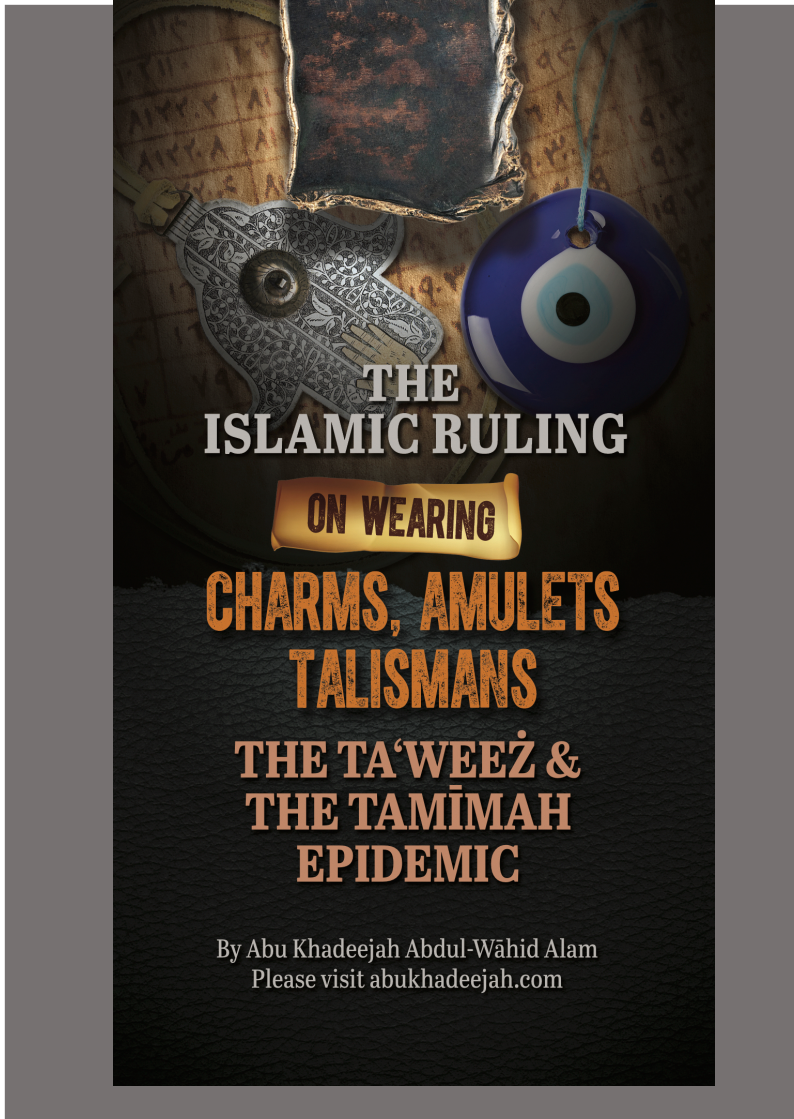




THE ISLAMIC RULING

ON WEARING

CHARMS, AMULETS TALISMANS

THE TA'WEEẒ & THE TAMĪMAH EPIDEMIC

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All praise is due to Allāh, we praise Him, seek His aid and His forgiveness. We seek refuge with Allāh from the evil of our souls and from the evil of our actions. Whosoever Allah guides, there is none to misguide – and whosoever He misguides, there is none to guide. I bear witness that none has the right to be worshipped except Allāh alone. And I bear witness that Muhammad is His servant and Messenger.

Indeed, the best of speech is the Speech of Allāh, the best of guidance is the guidance of the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the worst of all affairs are the newly introduced matters into the religion (for which there is no textual proof) for every newly introduced matter is an innovation, every

innovation is misguidance and every misguidance leads to the Hellfire.

