192206 - Ruling on dealing in so-called “healing crystals”

the question

I am Unez from India. We are into the business of Exporting healing crystals. There are non-muslims believers who use crystals and related semi-precious stones for alternative healing. Although it is not directly related to any religion I am not sure if it is haram to trade in such healing stone.
The items that we sell are believe to generate peace and calmness. If it is Haram, I will Inshallah stop trading in such articles.
Any help would be appreciated.

Detailed answer

Praise be to Allah.

Firstly:

The ruling on dealing in these crystals and exporting them to those who use them for healing depends on the ruling on using them for treating illness. The basic principle with regard to medical treatment is that there is nothing wrong with using anything that is proven to be beneficial and useful in treating sickness. That in turn implies that it is permissible to buy and sell it, give it as a gift, and so on. This applies whether its benefit is proven in shar‘i ways, as in the case of the Qur’an and honey, or through trial and experience, as in the case of all permissible remedies and medical drugs, because the Prophet (blessings and peace of Allah be upon him) permitted treating sickness. It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: “Allah has not sent down any sickness but He has sent down a remedy for it.” Narrated by al-Bukhari, 5678. It was narrated that Abu’d-Darda’ said: The Messenger of Allah (sa) said: “Allah has created the sickness and the remedy, so treat sickness but do not treat sickness with anything that is haraam.” Narrated by at-Tabaraani in al-

Mu‘jam al-Kabeer, 24/254; classed as saheeh by Shaykh al-Albaani in as-Silsilah as-Saheehah, 1633

If something is not proven to be beneficial according to sharee‘ah or according to trial or experience, then it is not permissible to use it to treat sickness; that in turn implies that it is not permissible to sell it for the purpose of treating sickness or as a remedy, because that is helping in sin and transgression.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said, explaining the means that it is permissible to use for treating sickness:

The means that Allah, may He be exalted, has caused to be means are of two types:

1.

Means that are prescribed in Islam, such as the Holy Qur’an and du‘aa’ (supplication), as the Prophet (blessings and peace of Allah be upon him) said concerning Soorat al-Faatihah: “How did you know it is a ruqyah?” And the Prophet (blessings and peace of Allah be upon him) used to perform ruqyah for the sick by offering du‘aa’ asking Allah, may He be exalted, to heal by means of his du‘aa’ whomever He wanted to heal thereby.

2.

Physical means such as regular medicine that is known through sharee‘ah, such as honey, and through trial and experience, such as many other kinds of medicine and remedies. For this category, the effect should be direct, not by way of imagination. If it is proven that something has a direct effect, then it is valid to be used to treat sickness and healing will be achieved thereby, by Allah’s leave. But if it is just something imaginary that the sick person imagines will bring him psychological relief based on that imagination and that it will alleviate the sickness, and perhaps this psychological sense of relief may lead to recovery from sickness, then in this case it is not permissible to rely on it and that does not prove that it is a remedy. That is so that people will not pin their hopes on illusions. Hence it is forbidden to wear halaqah bracelets, strings and the like to

cure or ward off disease, because that is not a means that is prescribed in sharee'ah, nor is it proven on the basis of trial and experience. So long as there is no proof that it is a means of healing in either shar'i or scientific terms, it is not permissible to take it as a means, because taking it as a means is a kind of contesting the sovereignty of Allah, may He be exalted, and it is associating something else with Him, because He is the only One Who creates cause and effect (and such actions attribute effects to causes that Allah has not made to be such).

End quote from Majmoo' Fataawa wa Rasaa'il al-'Uthaymeen, 17/70

Secondly:

So-called "healing crystals" are various kinds of stones, gems or crystals that some people use to seek well-being and healing from psychological and physical sickness, because they believe that they have extraordinary powers to strengthen the body and heart, to bring peace of mind and ward off anxiety, tension, depression and so on from the individual.

Based on that, it is not permissible to use these crystals for treating sickness, and what appears to be the case is that it is not permissible to sell them or give them to those who will use them for this purpose, because there is no proof that they are beneficial in treating sickness, either from shar'i sources or from scientific sources. What connection is there between stones or crystals and healing from sickness, whether physical or psychological? Rather this comes under the heading of wearing amulets and seashells (worn for protection against the evil eye) that was known in ancient times.

Ahmad (17440) narrated that 'Uqbah ibn 'Aamir (may Allah be pleased with him) said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: "Whoever wears an amulet, may Allah never fulfil his wish and whoever wears a seashell, may Allah never protect him from what he fears."

This hadeeth was classed as saheeh by al-Arna'oot in his commentary on al-Musnad.

See also the answer to question no. 138578.

Based on that, it is not permissible to sell these rocks or crystals, and the like, for the purpose of treating sickness or seeking healing from them. And believing that they are of benefit for such purposes comes under the heading of associating others with Allah, may He be exalted.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: With regard to wearing halaqah bracelets and the like, if the one who wears it believes that it has any effect in and of itself independently of Allah, then he is a mushrik in the sense of major shirk, which is contrary to belief in the Divine Lordship (Tawheed ar-Ruboobiyyah), because he believes that there is another creator with Allah.

If he believes that it is a means but it does not have any effect in and of itself, then he is a mushrik in the sense of minor shirk, because by believing that something is a means when it is not, he has associated something with Allah, may He be exalted, by believing this thing to be a means when Allah has not caused it to be such.

End quote from Majmoo‘ Fataawa wa Rasaa’il al-‘Uthaymeen, 9/155

See also the answer to questions no. 60359 and 10543.

And Allah knows best.