

## Copper Bracelets

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

From `Abdul-`Azeez ibn `Abdullah ibn Baaz to my honourable brother, may Allaah safeguard you.

As-salamu `alaykum warahmatullah wabarakatuh (May Allaah's Peace, Mercy, and Blessings be upon you).

I have received your noble letter, may Allaah be pleased with you. I have also reviewed the enclosed documents on the properties of the copper bracelet recently made to cure rheumatism. I have considered the whole matter more than once and discussed it with a number of university lecturers. We exchanged opinions on the juristic ruling on the copper bracelet in question, but there were different opinions on the matter; some regard it permissible as it has properties of curing rheumatism, whereas others see that it is better not to wear it, on the ground that wearing it is like the practice of the people of Jahileeyah (pre-Islaamic time of ignorance), who used to wear copper amulets and bracelets, thinking that they were a cure for many diseases and a reason for the safety of the person wearing them against envy. `Uqbah ibn `Amir (may Allaah be pleased with him) narrated that the Prophet (peace be upon him) said: **[Anyone who wears an amulet, Allaah will not fulfil their need, and anyone who wears a seashell, Allaah will not give them peace.]**<sup>1</sup> According to another narration: **[Anyone who hangs an amulet has committed Shirk (associating others with Allaah in His Divinity or worship).]**<sup>2</sup> `Imraan ibn Al-Hussayn (may Allaah be pleased with him and his father) also narrated: **[The Prophet (peace be upon him) saw a man with a brass bracelet on his hand. He (peace be upon him) asked him, 'What is this?' The man replied, 'A protection from weakness.' He (peace be upon him) said, 'Cast it off, for verily it will only increase your weakness; and if you die wearing it, you will never succeed.]**<sup>3</sup> According to another Hadeeth: **[The Prophet (peace be upon him) in one of his journeys sent a messenger to check the camels of the caravan, and ordered the cutting of all string necklaces hung around the necks of the camels which were thought by the people of Jahileeyah**

<sup>1</sup> Musnad Ahmad [Saheeh]

<sup>2</sup> It was narrated from `Uqbah ibn `Aamir al-Juhani that a group came to the Messenger of Allaah (peace and blessings of Allaah be upon him) [to swear their allegiance (bay'ah) to him]. He accepted the bay'ah of nine of them but not of one of them. They said, "O Messenger of Allaah, you accepted the bay'ah of nine but not of this one." He said, "He is wearing an amulet." The man put his hand (in his shirt) and took it off, then he (the Prophet (peace and blessings of Allaah be upon him)) accepted his bay'ah. He said, "Whoever wears an amulet has committed shirk." (Narrated by Ahmad, 16969) classed as Saheeh by Shaykh al-Albaanee in al-Silsilah al-Saheehah, 492

<sup>3</sup> Sunan Ibn Maajah; Musnad Ahmad

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**to benefit and protect their camels.]**<sup>4</sup> These Hadeeths and others show that a Muslim must not wear amulets, bracelets, strings, bones, beads or other things that are used by some people to prevent or remove evil.

In my opinion, it is better not to wear or use this copper bracelet to block any means to Shirk, and to not let the heart be attached to such things, and to direct Muslims with their hearts toward Allaah Alone trustingly and confidently, and to restrict oneself to lawful means that are indisputably permissible. Surely, what Allaah has made lawful and accessible is sufficient and dispenses with any need for what is forbidden. The Prophet (peace be upon him) is authentically reported to have said: **[Anyone who guards themselves against doubtful matters keeps their religion and honour blameless, and anyone who indulges in doubtful matters indulges in unlawful matters, just as a shepherd who pastures his animals around a sanctuary will soon (transgress upon it and) pasture them in it.]**<sup>5</sup> He (peace be upon him) also said: **[Leave what causes you doubt and turn to what does not cause you doubt.]**<sup>6</sup> Undoubtedly, wearing a copper bracelet is similar to what was practiced by the people of Jahileeyah. Wearing it constitutes either a prohibited matter of Shirk or a means leading to Shirk or at least a doubtful matter. Therefore, it is better for a Muslim not to wear it and resort to lawful medical treatment. This is the opinion that seems correct to a group of scholars, Shaykhs, and myself as well with regard to this issue. We ask Allaah (Exalted be He) to guide you and us to what pleases Him, grant us good understanding of His Religion, and protect us against all that opposes His Laws. Indeed, He is Able to do all things. May Allaah safeguard you. As-salamu `alaykum.

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<sup>4</sup> Saheeh Bukhaaree and Saheeh Muslim

<sup>5</sup> "On the authority of Aboo Abdullah al-Nu'maan ibn Basheer (may Allaah be pleased with them both) who said: I heard the Messenger of Allaah (peace be upon him) say, 'That which is lawful is clear, and that which is unlawful is clear, and between the two of them are doubtful [or ambiguous] matters about which not many people are knowledgeable. Thus, he who avoids these doubtful matters certainly clears himself in regard to his religion and honour. But he who falls into the doubtful matters falls into that which is unlawful, like a shepherd who pastures around a sanctuary, all but grazing therein. Verily every king has a sanctuary and Allaah's sanctuary is His prohibitions. In the body there is a morsel of flesh which, if it be sound, all of the body is sound and which, if it be diseased, all of the body is diseased. This part of the body is the heart.'" (Recorded in Bukhaaree and Muslim)

<sup>6</sup> Narrated by at-Tirmidhee (2442), Ahmad (1630) and Ibn Hibbaan (722). Classed as Saheeh by Shaykh al-Albaanee