Charms, Amulets and Talismans to Protect from Evil

The practice of writing Qur'anic verses, supplications, remembrances or the names of Allāh upon pieces of paper or cloth and then placing them upon the body in the form of a necklace, bracelet, pouch or band has not been reported through any authentic narration from the Prophet (ﷺ) or from his Companions (رضي الله عنهم).

Every Muslim knows that the finest religious example to be followed is the Prophet (ﷺ) himself. So, if the Prophet and his Companions did not use amulets as a means of protection and warding off evil, or as a means of bringing about good, then no Muslim after them

should use them either. The Islamic Religion was completed and perfected by Allāh (تَبَارَكَ وَتَعَالَى) as He stated in the Qur'ān:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day I have perfected for you your Religion, and I have completed My favour upon you and have chosen for you Islām as your religion." (Qur'ān 5:3)

A religion that is complete and perfect requires no newly invented ritual acts or worship. All praise is due to Allāh (تَبَارَكَ وَتَعَالَى) who has sufficed the Muslims with what was revealed in the Qur'ān and Prophetic Sunnah— and no one understood these two Revelations better than the Companions (رَضِيَ اللَّهُ عَنْهُمْ). Furthermore, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stated:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does a deed that is not from our affair (our Religion), then it is rejected.”¹

This narration proves that an act of worship cannot be performed unless it is supported with evidence from the Qur’ān and Sunnah, upon the understanding of the Companions (رَضِيَ اللَّهُ عَنْهُمْ). Sometimes people will try and utilise Quranic verses and Prophetic narrations out of context to support their religious innovations, but it is the understanding of the Companions that exposes their error. One should always ask: “Did the Companions do what we are being called to do?” If the answer is: “No, they did not”, then likewise you do not do that action either. Allāh (سُبْحَانَهُ وَتَعَالَى) stated in the Qur’ān regarding the Companions:

¹ Bukhārī and Muslim.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا ^ط وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ
فِي شِقَاقٍ ^ط فَسَيَكْفِيكَهُمُ اللَّهُ ^ج وَهُوَ السَّمِيعُ الْعَلِيمُ

“So, if they believe in the like of that which you [O Companions of the Prophet] believe, then they are rightly guided, but if they turn away, then they are only in opposition.” (Qur’ān 2:137) So following the way of the Companions is a must.

There is no doubt that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) permitted invocations (i.e. ruqyah) to be recited upon a person who is afflicted with an illness, evil-eye or magic. This is done by way of Quranic recitation or supplication (du‘ā), but he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) never authorised the hanging of Quranic amulets upon one’s body, or upon one’s riding beast, or in one’s home or work place. There is no authentic narration permitting their usage. The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

اعْرِضُوا عَلَى رُقَاكُمْ لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ

"Show me your incantations (ruqyahs). There is no harm in the ruqyah that contains no Shirk."²

The scholars are in agreement that invocations (ruqyahs) are permissible so long as they agree with the above-mentioned criteria, and that a person believes that ruqyah is a means that will only bring benefit by the permission and decree of Allāh (جَلَّ جَلَالُهُ). It is established that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would seek refuge (protection) for Hasan and Husayn (رَضِيَ اللَّهُ عَنْهُمَا), his two grandsons, by reciting:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ
عَيْنٍ لَآمَةٍ

"I seek protection [for you] in the Perfect Words of Allāh from every devil and every

² Muslim (2200).

beast and from every envious blameworthy eye.”³

From this it should be clear that the hanging of Quranic verses and Islamic supplications around one’s body, house, car, beast and so on is a forbidden innovation for which there is no authentic proof from the Qur’ān or Sunnah.

If one wishes to seek protection, he should recite the Book of Allāh and the authentic supplications. As for what is commonplace in many Muslim communities wherein people hang amulets (ta’wīḏ) and charms that are not verses from Qur’ān, then that is even more dangerous! It is in fact shirk and a form of polytheism. In a narration, the Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ عَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ

³ Bukhāri (3371).

