91370 - Wearing gold on which Aayat al-Kursiy is engraved or which is in the shape of an eye or hand

the question

Many people give as a gift a piece of gold on which is engraved Aayat al-Kursiy or the name of Allaah or the phrase “Allaah jalla jalaaluhu”, or another type which is in the form of a hand, eye or heart, or which contains blue beads. My question is: which of these are haraam, and why? What should the Muslim do if he is given such items as a gift?.

Detailed answer

Praise be to Allah.

Firstly:

It is not prescribed to write Aayat al-Kursiy or the name of Allaah on pieces of gold that are to be worn, because that is a kind of disrespect. It may also be an imitation of the Jews and Christians who hang up or wear things that they revere, such as the cross etc.

There is a concession allowing writing names on rings, even if the name includes the name of Allaah, such as Abd-Allaah or ‘Abd al-Rahmaan. Similarly there is nothing wrong with writing useful words on a ring even if they include the name of Allaah, such as al-hamdu Lillah (praise be to Allaah), tawakkaltu ‘ala Allaah (I put my trust in Allaah) etc. Many such reports have been narrated from the Sahaabah and Taabi’een. Some examples have been mentioned in the answer to question no 68805

The Standing Committee for Issuing Fatwas was asked: We sell hearts in which the name of Allaah is written, which are bought by Arabs and non-Arabs of every kind. We may tell the Arabs that it is haraam to take them into the toilet. Please advise us on the ruling on selling them.

They replied: Selling jewellery on which the name of Allaah is written is not permissible, unless it is

erased from it. A similar question was submitted to the Committee which they answered in Fatwa no. 2077, the text of which is as follows:

We attach with out letter some gold jewellery on which is written the name of Allaah. This jewellery is used by our Muslim women as an adornment only. A while ago our brothers in the Committee for the Enjoining of Virtue and Elimination of Vice (enjoining what is good and forbidding what is evil) told us that using this jewellery is haraam, because the name of Allaah is written on it. We tell you that this jewellery is only used by Muslims as an adornment, unlike the women of the Jews and Christians, as the Christians wear jewellery on which there are pictures of the cross and images of idols, and the Jews wear jewellery on which there are pictures of the star of David. We hope that you can explain this issue.

They replied as follows: Since this jewellery has the name of Allaah written on it and is intended for Muslim women to wear around their necks, as Christian women wear a cross and Jewish women wear a star of David, and since things on which the name of Allaah is written may be worn to ward off harm or bring benefits, or for other purposes, and wearing it may expose it to disrespect such as if a person sleeps in it and rolls on top of it, or wears it in places where it is makrooh to take anything in which is written the words of Allaah or the name of Allaah, the committee thinks that it is not permissible to use this jewellery on which the name of Allaah is written, so as to avoid imitation of the Christians and Jews whom the Muslims are forbidden to imitate, and so as to block the means that may lead to evil, and so as to protect the name of Allaah from disrespect, and because of the general meaning of the prohibition on wearing amulets. End quote from Fataawa al-Lajnah al-Daa'imah (13/473)

Secondly:

There is nothing wrong with wearing gold in the shape of a heart, but if it is in the shape of a hand or eye, or it contains blue beads, then it should not be worn, because they wear these things or hang them up in the belief that they ward off the evil eye or bring good luck. Even if a Muslim does not wear them on the basis of such corrupt beliefs, he still should not wear them, because by doing so he is imitating those who wear them for these reasons, and that may lead people to think

badly of him, as they will think that he is wearing it to ward off the evil eye. So it is not permissible to wear them in that case. This comes under the heading of wearing amulets, which is forbidden.

Ahmad (17458) narrated from ‘Uqbah ibn ‘Aamir al-Juhani (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever wears an amulet has associated something with Allaah (shirk).” Classed as saheeh by al-Albaani in Saheeh al-Jaami’.

Ahmad also narrated (17440) that ‘Uqbah ibn ‘Aamir (may Allaah be pleased with him) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Whoever wears an amulet, may Allaah not fulfil his need, and whoever wears a sea-shell, may Allaah not give him peace.” Classed as hasan by Shu’ayb al-Arna’oot in Tahqeeq al-Musnad.

An amulet is something that is worn to ward off the evil eye and protect against disaster.

Al-Khattaabi (may Allaah have mercy on him) said: An amulet is a bead that they used to wear in the belief that it could ward off disaster.

Al-Baghawi (may Allaah have mercy on him) said: Amulets are beads that the Arabs used to put on their children to protect them against the evil eye. This was declared false by sharee’ah. See: al-Ta’reefaat al-I’tiqaadiyyah, p. 121.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said: Sea-shells were taken from the sea and worn to ward off the evil eye. They say that if a person wears this shell he will not be affected by the evil eye or by the jinn.

With regard to the phrase “may Allaah not give him peace” it was said that it means, may Allaah not give him tranquility, and the opposite of tranquillity is anxiety and grief.

And it was said: May Allaah not let him achieve any good, thus he is given the opposite of what he was asking for..

The phrase “has associated something with Allaah (shirk)” refers to major shirk, if he believes that

the amulet itself bring benefits or wards off harm without the command of Allaah. Otherwise it is minor shirk.

End quote from al-Qawl al-Mufeed Sharh Kitaab al-Tawheed (1/189).

Whoever is given a gold item of this type should not wear it. He may sell it but he should erase some of its markings before selling it so that it cannot be worn, and has to be melted down and made into something new.

And Allaah knows best.