud. It is a reported view of Ahmad

that is chosen by most of his followers, and the latter generations of them are firm on it. This view is based upon what is narrated by Imam Ahmad Abu Dawud and others that Ibn Mas'ud said that he heard Allāh's Messenger ﷺ saying:

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالْتَّوَلَةَ شِرْكٌ»

«Verily, incantations amulets and Tiwalah are Shirk.»^[1]

Shaykh 'Abdur-Rahman bin Hasan Aal Ash-Shaykh, may Allāh have mercy upon him, said: "I say that this is correct due to three points that indicate it:

1. The generality of the proof without any restricting texts.
2. Closing off the means that would lead to wearing the things that are not the same.
3. While wearing such things, there is no doubt that one will carry it when using the bathroom, cleaning the private parts, etc."

The second view is that these are allowed. This is the view of 'Abdullah bin 'Amr bin Al-'As, and it is apparent from what is reported from 'A'ishah, may Allāh be pleased with her. It is also the view of Abu Ja'far Al-Baqir and Ahmad according to one narration from him. As for the *Hadith*:

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالْتَّوَلَةَ شِرْكٌ»

«Verily, incantations, amulets and Tiwalah (spells) are Shirk.»^[2]

They consider it to refer only to the types that contain *Shirk*.

The Permanent Committee

[1] Abu Dawud no. 3883, Ahmad no. 1:381 and Ibn Majah no. 3530.

[2] Abu Dawud no. 3883, Ahmad no. 1:381 and Ibn Majah no. 3530.

Seeking Treatment from Witchcraft

Q There are some people who claim that they apply spiritual healing to patients. When I visited one of them, he said to me: "Write your name, and your mother's name, and come tomorrow." When I came to him the next day, he said: "You are suffering from such and such sickness, and your cure is such and such." One of them claimed that he used the Words of Allāh for healing. What do you think of those people? And what is the ruling on consulting them?

A It is obvious that he who applies this for healing deals with Jinn, and claims the knowledge of the unseen. It is not permissible to seek healing from nor to consult him. The Prophet ﷺ condemned this sort of people saying:

«مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةُ أَرْبَعِينَ لَيْلَةً»

«He who visits a fortuneteller and consults him, no prayer of his would be accepted for forty days.»^[1]

It is authentically reported in many *Hadiths* that the Prophet ﷺ forbade visiting, consulting or believing soothsayers, fortunetellers or sorcerers. He ﷺ also said:

«مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ﷺ»

«He who visits a seer and believes what he says, has certainly denied what was revealed to Muhammad (ﷺ).»^[2]

Whoever lays claims to the knowledge of the unseen through geomancy,^[3] or through asking a patient what is his name, or

[1] Muslim no. 2230 and Ahmad 4:68, 5:380.

[2] Abu Dawud no. 3904, At-Tirmithi no. 135, Ibn Majah no. 639 and Ahmad 2:408, 476.

[3] Geomancy, divination by means of a figure made by a handful of earth thrown down at random, or by figures of lines formed by a number of dots made at random. (The Random House Dictionary)

his mother's name is, or the names of his relatives, is a soothsayer, or a sorcerer, whom the Prophet ﷺ forbade consulting and believing.

Ibn Baz

Obscure Amulets

Q My respected Shaykh, I found a written piece of paper on the road, and wanted to remove it, so that people would not trample on it. I looked at it to know whether it contained Qur'an, so I could take it, I found the following text in it. Please explain it to me its meaning, and is it permissible or not? It reads:

(These words should be engraved on a gold ring, and smoked with incense, and amber, and worn in a state of perfect purity. Continue mentioning Allāh's Name after every *Salah* 1130 times for a week after *Fajr* prayer on first Friday of the month, and end it on Thursday, after *Isha'* prayer. Thereafter mention the two names after every obligatory prayer as many times as possible. This ritual has amazing secrets. It is an invaluable practice whose secrets you should never reveal to your own son nor anyone else, so that they may not be used improperly for harming the worshippers of Allāh.)

A Whatever is mentioned in the question is unlawful and should not be used in an amulet, nor is it lawful to follow the instructions mentioned in that paper, for it contains obscure engravings. It may contain polytheistic formulas, and because it contains illegitimate formula for remembrance for a designated period of time which is not endorsed by the Islamic law. It also mentions two unknown names. All of this is unlawful, and he who happens to wear such a thing should rid himself of it, and erase the engravings on the ring which should not be smoked with incense. He should repent to Allāh

Mus. Lim 4137
Ahmed. 16041, 22138

Tirmidh. 125
Ibn Majah 631
Ahmad 9171/9779

from this thing. We ask Allāh to grant us safety and sound state of affairs, and may He exalt the mention of our Prophet Muhammad, his household, and his Companions.

The Permanent Committee

Seeking Treatment from Witchcraft and Ignorant People is not allowed

Q When a person suffers epilepsy, he goes to some Arab healers, who communicate with Jinn, and make weird movements. They give a patient amulets for a period of time, and say he is possessed, enchanted, or the like. Such healers treat the patient, and heal him, but they receive money in return. What is the ruling on such practices? And what is the ruling on seeking remedy by amulets containing Qur'anic Verses, then soaked in water for drinking?