“Whoever wears an amulet has committed an act of polytheism.” ⁴ The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) sent a messenger ordering:

لَا يَبْقَيْنَ فِي رَقَبَةٍ بَعِيرٍ قِلَادَةٌ مِنْ وَتَرٍ أَوْ قِلَادَةٌ إِلَّا قُطِعَتْ

“No necklace of a bowstring should be left on the neck of a camel, or any type of neck string except that it be cut off.”⁵

So, here the Messenger commanded that the amulets be removed.

Ruwaifi' (رَضِيَ اللّٰهُ عَنْهُ) said: Allāh's Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said to me:

يَا رُوَيْفَعُ لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ بَعْدِي فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحَيْتِهِ أَوْ تَقَلَّدَ وَتَرًا أَوْ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ فَإِنَّ مُحَمَّداً صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْهُ بَرِيءٌ

⁴ Ahmad in Al-Musnad (4/156), see As-Sa-hīhah (492).

⁵ Bukhari (3005).

"O Ruwaifi', perhaps you will have a long life, so inform the people that whoever ties a knot in his beard or wears a neck string (i.e. amulet) or purifies himself from the toilet using animal dung or bone, then Muhammad disassociates himself from him."⁶

The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) also said:

مَنْ تَعَلَّقَ شَيْئًا وَكِلَإٍ إِلَيْهِ

"Whoever wears something as an amulet is left to it."⁷

The Companion, Sa'īd Ibn Jubair (رَحِمَهُ اللّٰهُ) said: **"Whoever cuts an amulet from a**

⁶ Abu Dawood (36), see Sahīh Al-Jāmi' (7910)

⁷ Ahmad (18803), Tirmidhi (2072), declared hasan (good) by Al-Albāni in Sahīh At-Targhīb wat-Tarhīb (3456).

person, it is like freeing a slave.”⁸ The meaning of freeing a slave is that it is equal to that in reward. Imām Abdul-‘Azīz Ibn Bāz (رَحْمَةُ اللَّهِ) said in his commentary on this point, “This is because of the fact that he will be freeing this servant from the Fire, and freedom from polytheism is better than freedom from slavery.” ‘Allāmah Ahmad An-Najmī (رَحْمَةُ اللَّهِ) said: “We know from what has preceded that some people hang amulets on themselves or upon their children— and their hearts are attached to these amulets believing that they can avert evil and harm from them. How many people have we seen who are attached to these amulets? And were you to try and remove the amulet from one of them, he thinks that you are throwing him to his death! Some people hang amulets upon

⁸ Ibn Abī Shaybah in his Musannaf (7/375, no. 23939).

their beasts claiming that they will ward off the evil-eye and Jinn. All of this is impermissible for a Muslim to engage in because it is an attachment and reliance upon other than Allāh.”

From this brief discussion, it should be very clear to anyone who follows the proofs that the wearing of amulets and charms is not from the guidance of Islām. In reality these amulets only increase a person in weakness. Allāh’s Messenger (ﷺ) saw a man wearing a brass ring. So, he asked him: **“What is this?”** He responded: **“A protection from an illness that weakens me.”** So, the Messenger (ﷺ) said: **“Remove it, for it will not increase you except in weakness. Indeed, if you were to**

die whilst wearing it, you would never prosper.”⁹

⁹ Ahmad with an acceptable chain of narration. Ibn Hibbān and Al-Hākim authenticated it, and Adh-Dhahabī agreed.

