

Explanation of The Book of Tawheed

Class Notes – Chapter 7

بَابُ مِنَ الشِّرْكِ لُبْسُ الْحَلَقَةِ وَالْخَيْطِ وَنَحْوِهِمَا لِرَفْعِ الْبَلَاءِ أَوْ دَفْعِهِ

To wear a ring, twine, or anything similar to them for prevention or repelling of harm or affliction, is an act of Shirk.

- **Relevance of the chapter to the book:** That it mentions a matter which opposes *tawheed*, which is to seek the lifting or prevention of harm from other than Allah. *Tawheed* is known by what opposes it.
- (مِنَ الشِّرْكِ) – From the types of *shirk*. It is not all the *shirk* as there are still other types.
 - **Major shirk:** If a person believes that these items within themselves cause harm or bring about good. This is because they believe that there is other than Allah who can create and control the affairs.
 - **Minor shirk:** If they believe that these items are merely a cause for bringing about good or evil. This is because they have legislated a cause which Allah did not legislate as a legitimate cause.
- Legitimate causes (أسباب) are determined in one of two ways:
 1. By way of the *sharee'ah*. For example, honey and the recitation of the Quran are causes for cure as established in the Quran and Sunnah.
 2. By way of experimentation (التجربة) and experience. For example, cauterization or medication. The effect of it must be clear and not imagined or wrongfully perceived.
- (الْحَلَقَةُ) – “Ring”. Either from metal or any other material and worn anywhere on the body or even placed on an inanimate object.
- (وَنَحْوِهِمَا) – “Anything like them” - which are worn or hung for the same reason. For example, parts of an animal, dice, yin-yang, the eye symbol or good luck charms. All have the same ruling.
- (رَفْعِ الْبَلَاءِ) – “Removing afflictions” - after it has already befallen them.
- (دَفْعِهِ) – “Repelling afflictions”. Worn or hung as a preventative measure or a source of protection to ensure that it does not befall them.

وقول الله تعالى: ﴿ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ

أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴾

Allah the Almighty said: Say: Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He intended some mercy for me, could they withhold His Mercy? Say: Sufficient for me is Allah; in Him those who trust must put their trust. [al-Zumar: 38]

- {أَفَرَأَيْتُمْ} – “Tell me of”. The word is derived from the verb to see, because the one who sees such foolishness in calling others besides Allah can clearly witness and subsequently inform that they have no capacity to harm or benefit.
- {تَدْعُونَ} – “What you invoke”. You make *du’aa* to them to either bring about good or avert evil. Both types of *du’aa* are included in the meaning.
 1. Du’aa Al- Ibaadah: The *du’aa* of worship, as they worship these idols by bowing, prostrating and vowing to them.
 2. Du’aa Al-Mas’alah: The *du’aa* of asking as they call upon these idols to bring about good, avert evil or to fulfill their needs.
- {يَضُرُّ} – “Harm”. A comprehensive word, which includes all types of afflictions such as disease, poverty and distress.
- {هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ} – “Could they remove His harm?”. A question which rebukes what they are upon, as the idols they worship and ask are not able to do this. The *ayah* is inclusive of both deterring harm or removing it once it has occurred. Their idols are not able to do either.
- {قُلْ حَسْبِيَ اللَّهُ} – “Say sufficient for me is Allah”. Sufficient for me is Allah in bringing about good and averting evil, as He alone is the only One capable of doing so. As for their false idols, they have no capacity to do so.
- **General meaning of the ayah**: Allah commands his Prophet ﷺ to ask the *mushrikoon* (polytheists) if their idols can benefit or harm, forcing them to acknowledge the inability of their false deities to do so. By asking such a question their argument falls to pieces, and their worship of their idols besides Allah becomes void
- **Relevance of the ayah to chapter**: That the idols which the polytheists invoke have no capacity to avert or remove harm, nor are they legitimate causes (*asbaab*) to do so.

وَعَنْ عِمْرَانَ بْنِ الْحُصَيْنِ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا فِي يَدِهِ حَلْقَةً مِنْ صُفْرِ فَقَالَ: مَا هَذِهِ؟ قَالَ: هَذِهِ مِنَ الْوَاهِنَةِ.

