

## Explanation of The Book of Tawheed

### Class Notes – Chapter 8

#### بَابُ مَا جَاءَ فِي الرُّقَى وَالتَّمَائِمِ

#### **What has been mentioned regarding ruqaa (incantations) and tamaa'im (amulets).**

- **Relevance of the chapter to the book:** In this chapter, the author further elaborates on other practices which detract from pure *tawheed*, specifically the aspects of *ruqaa* (incantations) and *tamaa'im* (amulets) which involve polytheism
- (الرُّقَى) – Plural of (رُقِيَّة). It is a spoken incantation which is used to seek protection. It contains an element of dry spitting.
- (التَّمَائِمِ) – Plural of (تَمِيمَةٌ). Anything which is attached or hung with the intention of bringing about good or preventing evil. Some scholars mention that a *tameemah* can also be in written form which is then hung.
- Therefore, the difference between the *ruqaa* and the *tamaa'im* is that one would be pronounced while the other written, although both are combined in their objective, which is to seek protection.
- (مَا جَاءَ) – “What has been mentioned”. Regarding the prohibited aspects of both them.
- The author did not mention that the *ruqaa* and *tamaa'im* are *shirk* (like he did with the previous chapter). This is because their ruling differs from hanging a ring or a twine. There are some *ruqaa* which do not contain aspects of *shirk*. Similarly, from the *tamaa'im* there are those which are prohibited, but not because they contain aspects of *shirk*.

وَفِي الصَّحِيحِ عَنْ أَبِي بَشِيرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فَأَرْسَلَ رَسُولًا: أَنْ لَا يَبْقَيْنَ فِي رِقْبَةِ بَعِيرٍ قِلَادَةٌ مِنْ وَتَرٍ أَوْ قِلَادَةٌ إِلَّا قُطِعَتْ.

**Narrated Abu Bashir al-Ansari that he was in the company of Allah's Messenger ﷺ on one of his journeys. The Prophet ﷺ sent a messenger ordering: There shall not remain any necklace of bowstring or any other kind of necklace around the necks of camels except it is cut off. [Bukhari, Muslim]**

- **Abu Basheer al-Ansari:** One of the companions of the Prophet participated in the battle of Khandaq and died at the age of about 60.
- (أَسْفَارِهِ) – “One of his journeys”. From the verb (سَفَرَ) meaning to uncover. This is because the Arabs considered the real character of a person to be uncovered during travel. Also, because a person is essentially uncovered from their place of residence when they travel.
- (قِلَادَةٌ) – “Necklace”. What is hung around the necks of the camels (or any other animal) claiming that it protects them from evil. It is essentially a form of *tameemah*.

- (مِنْ وَتَرٍ) – “Bow string”. The string of the bow which is drawn back when the arrow is shot. They would hang their bowstrings around the camels neck.
- (أَوْ قِلَادَةً) – Doubt from the narrator. Was the necklace used specifically from the strings of bows or was it general for anything tied around the camel’s neck with the intention of averting evil? The ruling for either one is the same (*shirk*).
- (فِي رَقَبَةِ بَعِيرٍ) – “Around the necks of the camels”. Because this was what was common in those times, however, the ruling is general and not specific to camels only.
- **General meaning of the Hadith:** That on one of his journeys, the Prophet ﷺ sent word out amongst his companions announcing that all necklaces attached to the camels should be removed.

People used to believe that such necklaces could guard the camel against harm or the evil eye.

The Prophet ﷺ commanded the removal of these necklaces because the practice of hanging them is deemed as *shirk*.

- **Relevance of the hadith to the chapter:** That the Prophet ﷺ ordered the necklaces around the camels’ necks be cut off (إِلَّا قُطِعَتْ).

This is a clear prohibition that shows the ruling of *tamaa’im* and that they should be cut off because they are a form of *shirk* (major or minor depending on the intention of the one hanging them).

وعن ابن مسعود رضي الله عنه قال: قال سمعت رسول الله ﷺ يقول: إن الرقي والتمايم والتولة شرك. رواه أحمد وأبو داود.

(التمايم) شيء يُعلَّقُ عَلَى الأَوْلَادِ مِنَ العَيْنِ ؛ لَكِنْ إِذَا كَانَ التَّمَلُّقُ مِنَ القُرْآنِ ، فَرَحَّصَ فِيهِ بَعْضُ السَّلَفِ وَبَعْضُهُمْ لَمْ يَرَحَّصْ فِيهِ وَبَجَعَلَهُ مِنَ المُنْهَيِّ عَنْهُ ، مِنْهُمْ ابْنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ. وَ(الرُّقْيِ): هِيَ الَّتِي تُسَمَّى العَزَائِمِ ، وَحَصَّ مِنْهَا الدَّلِيلُ مَا حَلَا مِنَ الشَّرْكِ ، فَقَدْ رَحَّصَ فِيهِ رَسُولُ اللهِ ﷺ مِنَ العَيْنِ وَالحَمَةِ. وَ(التُّوَلَّةُ) شَيْءٌ يَصْنَعُونَهُ يَزْعُمُونَ أَنَّهُ يُحِبُّ المَرْأَةَ إِلَى زَوْجِهَا وَالرَّجُلَ إِلَى امْرَأَتِهِ.

