RESEARCH REPORTS

Ruling on Wearing Talisman: In the light of Islamic Shari’ah

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ABSTRACT This study employs a qualitative methodology to explore the Islamic Shariah ruling on wearing talismans. The objective is to present and analyse the evidence within Islamic jurisprudence, examining the differing views of scholars, the supporting evidence, and the counterarguments. Opinions on the permissibility of wearing talismans vary: some scholars deem it forbidden, even if the talisman contains Qur’anic verses or the names of Allah; others allow it in cases of calamities; while some permit it regardless of circumstances. This study emphasizes that, based on the evidence, wearing such a talisman is permissible, provided it is handled with respect and not taken into lavatory or unclean places. However, if the talisman is enclosed in a protective covering, such as goatskin, it is permissible to wear it in such places. The findings contribute to the broader understanding of Islamic legal perspectives on talismans and their use in contemporary Muslim practice.

Keywords: Islamic Shariah, Thaveedhu, Thaveedhuelhun
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In the name of Allah, most Beneficent, most Merciful.

We refer to the sources of the Law in order to evaluate whether wearing talismans is permissible in Islam. Hereby we present our findings.

1. The Hadith of Muhammad (peace be upon him) reports: "Abu Ma'awiyah (may Allah have mercy on him) narrated from Umara bin Ziyad that he was in the house of Abi Jafar (peace be upon them). Abi Jafar's wife asked: "What is wrong?" He replied: "I was violet, and the devil shifted it to me."

2. The Hadith of Ibn Abbas (may Allah have mercy on him) reports: "Abu Umama (may Allah have mercy on him) narrated to me that the Prophet (peace be upon him) said: "If you say to the devil: 'Abdullah bin Amr is my slave,' he will reply: 'Abdullah bin Amr is your slave.'"

3. The Hadith of Ibn Mas'ud (may Allah have mercy on him) reports: "The Prophet (peace be upon him) said: "If you say: 'When the time for the prayer comes, I shall pray,' the devil will say: 'When the time for the prayer comes, he shall pray.'"

4. The Hadith of Abu Umama (may Allah have mercy on him) reports: "Abu Umama narrated that the Prophet (peace be upon him) said: "If you ask for a servant, I shall give you one.'"

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8. The Hadith of Ibn Mas'ud (may Allah have mercy on him) reports: "The Prophet (peace be upon him) said: "If you say: 'When the time for the prayer comes, I shall pray,' the devil will say: 'When the time for the prayer comes, he shall pray.'"

9. The Hadith of Abu Umama (may Allah have mercy on him) reports: "Abu Umama narrated that the Prophet (peace be upon him) said: "If you ask for a servant, I shall give you one.'"

10. The Hadith of Ibn Mas'ud (may Allah have mercy on him) reports: "The Prophet (peace be upon him) said: "If you say: 'When the time for the prayer comes, I shall pray,' the devil will say: 'When the time for the prayer comes, he shall pray.'"

11. The Hadith of Abu Umama (may Allah have mercy on him) reports: "Abu Umama narrated that the Prophet (peace be upon him) said: "If you ask for a servant, I shall give you one.'"

In conclusion, wearing talismans is generally prohibited in Islam as they are considered to be a form of 'shirk' (Polytheism). Exceptions may be considered in the context of specific circumstances and with the guidance of an Islamic scholar.
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Almighty Allah, the Most Gracious, the Most Merciful

Peace be upon him who sent the Messenger with the truth, to be a guide and warden of the believers, and to have victory over the disbelievers. He is the Sealer of religious laws. Peace be upon him. (Hadith)

When he - may peace and blessings be upon him - came this year to Constantinople, he brought with him from Africa the news of the conquest of Ifriqiyyah. He sent the following message to the Vizier of Egypt: "We have come in a state of war and we are not in Constantinople for a holiday. But we have come to protect your honor and to honor the Prophet, who is the intercessor for the believers and the intercessor for the Muslims. Peace be upon him who sent the Messenger with the truth, to be a guide and warden of the believers, and to have victory over the disbelievers. He is the Sealer of religious laws. Peace be upon him. (Hadith)

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In the light of Islamic Shari‘ah, talismanic objects are generally prohibited or considered haram. The reasoning behind this prohibition is rooted in the principles of Islamic law, which emphasize the importance of faith and direct communication with God. The use of talismans is often seen as an attempt to bypass divine guidance and rely on amulets or charms instead. However, there are exceptions and nuances in the interpretation of Shari‘ah that may allow for certain practices under specific conditions.

For instance, some scholars argue that the prohibition against talismans is more stringent than the prohibition against magical practices in general. This distinction is based on the belief that talismans are more likely to involve direct interaction with evil spirits or negative forces, whereas magical practices can be intended to invoke protection or good fortune.

Despite these nuances, the general trend among Islamic jurists is to consider talismans haram or prohibited unless there is a clear and specific permission from the Shari‘ah. This approach is guided by the principle of avoiding any action that could be perceived as a substitute for valid religious practices or as a means of evading the requirements of faith and moral conduct.

In conclusion, the prohibition against talismans is a reflection of the Islamic emphasis on direct faith in God and the avoidance of practices that might be considered superstitious or magical. This stance is rooted in the teachings of the Quran and the Hadith, which emphasize the importance of direct communication with God and the avoidance of any means that might be seen as circumventing this fundamental principle.
حدثنا عبد الرحيم أبو عبد الرحمان، حدثنا أبو عبد الرحمن، حدثنا عبد الزهراني، حدثنا مسعود بن زيد، نقله بن عبيد قال سمعت من هايان يقول سمعت".

عَبْدُُ الصَّمََدِّ بن عَبْدِِ الْوَارِثِ، حََدَِثََنَا عَبْدُِ الْعََزِِّيَزِّ بن مُسْلِمٍ... بن أبي منصور بن عبد الرحيم بن込まれ الحجري من محدث بن عامر الجهني أن رسول الله صلى الله عليه وسلم أقبل إليه رضي الله عنه وأبدع عينا وأيدنا، فقالوا يا رسول الله تثبت يسغة وتزكى هذا قال إنا عليه قيامة فأدخل بذة فطلحتها فأنا نعلق قيمة قد أثرى.

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"..."
رَأَى الإمامُ مُسَلِم بِسََنْدِِهُِ عَنِْ عَوْفِِ بْنِِ مَالِكٍَ الأََشَْجََعَِىِ قََالََ كُنَْا نَرُّْقَِى فِىِ الْجََاهِِلِيَةُِ فَقُلْنَْا يََا رََسُولََ اللَهِ كَيْفََ تَُرَُّى فِىِ ذََلِكََ فَقَالََ عَلىََ رَُقََاكُمْ لاَ بَأَْسََ بِالرُُّقََى مَا لَمْ يََكُُنِْ فِيهِ شَرِْكٌٌ
رواية الإمام مسلم بن سعد عن جابر قال: كان في حقل يقين من الخضر فهفر رسول الله صلى الله عليه وسلم عن الرقي - قال - فأتائه فقال يا رسول الله! إنك تثبت عن الرقي وأنا أريد من الخضر. فقال: من استطااع منهم أن يلتقي أخاه فليفعل.

مَنِْ تَُعََلَقََ شََيْئًَا وَُكِلَْ إِلَيْهِ...
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