فَقَالَ: انْرِغْهَا ، فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا ، فَإِنَّكَ لَوْ مِتَّ وَهِيَ عَلَيْكَ ، مَا أَفْلَحْتَ أَبَدًا". رواه أحمد بسند لا بأس به.

Imran bin Husain (May Allah be pleased with him) narrated: The Prophet ﷺ once saw a man with a brass ring on his hand and asked him: "What is this?" The man replied: "To overcome the pain of al-Waahinah". He ﷺ said: "Remove it, for, it can only add to your weakness. Should death overtake you while you are wearing it, you would never succeed". [Recorded by Ahmad with a good chain of narrators.]

- **Imran Ibn Husain**: *Sahaabi* son of a *sahaabi*. Accepted Islam in the Year of the Battle of Khaybar (7 Hijri). He died in the year 52 Hijri in the city of Basra.
- The *hadith* is narrated by Ahmed in his *Musnad*, Ibn Maajah in his *Sunan* and al-Haakim in his *Mustadrak*. The narration is graded as *sahih* as mentioned by the author.
- (حَلْقَةً مِنْ صُفْرِ) – Bracelet or ring made of brass or copper. It is still used today, supposedly to aid in the reduction of inflammation, headaches and arthritis. Because it is not proven medically, it is considered as an illegitimate cause (*sabab*), therefore to wear one constitutes *shirk*.
- (الْوَاهِنَةِ) – A vein that causes pain in the shoulder and the hand.
- (انْرِغْهَا) – Cast it away, remove it. The verb (نزع) means to remove something with force and strength

- (لَا تَزِيدُكَ إِلَّا وَهْنًا) – “It will only increase you in weakness”. Referring to the spiritual weakness, because a person becomes dependent and reliant upon it when it has no known benefit. As a result, their reliance on Allah is weakened or is even completely absent.
- (مَا أَفْلَحْتَ) – “You will not succeed”. Success is to attain what is desired from good and to be saved from that which is evil and harmful.
- **General meaning of the hadith:** Imran ibn Huṣain narrates an incident in the Prophets ﷺ constant fight against *shirk*. The Prophet ﷺ asked a man (in some narrations it mentions that it was Imran himself) why he was wearing a yellow bracelet.

When he responded that it was to alleviate the pain in his hand, the Prophet ﷺ ordered him to remove it and explained that it was a source of pain and weakness not a cure for them. He further added that if the man died while wearing such a bracelet, he would not succeed nor prosper in the Hereafter.

- **Relevance of the hadith to the chapter:** The hadith clearly proves the prohibition of wearing rings or bracelets with the intention of removing harm. Doing so is a form of *shirk*, which contradicts true *tawheed*.

The denial of success should a person die upon this state covers both major and minor *shirk*.

1. **Major shirk:** If a person believed that this bracelet within itself deters and removes pain. The denial of success is eternal in that they will reside in the Hellfire for eternity.
2. **Minor shirk:** If a person believed that this bracelet was merely a cause for the removal of pain. The denial of success is far-removed in that they will be called to account and punished for it, although the punishment may not be eternal.

وَلَهُ عَنِ عُقْبَةَ بْنِ عَامِرٍ مَرْفُوعًا: مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أْتَمَّ اللَّهُ لَهُ، وَمَنْ تَعَلَّقَ وَدْعَةً فَلَا وَدَعَ اللَّهُ لَهُ. وَفِي رِوَايَةٍ: مَنْ تَعَلَّقَ تَمِيمَةً، فَقَدْ أَشْرَكَ.

He also recorded a Marfu' Hadith - Uqbah bin Aamir (May Allah be pleased with him) narrated that Prophet Muhammad ﷺ said: "Whoever wears a talisman, or an amulet would never see his wish fulfilled by Allah. And whoever hangs a sea-shell would never get peace and rest." In another narration the Prophet ﷺ is reported to have said: "Whoever wears a talisman has committed shirk (polytheism)." [Ahmad]

