

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 35 – The Prohibition of Wearing Amulets

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The shaykh began with the Khutbatul Haajah.

The Shaykh mentioned that this chapter is also linked with the previous chapters on sorcery, and the chapter on the prohibition of approaching the soothsayers and the fortune-tellers, due to the fact that the hanging and wearing of amulets is an action that is common and famous amongst the sorcerers.

THE PROHIBITION OF WEARING AMULETS (TAHREEM TA'LEEQ AL-HUROOZ WAT-TAMAA'IM WAT-TIWALAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

1. 'Uqbah ibn 'Aamir al-Juhanee (radiyaAllaahu 'anhu) narrated that some people came to the Messenger of Allaah (صلى الله عليه وسلم) and he took Bai'ah (Pledge of Allegiance) from nine and left one. So they said: "Oh Messenger of Allaah, you took Bai'ah from nine and you left this one." He said: **((Verily upon him is an amulet [tameemah]))**. So his hand reached out to cut it, then he took Bai'ah from him and said: **((Whoever wears an amulet then verily he has committed shirk))**. Reported by Ahmed: 4/156 with an authentic chain, and al-Haakim: 4/219 and it has been authenticated by ash-Shaykh al-Albaanee (rahimahullaah) in as-Saheehah, no. 492 and made Hasan by ash-Shaykh Muqbil in al-Jaami' as-Saheeh: 6/294.
2. 'Abbaad ibn Tameem narrated from Abaa Basheer al-Ansaaree (radiyAllaahu 'anhu) who informed him that he was in the company of the Messenger of Allaah (صلى الله عليه وسلم) on some of his journeys. He (Aboo Basheer) said: The Messenger of Allaah (صلى الله عليه وسلم) sent a messenger ordering: **((There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off))**. Reported by al-Bukhaaree in al-Jihaad, no. 2843 and Muslim in al-Libaas, chapter (28) 3/1672 and 1673, no. 2115.
3. Ruwayfa' ibn Thaabit (radiyAllaahu 'anhu) narrated that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Oh Ruwayfa', perhaps you will live long after me so inform the people that whoever ties a knot in his beard or wears a string necklace or cleans his private parts with the excrement of animals bones, then verily Muhammad is free from him))**. Reported by an-Nisaa'ee in az-Zeenah, chapter (12) 8/135-136, no. 5067 with an authentic chain, and Ahmed: 4/108 and 109, and Aboo Daawud, no. 36, and authenticated by our Shaykh al-Albaanee in al-Mishkaat, no. 351 and Saheeh al-Jaami', no. 7910.

4. Narrated ‘Abdullaah ibn Mas’ood (radiyAllaahu ‘anhu) who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Verily incantations [*ar-Ruqaa*], amulets [*at-Tamaa’im*] and bewitchment [*at-Tiwalah*¹] are shirk))**. Narrated by Aboo Daawud, no. 3883 and made Hasan by ash-Shaykh Muqbil in al-Jaami’ as-Saheeh: 4/499, and al-Haakim: 4/217 and authenticated by ash-Shaykh al-Albaanee (rahimahullaah) in Saheeh al-Jaami’, no. 1632 and in as-Saheehah, no. 331, and al-Haakim authenticated it: 4/217 and adh-Dhahabee agreed, and the hadeeth has been narrated by: Ibn Maajah, no. 3530 and Ahmed: 1/381 and at-Tabaraanee in al-Kabeer: 10/262 and Ibn Hibbaan: 13/456 and al-Bayhaqee: 9/350.

I say:

It can be extracted from these ahadeeth that wearing amulets is prohibited whether it is worn on a person, an animal, a car, a house, a shop, a tree or other than that. Whether that which is worn is a bone, a horn, a horseshoe or hair or asafetida (a type of plant) or a twig or a string, iron, brass or an amulet or other than that.

Since they all cause dependence upon other than Allaah, reliance upon other than Allaah, belief in other than Allaah, turning to other than Allaah and faith in other than Allaah, and this is Shirk with Allaah, as occurs in this noble Prophetic hadeeth: **((Whoever wears an amulet then verily he has committed shirk))**.

Benefit (*Faa’idah*):

The people who hang amulets with the intention of repelling harm or bringing about benefit divide into two categories:

The First: *Shirk*, And it is when that which is being hung is other than from the Qur’aan or other than the authentic supplications of the Prophet, for example a bone, and the meat of the pig, and skin, and shoes, and metal, and papers that have things written on them that are not understood such as the names of the jinn, or pictures of snakes, or swords, and the writing of weird letters or numbers, or other than these.

