

Q: 338 ? Title: Is Taweez (Amulet) permissible?

Question

I am very confused; please answer my query with the Hanafi School of thought. I know all sorts of *Taweez* (amulet) and magic is *Haram*. However, if we want to do *Rohani Ilaj* with *Taweez*, is it permissible?

I know a person who does *Ilaj* of problems, *Amaliyat* with *Taweez* which is not *Shirkiya* or *Kufriya*  
*aweez* T  
, is it permissible?

I also have a question of inheritance. We are 6 brothers and 2 sisters, how will we divide the jewellery of my mother amongst ourselves and our father?

Answer

**In the Name of Allah, the Most Gracious, the Most Merciful.**

**As-salamu 'alaykum wa-rahmatullahi wa-barakatuh.**

Your understanding that all types of *Taweez* (amulets) are *Haram* is incorrect. Hereunder is the correct understanding of *Taweez* as written by

Mufti Ebrahim Desai Sahib available on the following link:

<http://askimam.org/fatwa/fatwa.php?askid=835d2591c5e5947d83c38e62086efdd2>

Hereunder we reproduce the Fatwa for purpose of easy reference.

Treating oneself with *Taweez* containing verses of the Quran is similar to treating oneself with medication. By using medication, one merely places his trust in Allah

Ta

'a

la

and uses the medication as a means of cure. The effect in the means is with the Will and might of Allah

Ta

'a

la,

so too is the usage of the

*Taweez*

.

The art of making *Taweez* is a science independent to other known sciences. People who have studied this science are most knowledgeable to explain its vast understanding. One thing must be outlined at the outset is that anyone practicing the making of *Taw*

*eez*

cannot ascribe (in his method and application) partners with Allah

Ta

'a

la

. Any act of

*Kufr*

is unacceptable in Islam.

The people during the time of Jahiliyya (ignorance) had an incorrect belief that the stars and planets cause rainfall, but the Prophet

*ahu*

*ayhi*

*Wasallam*

dismissed that. The drawings and illustrations used in

*Taweez*

*Sallall*

*al*

are like the concepts used in geometry, etc. to arrive at a solution.

Abu Khuzaymah *Radhiallahu Anhu* narrates from his father that he asked Rasulullah *Sallallahu alayhi Wasallam* 'Inform me about *Rukiya* (blowing in water and *Taweez*), medication, and means of security, does it change *Taqdeer* (predestination)? He replied, ? they (all the above) are within *Taqdeer* ?

It is clear from the above that only *Taweezes* containing words of *Kufr* and *Shirk* are Haram.

If by *Rohani Ilaj* you mean restlessness and uneasiness you may have yourself checked up by an aamil who may prescribe *Taweez* for you.

Regarding your second query, according to the Islamic law of Inheritance, first the expenses of the burial will be deducted from the estate and then the debts will be settled. From the wealth that remains, if the deceased had bequeathed any wealth to someone (other than those who inherit), it will be accepted from ? of the estate. Thereafter, the remainder estate will be distributed amongst the inheritors in according to the explanation mentioned below.

We have been advised that the deceased was survived by the following relatives:

Husband 6 Sons 2 Daughters

As per the information provided in the query and on condition that the deceased was not **succeeded**

by any other heirs besides the ones mentioned in the query, the estate of the deceased will be divided into 56 shares and distributed amongst the heirs as follows:

The distribution the estate will be as follows:

Husband: 14/56 25%

Each Son: 6/56 10.7%

Each Daughter: 3/56 5.3%

**And Allah Ta'ala Knows Best**

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