**Ibn Mas'ud (May Allah be pleased with him) narrated that he heard Allah's Messenger ﷺ saying: Ar-Ruqa, At-Tama'im and At-Tiwalah are all acts of Shirk (polytheism). [Ahmad, Abu Dawud]**

**At-Tama'im is the act of putting an amulet around the necks of children to save them from the effects of evil eye! If the amulet contains the verses of the Qur'an or Allah's Names or Attributes then it is allowed by some ancestors and disallowed by some. Ibn Mas'ud (May Allah be pleased with him) was among those who disapproved it.**

**Ar-Ruqa or Al-Aza'im is the act of reciting incantations, charm etc. Those are allowed in which there is no trace of Shirk (polytheism). The Prophet Muhammad ﷺ has permitted it in case of being bitten by poisonous insects or disturbed under the effect of an evil eye.**

**At-Tiwalah (bewitchment) is something done by those who claim they can cause a woman to be more beloved by her husband or vice-versa.**

- (الرُّقْيِ) – Plural of (رُقْيَةً). As mentioned by the author, it is also called *al-azaa'im* (العزائم). It is a ritual recitation of the Quran for those suffering diseases and affliction. There are other *ahaadith* which show that *ruqaa* are permissible, therefore, the forbidden *ruqaa* mentioned in this *hadith* are those which contain *shirk*.
- (التَّامِّمِ) – As mentioned by the author, it is an amulet which is specifically hung around the necks of children to supposedly protect them from all forms of evil, especially the evil eye. The author also

mentions in his commentary that some scholars allowed and made permissible those *tamaa'im* which contain written verses of the Quranic, however other scholars clearly forbade it.

- (التَّوَلُّةُ) – A form of magic wrongly believed to make a wife more beloved to her husband or a husband more beloved to his wife. It is a form of *tameemah* in that it is hung on either the husband or the wife. All forms of *tiwalah* are *shirk*. It was specifically mentioned because it was common amongst the Arabs.
- (شُرْك) – The category of *shirk* depends on what the person intended with it.
- In summary:
  - **al-Ruqaa** are of two types:
    1. Permissible (شُرْعِيَّة): It is free from all forms of *shirk* and is performed according to the established *sunnah*.
    2. Polytheistic (شُرْكِيَّة): It contains aspects of *shirk*, whether part of it, or all of it.
  - **al-Tamaa'im** are also of two types
    1. Polytheistic (شُرْكِيَّة): It contains aspects of *shirk* – either major *shirk*, or minor *shirk*.
    2. Forbidden (مُحْرَمَة): Those which contain elements of the Quran and are not worn with polytheistic intentions. The most correct opinion regarding them is that they are forbidden to obstruct all means which lead to *shirk* and to secure the Quran from innovative practices.
  - **al-Tiwalah**: All forms of it are unanimously forbidden because it is classified as a form of sorcery.
- **General meaning of the Hadith:** The Prophet ﷺ affirms that reciting an illegal *ruqya*, attaching an amulet and referring to sorcery to repel harm or derive benefit are acts of *shirk*. This is because none can guard against evil or bring about benefit except Allah.
- **Relevance of the hadith to the chapter:** A clear declaration from the Prophet ﷺ regarding the ruling of the aforementioned things and that they are *shirk*.

وَعَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ مَرْفُوعاً: مَنْ تَعَلَّقَ شَيْئاً وَكَلَّ إِلَيْهِ. رواه أحمد والترمذي.

**Abdullah bin 'Ukaim narrated the following Marfu' Hadith: Whoever uses, attaches or wears a talisman to himself, will have that talisman put in charge of him. [Ahmad & Tirmidhi]**