And this category further divides into two additional categories: [1] *Shirk Akbar*, and it is when the person who carries this amulet believes that the amulet brings about benefit or repels harm [by itself] along with Allaah or other than Allaah. And [2] *Shirk Asghar*, and it is when the person who carries this amulet believes that the amulet does not harm or benefit except by the will of Allaah.

The Second: Innovation (*Bid’ah*): And it is when that which is hung is from the Qur’aan or it is from the authentic supplications of the Prophet, which are written on a piece of paper and then this piece of paper is hung on the sick person.

Notification (*Tanbeeh*): And the only reason I said that this is an innovation is because the Messenger of Allaah (صلى الله عليه وسلم) did not do this and he did not notify us of it. And verily, sick people were present during his time, and also people who could write were also present in his time. However, he did not write it, or dissolve it into water after writing it, or evaporate the paper after

¹ *at-Tiwalah* is something that the sorcerers make and claim that it makes the woman more beloved by her husband and the man by his wife, according to their belief.

burning it in fire, or hang it. And the proofs from the Sunnah show that the correct way is to read the Qur'aan and the authentic supplications upon the sick person.

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

Explaining the first hadeeth of 'Uqbah ibn 'Aamir (radiyAllaahu 'anhu), the Shaykh mentioned that the Prophet (صلى الله عليه وسلم) refused to give the Bai'ah to one from the ten people due to the fact that he had hung upon himself an amulet. And due to this, the Prophet (صلى الله عليه وسلم) did not take the oath of allegiance from him and did not take from him his belief in the Messenger of Allaah (صلى الله عليه وسلم). And Shaykh Ahmed mentioned that the Arabs at the time of the Prophet (صلى الله عليه وسلم) used to hang amulets called Kharazaat upon their children believing that it protected them from the evil eye. And the shaykh mentioned that this is not allowable in the Sharee'ah of al-Islaam, and the Prophet (صلى الله عليه وسلم) forbade the Ummah from this action, and he has taught the Ummah that which is allowable with regards to curing the sick and seeking protection from harm. And from the ways and means of cure is Ruqyah, as comes in the following hadeeth:

Narrated Aboo Sa'eed al-Khudree (radiyAllaahu 'anhu) that some of the companions of the Prophet (صلى الله عليه وسلم) went on a journey till they reached some of the 'Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)." So they went to the group of the companions (of the Prophet (صلى الله عليه وسلم)) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allaah! I can recite a Ruqyah, but as you have refused to accept us as your guests, I will not recite the Ruqyah for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (Sooratul-Faatihah): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness.

They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet and narrate the whole story to him, and wait for his order." So, they went to Allaah's Messenger (صلى الله عليه وسلم) and narrated the story. Allaah's Messenger asked, **((How did you come to know that Soorat-ul-Faatihah was recited as Ruqyah?))** Then he added, **((You have done the right thing. Divide (what you have earned) and assign a share for me as well))**. The Prophet smiled thereupon. Reported by al-Bukhaaree, no. 2138.

And this is one of the proper and legislated ways of seeking cure. And the Prophet (صلى الله عليه وسلم) affirmed this action of the Sahaabah, as he (صلى الله عليه وسلم) said: **((Whoever is able to benefit his brother then let him do so))**. A Hadeeth.

And he (صلى الله عليه وسلم) also said: **((Turn away from me your different ways of treating. There is no problem with treating as long as it is free of Shirk))**. A hadeeth.

And Shaykh Ahmed mentioned that it is upon a Muslim to try to cure himself by reading the Qur'aan and the authentic supplications, while believing that Allaah (subhaana wa ta'aalaa) is the One who controls the affairs and He is the One who can bestow benefit or harm. And believing that nothing can benefit and that nothing can harm except by His Will (jalla wa A'laa). And whosoever has an inclination towards these sorcerers and people who indulge with these amulets, then he has a connection with other than Allaah (subhaana wa ta'aalaa), and this is Shirk. So whoever believes in these people and their amulets that they can provide benefit or harm [by themselves], then this is ash-Shirk al-Akbar. And whoever believes that a particular amulet is what Allaah (subhaana wa ta'aalaa) has decreed as a reason for the cure, then this is ash-Shirk al-Asghar. And both of these are not allowable. And as the hadeeth states: **((Whoever wears an amulet then verily he has committed shirk))**.

And Shaykh Ahmed has described some of the amulets, and he said that the sorcerers make some of them from many numerous types of materials, such as bones, and metals, and strings, and upon some of them are written unknown and weird languages, and names of the jinn, and other than these.