- **Uqbah ibn 'Aamir:** al- Juhani. He was appointed the Governor of Egypt for three years in the caliphate of Mu'aawiyah. He died around the age of 60.
- (وَلَهُ) – “He also recorded”. That is, this *hadith* is also narrated by Ahmad in his *Musnad*. The narration is graded as *hassan*.
- (تَعَلَّقَ) – “Hangs”. They hung it upon themselves (essentially wearing it) or upon others wrongly believing in its ability to effect. The (ت) in the verb indicates premeditation in that they did it for that purpose alone.
- (تَمِيمَةً) – An amulet or talisman. The Arabs would make them from beads and hang them on their children to protect them from the evil eye.
- (فَلَا أْتَمَّ اللَّهُ لَهُ) – “May he never see his wish fulfilled by Allah”. This is a *du'aa* from the Prophet ﷺ against the one who hangs a *tameemah* that Allah does not fulfill his wishes. The fact that the Prophet ﷺ made a *du'aa* against them shows that it is forbidden.
- (أَتَمَّ) – A verb meaning to complete. The word (تَمِيمَةً) is derived from it. They called it as such because they supposedly believed that it would complete or fulfill the objective they sought in it of protecting from the evil eye.

- (وَدْعَةً) – A specific type of amulet or talisman. Made from seashells. Also used by the Arabs to supposedly protect from the evil eye.
- (فَلَا وَدَعَّ اللَّهُ لَهُ) – “May Allah never give them peace and rest”. This is also a *du’aa* from the Prophet ﷺ against the one who hangs a *wada’a* that they never find peace and rest.
- (وَدَعَّ) – A verb meaning to find peace and rest. The word (وَدْعَةً) is derived from it. They called it as such because they supposedly believed that it would provide them with peace and rest from the ill effects of the evil eye.
- Both *du’aa* revolve around the meaning that the one who wears them or hangs them is treated in the opposite manner of what they intended (نقيض قصضه).
- (فَقَدَّ أَشْرَكَ) – “Has committed shirk”. This is as per the second narration. It is a clear ruling that the person who hangs a *tameemah* has committed *shirk*.
- **General meaning of the Hadith:** The Prophet ﷺ makes a *du’aa* against the one who uses a *tameemah* believing that it will avert or remove evil that Allah does not fulfill their objectives. Similarly, he makes a *du’aa* against the one who uses a *wada’a* for the same purpose that Allah does not grant them peace and tranquillity. Both *du’aa* are opposite of what they intended by using these talismans. The Prophet’s *du’aa* against them is a clear indication of the prohibition of these practices.
- **Relevance of the hadith to the chapter:** In the second narration of the hadith, the Prophet ﷺ clearly expresses that such practices are *shirk*.
 1. It is major *shirk* if they believed the talismans or amulets themselves remove or prevent harm.
 2. Minor *shirk* if they believed they were merely causes which prevent or remove harm.
 They are considered as *shirk*, since those who attach such object become absolutely dependent upon them besides Allah.

ولابن أبي حاتم عن حذيفة: أنه رأى رجلاً في يده خيط من الحمى، ففقطعه وتلا قوله تعالى: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

Ibn Abi Hatim reported about Hudhaifah (May Allah be pleased with him): He saw a man with a piece of twine on his hand (as a protection or cure from fever) so he cut the twine and recited the verse: Most of them believe in Allah and still practise shirk (polytheism). [Yusuf: 106]

- **Hudhaifa:** Ibnul Yamaan. One of the earliest *sahaabah* (*saabiqaan*). Died in the year 36 Hijri.
- This *athar* of Hudhaifa is graded as weak (ضعيف). It was narrated by Ibn Abu Hatim in his *tafseer* with a weak chain of narration.
- (خَيْطٌ مِنَ الْحُمَى) – A thread around his arm to either cool the effects of the fever, be cured from it or protect himself from it.
- (فَقَطَّعَهُ) – Cut the thread as a physical way of forbidding evil (نهى عن المنكر).
- (وَتَلَا قَوْلَهُ تَعَالَى) – He recited the *ayah* from Surah Yusuf as evidence for his cutting the thread. The *ayah* is referring to the *mushrikoon* who establish *tawheed al-ruboobiya* but associate partners with Allah in *tawheed al-uloohiyya*.
- **General meaning of the athar:** Hudhayfa Ibnul Yamaan saw a man wearing a thread on his arm as a protection from fever, so he cut it as an indication of his disapproval. He then recited a verse from Surah Yusuf to prove the validity of his action.
- **Relevance of the athar to the chapter:** The fact that Hudhaifa recited the *ayah* after cutting the string. Allah says in the *ayah* {وَهُمْ مُشْرِكُونَ} – “While they still practice shirk”. He recited the *ayah* to a fellow Muslim, indicating that the *shirk* he was referring to was minor *shirk*.