- **Abdullah ibn 'Ukaym:** His *kunya* was Abu Ma'bad Al Juhani. Although he was alive during the lifetime of the Prophet ﷺ, there is no evidence that he heard any *hadith* from him.
- The hadith is graded as *hassan*, because when all its chains of narration are gathered and considered, they collectively reach the grade of *hassan*.
- (مَرْفُوعاً) – To the Prophet ﷺ. It is as if the author is saying that although the popular narration is that of Abdullah ibn 'Ukaym, it is *marfu'* to the Prophet ﷺ via another path.
- (تَعَلَّقَ) – “Hangs”. Could be a physical hanging or an attachment of the heart, or both together. To the extent that they become dependent on it and it becomes their primary concern besides Allah. They firmly believe it brings about good or averts evil.
- (شَيْئاً) – “Anything”. Indefinite in the context of a conditional sentence (نَكْرَةٌ فِي سِيَاقِ الشَّرْطِ), therefore it is general. That is, anything which is worn physically or which the heart has a dependence on besides Allah.
- (وَكَلَّ إِلَيْهِ) – “Put in charge of him”. Allah will make them dependent on it, to the extent that it will eventually disgrace them.
- The categories attachment:

1. An attachment which completely removes the *tawheed* of a person (أصل التوحيد). They have an absolute dependency on something which has no effect. For example. those who worship the graves.
  2. An attachment which contradicts the perfection of *tawheed* (كمال التوحيد). A person has a complete attachment to the legitimate causes, forgetting that Allah controls them.
  3. An attachment which complements pure *tawheed*. A person implements the causes, but their attachment is in Allah. If Allah wishes, He makes the cause work or He makes it not work.
- **General meaning of the Hadith:** The Prophet ﷺ informs us that if a person attaches their heart or their deeds to any false deity to avert harm, they will have that thing put in charge of them and deprived of Allah's compassion. However, whoever turns to Allah will have all their affairs accomplished and their hardships released.
  - **Relevance of the hadith to the chapter:** That the Prophet ﷺ said: "Will have that thing put in charge of them" (وَكَلَّ إِلَيْهِ). Whoever has anything besides Allah put in charge of them will be destroyed. This is a clear prohibition of attaching or being attached to an object besides Allah from what it constitutes of *shirk*.

**وروى أحمد عن زُوَيْفِعٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا زُوَيْفِعُ! لَعَلَّ الْحَيَاةَ تَطُولُ بِكَ ، فَأَخْبِرِ النَّاسَ أَنْ مَنْ عَقَدَ لِحْيَتَهُ، أَوْ تَقَلَّدَ وَتْرًا، أَوْ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ، فَإِنَّ مُحَمَّدًا بَرِيءٌ مِنْهُ.**

***Ruwayfi' narrated that Allah's Messenger ﷺ said to him: Oh Ruwayfi', it may be that you will live a longer time after me, so inform people that whoever ties a knot in his beard, places any string or cord around the neck (as a charm), or cleans himself (after toilet) with animal dung or bone, then Muhammad has disowned him (has nothing to do with him). [Ahmad]***

- **Ruwayfi':** Ibn Thaabit Al- Ansaari. He ruled Barqa and Tripoli and conquered Tunisia (Ifriqiyah) in 47 A.H. He died in the year 56 A.H.
- (عَقَدَ لِحْيَتَهُ) – "Ties their beard". Out of arrogance, or showing effeminate characteristics, or at the time of offering prayer. All these are forbidden.
- (أَوْ تَقَلَّدَ وَتْرًا) – "Place a string around their neck". The Arab pagans used to wear strings (specifically bow strings) as necklaces or put them around their animals' necks to guard against the evil eye.
- (أَوْ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ) – "Or cleanses himself with animal dung or bone". After defecation or urinating. The dung of animals is the food of the cattle of the Jinn, while bones are the food of the Jinn.
- (بَرِيءٌ مِنْهُ) – "Has disowned him". That is, has nothing to do with them. This is a strong threat from the Prophet ﷺ which shows that it is either from the major sins, or has removed a person from Islam.
- **General meaning of the Hadith:** The Prophet ﷺ informed Ruwayfi' that he would live a long life, until he witnessed a group of people who would go against his teachings by committing certain forbidden acts. They would:
  1. Twist their beards into ringlets or coils.
  2. Wear necklaces or attach them to animals for the sake of averting anticipated harm.
  3. Cleanse themselves by using forbidden objects such as animal dung or bone.

The Prophet ﷺ entrusted Ruwayfi' with the task of informing these people that their Prophet would disassociate from those who commit such abominable acts.

- **Relevance of the hadith to the chapter:** That from amongst those whom the Prophet will disown and dissociate from, are those who wear necklaces as a means of averting harm. When combined with the

other narrations, we know that it is forbidden because it is an act of *shirk* (major or minor – depending on the intention).

وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَنْ قَطَعَ تَمِيمَةً مِنْ إِنْسَانٍ، كَانَ كَعَدْلِ رَقَبَةٍ. رَوَاهُ وَكَيْعٌ.