And it is upon the Muslims to believe and to trust in Allaah (subhaana wa ta'aalaa), and they should go about preventing harm from reaching them in the manner the Prophet (صلى الله عليه وسلم) taught this Ummah, by reciting the words of Allaah (subhaana wa ta'aalaa), and by reading supplications in the mornings and in the evenings. And Verily Allaah (subhaana wa ta'aalaa) is the Controller of the benefit and harm.

And Allaah (subhaana wa ta'aalaa) has informed us about the Prophet Ayyoob ('alayhis salaam) in the Qur'aan when 'Ayyoob ('alayhis salaam) supplicated to Allaah (subhaana wa ta'aalaa) and connected himself to Allaah in his time of need:

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

And (remember) Ayyoob (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." (Al-Anbiyaa 21:83)

And Allaah (subhaana wa ta'aalaa) answered his prayer and relieved him from his harm:

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ

So We answered his call, and We removed the distress that was on him. (Al-Anbiyaa 21:84)

So it is upon the Believers to follow the examples of the Prophets and the Righteous in these affairs.

And it is upon the Believers to have patience and to return to Allaah (subhaana wa ta'aalaa) with regards to repelling harm, and not to turn to the sorcerers or the amulets or other than them. Allaah (subhaana wa ta'aalaa) said:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Is not He Who responds to the distressed one, when he calls Him, and Who removes the evil? (An-Naml 27:62)

And He (subhaanahu) said:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

And your Lord has said: "Call upon Me, I shall respond to you." (Ghaafir 40:60)

And His (subhaana wa ta'aalaa) statement:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the supplication of the supplicant when he calls on Me. (Al-Baqarah 2:186)

So it is upon us to supplicate to Allaah (subhaana wa ta'aalaa) solely and exclusively, without any intermediaries or setting up any partners with Allaah ('azza wa jall), and not to put our reliance in the sorcerers.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

ash-Shaykh al-'Allaamah al-Muhaddith Muhammad Naasir-ud-Deen al-Albaanee (rahimahullaah ta'aalaa) said:

Benefit: ((at-Tameemah)):

They are necklaces and beads that the Arabs used to hang upon their children for the purposes of seeking protection from the evil eye (*al-'ayn*), according to their belief. Then al-Islam came along and it has made this null and void, as is mentioned in *an-Nibaayah* of Ibnul-Atheer.

I say²: And this misguidance remained by spreading amongst the bedouins and the people of agriculture, and also some people from the cities. And certain examples of these amulets are necklaces which some of the drivers place in the front of their cars! Or they place them on an old tree! Or in the front of their cars or in the back of it. And sometimes they hang an horseshoe near the entrance of the house or near the entrance of the store! They do all of this due to their belief of protection from the evil eye – and other than this, and this has generalized the masses of the Muslimeen and the reason for this is ignorance of at-Tawheed, and those things which contradict it from the various types of Shirk and things that are worshipped other than Allaah. For the Messengers were not sent, and the Books were not revealed, except to make these things void and to remove them. So to Allaah is the complaint of the ignorance of the Muslimeen today and their distance from the religion. And it does not stop here, for verily, some of the opposers from them try

² And this is said by ash-Shaykh al-Albaanee (rahimahullaah ta'aalaa).

to seek closeness to Allaah (ta'aalaa) through these actions! So this is ash-Shaykh al-Jazoolee³, who is the author of the book ((Dalaal al-Khayraat)) [The Proofs for Good], and he said in the seventh chapter of this book on ((page 111)): (May the peace and blessings of Allaah be upon Muhammad, and upon the family of Muhammad as long as rain drops fall, and the animals walk, and the amulets benefit).

And the explanation of those who have explained this book ((ad-Dalaal)) that: Amulets (*at-tamaa'im*) are the plural of amulet (*tameemah*), and they are papers which have written on them things such as the names of Allaah, or Aayaat, and are placed on the head, for example, for the purpose of seeking blessing. Then this is not a correct explanation, for verily amulets, when they are mentioned without differentiation, [[...words unclear...]] necklaces, as has come in the narrations of Ibnul-Atheer. And even if we were to give in for the sake of argument, then there is no proof from the Sharee'ah that amulets benefit. And it has come from some of the Salaf the dislikeness of this action, as it has been mentioned in my *ta'leeq* of ((al-Kalim at-Tayyib⁴)), pages 44-45. End of quote from ((as-Silsilah as-Saheehah 1/890)) hadeeth no.: 492.

al-Haakim (rahimahullaah ta'aalaa) said - (Volume 4 Page 217):

