138578 - Ruling on using a “Biodisc” and the ruling on wearing “Chi pendants” for benefit or healing

the question

Recently two products from a German company have become widespread; they are known by the names Chi Pendant and Biodisc. This refers to a glass disc that brings healing from disease and gives energy. The latter is a pendant that is around the neck for the same purpose. We want to know what is the Islamic ruling on these things, and to warn the youth against falling into shirk. We will do what we are required to do for our religion, and we are waiting to hear what you say, O Shaykh, so that we may convey to the youth.

Detailed answer

Praise be to Allah.

We looked on numerous websites which explain about these two products, and that may be summed up in the following points:

(a)

The two things mentioned in the question are the Biodisc and the Chi Pendant.

(b)

These inventions are the outcome of many years of research undertaken by Dr Ian Lyons, who is of German origin and Thai nationality.

(c)

These two products are used to generate natural energy. They are products that are composed of natural minerals that have been subjected to a technical process, then the Biodisc is integrated with the glass and becomes able to generate frequencies that give energy.

(d)

Many benefits of using the Biodisk or Chi Pendant are mentioned, but we cannot ascertain the soundness or otherwise thereof.

Secondly:

With regard to the ruling on using these products, reference should be made to specialists in the medical field and health organizations, for they are the ones who can confirm whether or not it has any benefits. If it is proven that these products are beneficial for health and treating diseases, then the ruling on them will be the same as the ruling on any other medicines or herbs that have been proven to be of benefit to the body or in treating disease.

But we should point out a number of matters having to do with the wearing of the Chi Pendant:

(a)

It is not permissible to wear it unless it has been proven that it is beneficial to the body or that it can protect against disease.

(b)

It is not permissible for men to wear it; rather it may be worn by women only, because wearing pendants or necklaces on the chest is something that is only for women, and not for men, especially when it is possible to put the pendant in a pocket and it does not have to be worn on the chest.

(c)

For women who wear it, it is not permissible for the necklace to have a cross on it, because the cross is a symbol of disbelief and disbelievers. Therefore it was the practice of the Prophet (blessings and peace of Allah be upon him) to erase crosses. According to the hadith narrated from ‘Aa’ishah (may Allah be pleased with her), the Prophet (blessings and peace of Allah be upon him) did not leave anything in his house on which there was anything that resembled crosses but he

would erase them. Narrated by al-Bukhaari (5952).

(d)

One should avoid wearing pendants on which there is written the name of Allah, may He be exalted, or verses of the Quran – this and what is mentioned in the previous point is something that actually exists in the case of the pendants mentioned in the question.

However, even if it is proven to be beneficial, we should refrain from using these things, because wearing them resembles what is done by ignorant people of wearing such things to bring good luck or to ward off the evil eye, and the like. There are magnetic bracelets and copper bracelets, which are claimed to be beneficial if worn as a remedy for rheumatism (or arthritis), and the scholars have responded to questions about the ruling on wearing them by noting that they should be avoided.

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him) was asked: What is the ruling on wearing magnetic bracelets?

He replied:

What I think concerning this matter is that such bracelets should not be used, so as to block the means that may lead to shirk, and so as to avoid something that may be a cause of fitnah whereby people would become inclined towards them and form an attachment to them, and so as to encourage the Muslim to turn with all his heart to Allah, may He be glorified, putting his trust in Him and relying on Him, and being content with the means that are prescribed in Islam and are known to be permissible beyond any doubt. That which Allah has permitted to His slaves and made easily available to them is sufficient and there is no need for that which He has prohibited to them or that which is dubious. It is narrated in a sound report from the Prophet (blessings and peace of Allah be upon him) that he said: “Whoever guards against the doubtful matters will protect his religious commitment from shortcomings and will protect his honour from slander, but whoever falls into that which is doubtful will fall into that which is haraam, like a shepherd who grazes his flock around prohibited land; he will soon graze in it.” Agreed upon. And he (blessings

and peace of Allah be upon him) said: “Leave that which makes you doubt for that which does not make you doubt.” Narrated by at-Tirmidhi; it is saheeh.

Undoubtedly wearing the bracelet mentioned is similar to what the ignorant did in the time of Jaahiliyyah; so it is either something that is prohibited and constitutes shirk, or it is one of the means that lead to shirk. The least that may be said concerning it is that it is a dubious matter, so it is better and more prudent for the Muslim to refrain from doing that, and to be content with remedies that are clearly permissible and far removed from any doubt. This is what appears to me – and to a number of shaykhs and teachers – to be the correct view.

I ask Allah, may He be glorified and exalted, to help us and you to do that which pleases Him, and to bless us all with understanding of His religion, and to keep us safe from anything that is contrary to His laws, for He is able to do all things. End quote.

Fataawa ash-Shaykh Ibn Baaz (1/207)

And Allah knows best.