**Sa'eed bin Jubair said: "Whoever cut an amulet or talisman from anyone, it would be equal to liberating a slave." It was Waki', who recorded it.**

- **Sa'eed Ibn Jubair:** *Tabi'ee*. One of the great students of Ibn Abbas. Murdered by al-Hajjaj in the year 95 A.H.
- This *athar* was narrated by Wakee' in his book *al-Jaami'* and by Ibn Abu Shaybah in his *Musannaf*. It is graded as weak (*da'eef*). Any information regarding reward or punishment is from the matters of the unseen (*ghayb*) and must be attributed to the Prophet ﷺ. The saying of a *sahabi* or *tabi'ee* in this regard is not sufficient.
- **General meaning of the athar:** Although the *athar* is weak, it affirms that whoever removes an amulet attached to someone, will be rewarded as if they have released that person from the bondage of slavery. A person wearing an amulet is a slave to it by their obedience of the Shaytaan in wearing it. By removing it they will become free from the bondage of the Shaytaan's polytheistic insinuations.
- **Relevance of the athar to the chapter:** That it counts releasing the heart from the bondage of shirk as the same reward as releasing a person from the bondage of slavery. Such statements of reward or punishment need to be attributed to the Prophet ﷺ to have any veracity.

وَلَهُ عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَكْرَهُونَ التَّمَائِمَ كُلَّهَا مِنَ الْقُرْآنِ وَغَيْرِ الْقُرْآنِ.

**And he (Waki') also reported from Ibrahim that they used to dislike every type of amulets and talismans whether that contained the verses of Qur'an or anything else.**

- **Ibrahim:** al-Nakha'i. From the *tabi'een*. A great scholar. Died in the year 96 A.H.
- (وَلَهُ) – “And he also reported”. Referring to Wakee'. The *athar* was narrated by Ibn Abu Shaybah in his *Musannaf* and is graded as *sahih*.
- (كَانُوا) – “They used to”. Referring to the companions of Abdullah ibn Mas'ood.
- **General meaning of the athar:** That Ibrahim al-Nakha'i reports that the prominent scholars amongst the *tabi'een* considered all forms of amulets as forbidden even those containing passages from the Quran. This is mainly to block the means leading to the introduction of further polytheistic and innovative acts of worship.
- **Relevance of the athar to the chapter:** When the earlier generations of the *salaf* used the term disliked (*يَكْرَهُونَ*), they are referring to something which is prohibited. They are prohibited because they are either polytheistic (if they do not contain the Quran) or forbidden (if they do contain passages of the Quran).
- **Important issues of the Chapter**
  1. **Explanation of incantations (Ar-Ruqa) and amulets (At- Tama'im).** As explained by the author.
  2. **Explanation of bewitchment (At-Tiwalah).** As explained by the author.
  3. **That all the three above-mentioned are acts of Shirk without exception.** This is questionable, as both the *ruqaa* and *tama'im* have exceptions. For the *ruqaa*, there are those which are permissible and they are the ones which are conducted according to the authentic evidences. As

for the *tamaa'im*, the correct opinion for those which contain written passages of the Quran or *du'aa* are forbidden, but not because they are *shirk*. The *tiwala* is *shirk* without any exception.

4. **Reciting an incantation (Ruqyah), using words of truth, for seeking protection from evil eye or scorpion bite is not Shirk.** This is the permissible type of *ruqya* mentioned previously. The author only mentioned *ruqya* being permissible for cure of the evil eye or from the sting of poison animal. This is based on the authentic *hadith* of the Prophet ﷺ (taken previously in Chapter 3). However, the correct opinion is that it can be used for other maladies as well, such as for witchcraft.
5. **Ulama have different opinions about using the amulets containing the verses of Qur'an.** As previously mentioned, the most correct opinion is that they are forbidden based on the generality of the evidences.
6. **Putting on necklaces on animals against evil eye amounts to committing Shirk.** As per the *ahadeeth* of Abu Basheer al-Ansari and Ruwayfi'.
7. **Anyone tying the bowstring (or committing such practices) has been warned of severe punishment.** Because the Prophet ﷺ has disassociated himself from them. If it amounted to major *shirk* the disassociation is clear (they are outside the fold of Islam), however if it only amounted to minor *shirk*, then the dissociation is interpreted to mean a dissociation from their actions rather than them completely.
8. **The reward of a person who cuts off an amulet of someone.** As per the *athar* of Sa'eed Ibn Jubair, however it is weak.
9. **The statement of Ibrahim al-Nakha'i that early Muslims used to avoid amulets whether it contained Qur'anic verses or anything else is not contradictory as the reference here is to the companions of Abdullah bin Mas'ud (May Allah be pleased with him).** That is, Ibrahim al-Nakha'i is referring to the scholars from the companions of Ibn Mas'ood who regarded all forms of *tamaa'im* as forbidden. In other words, he is referring to one side of the difference of opinion.