

The Ruling on an Amulet Written with Chicken Blood

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Question

What do the scholars of Islam say regarding the following matter: If a person wears an amulet written with chicken blood around his neck, will his prayer be valid or not? The amount of blood used to write an amulet is enough to be considered flowing blood. Should this amulet be considered impure, like a stain on clothes or a body, or not?

Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

First, it should be remembered that writing an amulet with blood is impermissible and a sin; therefore, it should be avoided. Instead, it should be written with musk, which is also blood in its origin. It is stated in Fatawa Ridawiyyah: "Similarly, amulets to avert epilepsy, etc., that are written with chicken blood are also impermissible. They should be written with musk instead, as it is also blood in its origin."¹

The Ruling for the Case in Question: The details regarding the ruling on offering prayer while wearing an amulet written with an amount of blood that is considered flowing blood are as follows:

(a) If the blood is more than the size of a dirham, the prayer will be invalid, and offering prayer while wearing it intentionally is also impermissible and a sin.

(b) If the blood is equal to the size of a dirham, the prayer will be makruh tahrimi (prohibitively disliked) and wajib al-i'adah (necessary to repeat). Intentionally offering prayer while wearing it is also impermissible and a sin.

(c) If the blood is less than the size of a dirham, the prayer will be valid, but it is better to repeat it, and intentionally offering prayer while wearing it is contrary to the Sunnah and makruh (disliked).

Explanation of the measure of a dirham: Flowing blood is a major impurity. It is stated in Nihayah Sharh al-Hidayah: "والدم السائل نجس نجاسة غليظة" (Flowing blood is a heavy impurity).²

¹ Fatawa Ridawiyyah, vol. 24, p. 196

² Al-Nihayah fi Sharh al-Hidayah, vol. 1, p. 55

It has two types: thin blood and thick blood. And the size of a dirham for thin and thick impurity is different. Therefore, the measure for thin and thick blood will also be different, the details of which are as follows:

(a) Thin blood: If the blood is thin (i.e., its congealed form is not felt on a paper, etc., after it dries), the measure of a dirham refers to the size of a fully extended palm. To determine this, you should fully extend your palm and place it flat. Then, pour water on it gently so that no more water can be held on it. The size of the spread of that water is considered the size of a dirham. Thus, if the thin blood is equal to this size, it will be considered equal to a dirham. If it is more than this size, it will be considered more than a dirham, and if it is less than this size, it will be considered less.

(b) Thick blood: If the blood is thick (i.e., its raised body is felt on a paper, etc., after it dries), the measure of a dirham refers to the weight of 4.5 masha³. Thus, if the thick blood is equal to the weight of 4.5 masha, it will be considered equal to a dirham. If it is more than this weight, it will be considered more than a dirham, and if it is less than this weight, it will be considered less than a dirham.

Note: According to these details, it should be determined whether the blood used for the amulet is thin or thick, and its ruling should be applied according to the details mentioned above.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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³ 4.374 grams (if one masha is the equivalent of 0.972 grams).