The ayah no doubt refers to major *shirk*, but the *qiyaas* can still be extrapolated to minor *shirk* as Hudhaifa did. Iman and minor *shirk* can exist in the same heart, as opposed to Iman and major *shirk* which cannot.

- **Important issues of the Chapter**

1. **The strict forbiddance of wearing rings, twines and the like.** Because the Prophet ﷺ stated: “If you die while wearing it you will never succeed”. Also, because the Prophet ﷺ made a *du’aa* against those who wear such things and specifically classified it as *shirk*.
2. **If the Companion had died wearing such a thing, he would not have succeeded (in the Hereafter). This is a confirmation to the statement of the Companions that minor Shirk is greater (worse) than major sins.** This is for a *sahaabi*, so what about those below the status of the *sahabah*? – they are much further way from success.

“Statement of the Companions”: For example, Ibn Masood would say: “For me to swear by Allah while lying is better for me to swear by other than Allah truthfully.” The first one is a major sin, while the other one is minor *shirk*.

3. **Ignorance was no excuse.** This is questionable as the Prophet ﷺ told the *sahabi*: “If you die while wearing it you will never succeed”. It is not clear from this statement that there was no excuse for ignorance, rather what is clearer is that had he died upon this state after being told of the ruling then he would not have attained success.
4. **Wearing any such article will not benefit in this life. Indeed, it is harmful as was stated by the Prophet ﷺ: “It will do nothing except increase weakness”.** As per the mentioned *hadith*.
5. **The intense disapproval and censure of whoever does such a deed.** Because the Prophet ﷺ ordered the man to remove the bracelet with force (أَنْزَعَهَا). Also, because the Prophet ﷺ made *du’aa* against the one who hangs amulets. Both of those methods of censure indicate intense disapproval of these actions.
6. **The declaration that whoever attaches something to himself will have that thing put in charge of him.** Because the Prophet ﷺ said: “It will only add to your weakness”. This will be clearly demonstrated in a *hadith* in the following chapter.
7. **The declaration that whoever wears an amulet has committed Shirk.** As per the second narration of Uqaba ibn Aamir: “Whoever wears a talisman has committed *shirk*”.
8. **Hoping to get cured from fever by using a talisman is Shirk.** As per the *athar* of Hudhayafa. Although the *athar* is weak, there is enough evidences in the chapter to extrapolate this ruling without having to rely on the *athar* itself.
9. **Hudhaifah's reciting the verse of Qur'an is a clear-cut proof that the Companions used to recite the verses dealing with the major Shirk to condemn minor Shirk. As Ibn Abbas (May Allah be pleased with him) did by reciting the verse from Surah Al-Baqarah. (2: 165).**
As per the *athar* of Hudhayafa, although the *athar* is weak. The author mentions an *athar* of Ibn Abbas concerning *ayah* 165 of Surat Al Baqarah which will be covered in a subsequent chapter.
10. **Seeking relief against evil eye by using amulets is Shirk.** Specifically referring to (الْوَدْعَةَ), although it is not specifically mentioned as such in the English translation. This mean that hanging a *wada'a* has the same ruling as hanging a *tameemah* in that it is *shirk*. This is derived by combining the meaning of both narrations.

11. The curse upon those who use amulets that their wishes should not be granted by Allah and those who use shells will not get rest nor peace. That is, Allah has left them. The *du'aa* against them was made by the Prophet ﷺ in a general sense. Therefore, if we see someone wearing an amulet, we quote the hadith of the Prophet ﷺ which is general, and do not make a specific *du'aa* upon the person as this will make them flee.

However, there are instances in the *sunnah* where *du'aa* is specifically directed against a person as a means of censure and forbidding evil. The Prophet ﷺ said:

إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاغُ فِي الْمَسْجِدِ فَقُولُوا لَا أَرْبِحَ اللَّهُ تِجَارَتَكَ وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ فِيهِ صَالَةً فَقُولُوا لَا رَدَّ اللَّهُ عَلَيْكَ

When you see someone buying or selling in the mosque, say to him: 'May Allah not make your bargain profitable!' and when you see someone announcing something lost in it, say: 'May Allah not restore it to you!'. [Tirmidhi - Hassan]