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## Ruling on amulets consisting of the Qur'aan

Article taken and slightly adapted from: [abdurrahman.org](http://abdurrahman.org)

[Majmoo al Fataawa, Volume 1.]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**Question:** What is the ruling on amulets consisting of the Qur'aan and other things?

**Shaykh Abdul-Azeez ibn Baaz** (رَحْمَةُ اللَّهِ)<sup>1</sup>: Amulets that consist of other than the Qur'aan such as bones, talismans, cowrie shells, wolf's hair and the like are all evil and Haraam (prohibited) by the Naas (Islamic text from the Qur'aan or the Sunnah). It is not permissible to hang them on anybody or anything, because the Prophet (peace be upon him) said, "**Anyone who wears an amulet, may Allaah not fulfil it** (i.e., their purpose) **for them, and whoever wears a cowrie shell, may Allaah not give them peace.**" And in another narration, he (peace be upon him) said, "**Anyone who wears an amulet has committed Shirk** (associated others with Allaah in His Divinity or worship)."

On the other hand, if amulets consist of the Qur'aan or well-known good supplications, this is a controversial matter among the scholars. Some say that such amulets are permissible. This opinion was reported from a group of the Salaf (righteous predecessors) who likened it to recitation (of some Qur'aanic Ayahs and supplications) over sick people.

Others say that it is not permissible. This opinion is supported by 'Abdullah ibn Mas'ood and Hudhaifah (may Allaah be pleased with them both). A group of the Salaf and the righteous successors said it is not permissible to tie amulets even if they are from the Qur'aan in accordance with the principle of Sadd-ul-Dhara'i (blocking the means leading to sins) and to forestall acts of Shirk and to act upon the general meaning of the Hadeeths. This is because the Hadeeths that prohibit amulets are general and make no exception. Muslims should abide by the general ruling. Therefore, it is basically not permissible to use any kind of amulets in order not to permit people to use some other types of amulets, thus leading to confusing matters.

It is obligatory to prohibit all types of amulets and this is the soundest opinion for the obvious evidence supporting it.

If we permit the use of amulets made from the Qur'aan and good supplications, it will open the door for people to wear any form of amulets they like. Then, if they are reproved for what they do, they will say that they are amulets consisting of the Qur'aan or good

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<sup>1</sup> (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

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supplications. Consequently, the door will be opened, the hole will expand and all types of amulets (whether from the Qur'aan or anything else) will be worn.

There is another reason for their prohibition, which is the fact that people may enter the bathroom and other unclean places while wearing them. It is well-known that the Words of Allaah (the Qur'aan) are too sacred to be in such places and it is not appropriate to take them into bathrooms.

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