Fortune-Tellers, Soothsayers, and Astrologers

A Muslim is not permitted to visit fortune tellers and soothsayers, those who claim knowledge of the unseen and the future. The Prophet (ﷺ) said:

مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً

“Whoever visits a fortune-teller and consults him, then his prayer will not be accepted for forty days.”¹⁰

It is also authentically reported that he said:

“Whoever visits a fortune-teller or a soothsayer and believes him, has certainly

¹⁰ Muslim (2230).

disbelieved in what was revealed to Muhammad.”¹¹

The fortune-tellers receive inspiration from the devils among the Jinn, regardless of whether they perceive that or not. The Prophet (ﷺ) said: **“When Allāh decrees an affair in the heaven, the Angels strike their wings in submission to His statement, as if His voice were a chain being dragged upon smooth rocks and it penetrates them causing them to be terrified. Then, the eavesdroppers [from the Jinn] hear this order, and these eavesdroppers are one over the other. Thus, an eavesdropper hears a word which he will convey to one who is below him, and then the second will convey it to the one below him, until the last of them will convey it to the tongue of the magician or**

¹¹ Abu Dawud (3904), Tirmidhi (135).

fortune-teller. Sometimes a shooting star may strike the devil Jinn before he can convey it and sometimes, he may convey it to a magician or fortune-teller before the shooting star strikes him whereupon the magician, soothsayer or fortune-teller adds to it a hundred lies. Then it is said by the people: 'Did he not tell us such-and-such a thing on such-and-such a day?' So, the soothsayers are believed due to that statement that was heard from the heavens."¹²

This authentic narration clearly explains how the fortune-tellers receive their information, and why it is vague, and mostly untrue. However, many people in their naivety remember the one true statement out of a hundred lies and thus develop a dangerous dependency upon

¹² Reported by Bukhārī, no. 4701, abridged.

the soothsayer who in turn extracts money from his or her clients.

It is not uncommon in these times to see soothsayers ascribing themselves to Islām and displaying outward piety. They take advantage of unsuspecting Muslims, who do not know the seriousness of this affair. Therefore, a Muslim is required to know the Islamic belief and also know what opposes it. It is obligatory to adhere to the guidance of the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) in staying away from those affairs that contradict one's faith in Allāh, the Majestic and Most High. No one knows the unseen or the future except Allāh, just as He commanded the Messenger to proclaim:

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا
أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ قُلْ هَلْ
يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ

"Say, O Prophet: I do not tell you that with me are the treasures of Allāh, nor that I know the unseen; nor do I tell you that I am an angel. I follow only what is revealed to me by inspiration." (Qur'ān 6:50)

Allāh (سُبْحَانَهُ وَتَعَالَى) also stated:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

فِيمَ أَنْتَ مِنْ ذِكْرَاهَا

إِلَىٰ رَبِّكَ مُنْتَهَاهَا

مَا أَنْتَ مُنْذِرٌ مِّنْ يَّخْشَاهَا

"They ask you O Prophet about the Hour, when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs the knowledge of the term thereof. You are only a warner for those who fear the Hour." (Qur'ān 79: 42-45)

So, if the Prophet of Allāh himself did not know the unseen, how can anyone other than him know it?

Any information that the Messenger (ﷺ) conveyed about the unseen, such as the Hellfire, Paradise and the signs of the Last Hour were all by way of revelation from Allāh (عَزَّوَجَلَّ). None can claim to receive revelation after his passing away. Anyone claiming knowledge of the unseen has opposed the Qur'ān, Sunnah and the consensus of Ahlus-Sunnah wal-Jamā'ah of the early generations because they have claimed a right that is deserving only for Allāh (سُبْحَانَهُ وَتَعَالَى) since He is the only One who knows the unseen. Fortune-tellers, sorcerers and soothsayers seek the aid of the devils from amongst the Jinn to achieve their goals— and that is disbelief. So, avoid these people and their methods.

Trust in Allāh (سُبْحَانَهُ وَتَعَالَى), seek His aid, His rescue and seek refuge with Him alone, and He will give you relief and a way out of your difficulties.

And to finish, I say: All praise is due to Allāh, the Lord of all creation. May Allāh extol the Messenger in the highest company of Angels and grant him peace; and likewise, his family, his Companions and all those who truly follow him until the Day of Resurrection.

Abu Khadeejah 'Abdul-Wāhid Alam

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