A There is no harm in treating an epileptic, or possessed person with Qur'anic Verses and legitimate medical remedies, if the person who treats those patients is known to uphold a sound creed, and a committed believer. As for seeking help from those who claim the knowledge of the unseen, or who communicate with Jinn, or the charlatans who are ignorant and are unknown, and whose method of healing is obscure, it is not permissible to consult them, nor to seek remedy from them, because the Prophet ﷺ said:

«مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةُ أَرْبَعِينَ لَيْلَةً»

«He who visits a fortuneteller and consults him, no prayer of his would be accepted for forty days.»^[1]

He also said:

«مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنزِلَ عَلَى

[1] Muslim no. 2230 and Ahmad 4:68, 5:380.

Muslim 4137
Ahmed 6041/22138

مُحَمَّدٍ ﷺ

«He who visits a fortuneteller or a seer and believes him, has certainly denied what was revealed to Muhammad (ﷺ).»^[1]

The other relevant Hadith signifies the prohibition of consulting soothsayers and diviners and believing them.

It is those who claim the knowledge of the unseen, and seek the help from Jinn, or whose behavior is indicative of this fact. It is those people whom the Prophet ﷺ described their work as the work of Satan, saying:

«هِيَ مِنْ عَمَلِ الشَّيْطَانِ»

«It (Nushrah) is a practice of Shaitan.»^[2]

The scholars explained that the *Nushrah* is an incantation or amulet used in pre-Islamic ignorance to deactivate magic. Every remedy that is sought from diviners, soothsayers, or hoaxes falls under *Nushrah*.

Hence, it should be known that remedies for all ailments and epileptic fits, or the like, are only permissible when they are legally pursued through permissible means, such as reciting Qur'anic Verses and supplications on the patient, and blowing by the mouth on him. The Prophet ﷺ said:

«لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ شِرْكًَا»

«There is no harm in seeking protection by such means, as long as they do not involve Shirk.»^[3]

He also said:

«عِبَادَ اللَّهِ تَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامٍ»

[1] Abu Dawud no. 3904, At-Tirmithi nos. 135, 639, Ahmad 2:408 and 476.

[2] Abu Dawud no. 3868.

[3] Muslim no. 2200.

Ahmadawud 3370

Muslim 4079

Treatment = 505

Abu Dawud

3376

«O worshippers of Allāh!, seek medical help, but never use an unlawful thing for remedy.»^[1]

As for writing Verses and legal supplication with saffron in a clean plate, or clean paper, then to be washed for the patient to drink the washing, there is no harm in that. Many of the Pious Predecessors did so, as scholar Ibn Al-Qayyim, may Allāh grant him his mercy, asserted in his book *Zadul-Ma'ad* and other works, provided the one who does so is known to be a good practicing Muslim. It is Allāh Who grants success.

Ibn Baz

Seeking Remedy by the Qur'an

Q What is the ruling on seeking remedy by the Qur'an, supplications and amulets?

A It is permissible to seek remedy by the Qur'an according to the following *Hadith* which is narrated by Abu Sa'id Al-Khudri, may Allāh be pleased with him, who said:

"A group of the Companions of the Prophet ﷺ went in a trip, and stopped by an Arab tribe whom they asked to accommodate them, but the people of that tribe refused. It so happened that the chief of that tribe was stung. His people tried their best to heal him but were unable to do so. They said to each other: 'Would that we seek help from those transients. They may have something.' They came to them, and said, 'O people, our chief is stung, and we tried our best to heal him to no avail. Can you do something about it.' One of the Companions said, 'Certainly, by Allāh I use incantations. But you refused to accommodate us when we asked you. I will not recite any incantations for him unless you promise us a reward.' They agreed to give them a herd of sheep. The man went to the chief, and recited *Surah Al-Fatihah* while spitting

[1] Abu Dawud no. 3874.

on him. The chief recovered as though his ties were undone, and began walking as if nothing happened to him." Abu Sa'id said: "They gave the reward which they promised them. Some of the Companions suggested that they should divide the sheep. But the person doing the incantations said, 'Do not do that until we go to the Messenger of Allāh ﷺ and report to him what had happened, and see what he will order us to do. When they came to the Messenger of Allāh ﷺ. He asked the man doing the incantations:

«وَمَا يُدْرِيكَ أَنَّهَا رُقِيَّةٌ، ثُمَّ قَالَ: لَقَدْ أَصَبْتُمْ اقْتَسِمُوا وَاضْرِبُوا لِي مَعَكُمْ سَهْمًا»

«How did you know that Surah Al-Fatihah could be used for incantation? You did the right thing. Divide the sheep among yourselves, and give me a share.»^[1]

The *Hadith* signifies the legitimacy of seeking remedy by the Qur'an. As for the amulets that contain Qur'anic Verses, it is not permissible according to valid opinion of scholars. And it is Allāh who grants success. May He exalt the mention of our Prophet Muhammad, his household, and his Companions.

The Permanent Committee

The Books *Al-Hisn Al-Hasin*, *Hirz Al-Jawshan* and the like

Q Regarding incantations and talismans, if they are from the Qur'an, what is the ruling on them? And what is the ruling if I were to carry with me the book *Al-Hisn Al-Hasin* or the book *Hirz Al-Jawshan* or *As-Saba'ul-'Uqud As-Sulaymaniyah*? And is it true, as these books claim, that they are useful in protecting against the evil eye and envy etc.?

[1] Al-Bukhari no. 2276, Muslim no. 2201, Abu Dawud no. 3418 and At-Tirmithi nos. 2063, 2064.

post/5115/3508
Bukhari 2115/3508