Haddathanaa Aboo 'Abdullaah Muhammad ibn 'Abdullaah az-Zaahid al-Asbahaanee, *haddathanaa* Ahmed ibn Mihraan, *haddathanaa* 'Ubaydullaah ibn Moosaa, *haddathanaa* Israa'eel, 'an Maysarah ibn Habeeb, 'an al-Minhaal ibn 'Umar, 'an Qays ibnus-Sakan al-Asadee, he said: Ibn Mas'ood (radiyAllaahu 'anhu) narrated that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Verily incantations [*ar-Ruqaa*], amulets [*at-Tamaa'im*] and bewitchment [*at-Tiwalah*] are from shirk))**. This hadeeth has an authentic chain.

ash-Shaykh Muqbil said: It is a Hasan hadeeth, it is said in Ibn Abee Haatim about Ahmed ibn Mihraan: truthful (*suddooq*), and al-Haafidh said about al-Minhaal ibn 'Umar: truthful (*suddooq*).

And Shaykh al-Haakim referred to adh-Dhahabee's *A'laam an-Nubulaa'* (Volume 15/437) about ash-Shaykh al-Imaam al-Muhaddith al-Qudwah Abee 'Abdullaah Muhammad ibn 'Abdullaah ibn Ahmed al-Asbahaanee as-Saffaar az-Zaahid.

And Imaam Ahmed (rahimahullaah) said - (Volume 3/156):

Haddathanaa 'Abdus-Samad ibn 'Abdul-Waarith, *haddathanaa* 'Abdul-'Azeez ibn Muslim, *haddathanaa* Yazeed ibn Abee Mansoor, 'an Dukhayn al-Hijree, 'an 'Uqbah ibn 'Aamir al-Juhanee (radiyaAllaahu 'anhu) that some people came to the Messenger of Allaah (صلى الله عليه وسلم) and he took Bai'ah (Pledge of Allegiance) from nine and left one. So they said: "Oh Messenger of Allaah, you took Bai'ah from nine and you left this one." He said: **((Verily upon him is an amulet [*tameemah*]))**. So his hand reached out to cut it, then he took Bai'ah from him and said: **((Whoever wears an amulet then verily he has committed shirk))**. This hadeeth is Hasan as is mentioned in al-Jaami' as-Saheeh Mimmaa Laysa fee as-Saheehayn: 6/293-204.

al-Lajnah ad-Daa'imah lil-Iftaa' said: 1/204, from the Fatwaa, no: 2775:

³ And ash-Shaykh Ahmed al-Wasaabee (hafidhahullaah) said about this one: "Huwa Muftadi'" [He is an innovator].

⁴ Shaykh Ahmed said that *al-Kalim at-Tayyib* is a book by Ibnul-Qayyim, and ash-Shaykh al-Albaanee has made a *tahqeeq* (verification) of this book.

((And the hanging of amulets on people or other than them, from the Qur'aan is forbidden according to the most correct statement of the scholars. And if it is other than the Qur'aan, then it is more severe in its prohibition. And the categories and rulings of those people who do this varies with the intention of the person, so amongst them is that which is *Shirk Akbar*, and this is when the person believes that the amulet has power along with Allaah or other than Allaah, and also *Shirk Asghar*, and also from it is innovation (*bid'ah*) and sinning (*ma'siyah*), and other than this. And in any circumstance, it is not permissible for this to be done, and it is not appropriate for the one who does this that he be prayed behind. And with Allaah lies all success...And may the peace and blessings of Allaah be on our Prophet Muhammad and his family and his companions)). End of quote.

Q&A

1. What is the ruling upon the one who has family members or close family friends that visit fortune-tellers, and then they come back to inform us what the fortune-tellers say, so what is the ruling of the one who listens to these narrations?

Ans: It is upon this sister that she gives advise (*naseehah*) to her relatives, conveying to them that this is not allowable, and that this is association with Allaah (subhaana wa ta'aalaa). And this sister is not to confirm the news that she hears from her relatives, and she should not allow them to speak about what they heard from these people. And she is to negate this, and she should try to change this evil (*munkar*) with her hand, or her tongue, or the other ways of changing evil. And Shaykh Ahmed informed us about what Allaah (subhaana wa ta'aalaa) said about the Children of Israa'eel, who did not change the evil that was present amongst themselves, and the shaykh mentioned the statement of Allaah (subhaanahu):

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ

Those among the Children of Israa'eel who disbelieved were cursed by the tongue of Dawood (David) and Eesa (Jesus), son of Maryam (Mary). (Al-Maa'idah 5:78)

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ

They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief, etc.) which they committed. (Al-Maa'idah 5:79)

And if this sister reaches a level that she becomes influenced and effected by the statements that she hears from her relatives, then she must turn away from her relatives completely, as Allaah (subhaana wa ta'aalaa) said:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. (Al-Furqaan 25:72)