

## Ruqyah, amulets and love-charms are Shirk

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

**Question:** What is the meaning of the following Hadeeth: "Ruqyah (recitation for healing), amulets and love-charms are Shirk"?

**Shaykh Abdul-Azeez ibn Baaz** (رَحْمَةُ اللَّهِ):<sup>1</sup> This Hadeeth has an acceptable Isnaad (chain of narrators). It was narrated by Ahmad and Aboo Daawood from the narration of Ibn Mas'ood. Interpreting the Hadeeth, scholars say that Ruqyah which includes unintelligible words, names of devils or the like are prohibited. A love charm is a form of sorcery called "As-Sarf (causing alienation) and Al-'Atf (causing affection)". Amulets are objects put around children's necks in order to dispel 'Ayn (the evil eye) or Jinn (creatures created from fire) and they may be hung on those who are sick and old. Moreover, they may be hung on camels and other animals. We have already explained the ruling on them in the answer to the third question. Amulets that are hung on animals are called "Awtar (strings)" and they are a kind of Minor Shirk (associating others with Allaah in His Divinity or worship) and have the same ruling as amulets. It has been authentically reported that the Messenger of Allaah (peace be upon him) in one of his expeditions sent a message to the army ordering: ("**They shall not keep any necklace of string or any other kind of necklace around the necks of camels but they should cut it off.**")<sup>2</sup> This is supporting evidence for the prohibition of all kinds of amulets whether they consist of the Qur'aan or anything else.

Thus, Ruqyahs are prohibited if they are unknown. But if they are known and include no form of Shirk or anything that is prohibited by Sharee'ah (Islamic law), then they are permissible. The Prophet (peace be upon him) treated with Ruqyah (Qur'aan and supplications recited over the sick seeking healing) and was treated with it. He (peace be upon him) said, ("**There is nothing wrong with Ruqyah so long as it does not involve any Shirk (associating others with Allaah in His Divinity or worship).**")<sup>3</sup>

There is nothing wrong with reciting Ruqyah over some water. This is done by reciting over water then it is given to the sick person to drink or to be poured over them. The Prophet (peace be upon him) used to do this and it has been authentically reported in the Sunan (Hadeeth compilations classified by jurisprudential themes) of Aboo Daawood in "The Book of Medicine" that the Prophet (peace be upon him) recited Ruqyah over water for Thaabit ibn Qais ibn Shammas then he poured it over him. The Salaf also used to do this so it is permissible.

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

<sup>2</sup> Aboo Basheer al-Ansaaree (may Allaah be pleased with him) reported: He was with the Messenger of Allaah (may Allaah's peace and blessings be upon him) on one of his journeys, and he sent a messenger ordering: "There should not remain any necklace of string or any other kind of necklace around the necks of camels without being cut." Bukhaaree and Muslim.

<sup>3</sup> Related by Muslim