

The Explanation of the Book Kitāb at-Tawhīd

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Other book used: Concise Commentary on the Kitāb at-Tawhīd (Book of Tawhīd) by Shaykh Dr. Ṣāliḥ Al-Fawzān (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 10

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Chapter 6: ‘Acts Of Shirk – Wearing Rings To Remove Affliction And The Likes’

Review From The Previous Class:

Ustadh Abū Mu‘ādh Taqwīm Aslam (حفظه الله) reviewed the previous sessions on the opening chapters of Tawhīd, and the last chapter discussed before Ramaḍān regarding: ‘**The Explanation or Interpretation of Tawhīd and Lā ilāha ill-Allāh (the Shahāda)**’. (These can all be viewed in the audio/video and typed notes for classes 01 - 09).

Introduction Of The Chapter: It Is From Shirk To Wear Bracelets Or Strings In Order To Relieve Oneself From Harm Or To Prevent That Harm Or Difficulty From Him:

Today’s chapter includes an explanation of the different types of shirk and different acts that are considered shirk, which are impermissible for a believer to engage in.

It is from shirk to wear certain types of bracelets and rings that people wear, believing that these items will remove and relieve them of any hardship, difficulty, or trial that has

overcome them, or that they will remove the evil eye that has overcome them, or that they will prevent harm from coming to them initially, and that they will prevent the evil eye from coming upon them.

This chapter is going to explain the impermissibility of wearing these types of bracelets, rings and talismans, whilst believing that they will aid you and protect you and remove harm.

This is an especially important issue as it is known that there are many people out there that do exactly this; wearing all types of amulets, talismans, rings, bracelets and necklaces, believing that these items will protect them from the evil eye, or remove harm from them. This is known historically as the people used to and continue to do it, thinking that it protects them from the envy of another and the evil eye and various types of harms. They wear these things around their necks, on their wrists, and put them up on the doors of their homes as well as inside the home. The people would also put them on their animals (camels, cows, and livestock). Until this day, people continue putting them on other things such as their car and vehicles, believing that these items hanging from these objects will be a means of protection.

In summary, this chapter is going to explain that this type of behaviour is from the different forms of shirk, because an individual attaches his/her heart to these items. This is connecting the heart to other than Allāh (سبحانه و تعالی). Remember with Kitāb al-Tawhīd, the format is quite simple as the author makes a point and then gives you the evidences directly from the Qur'ān and the Sunnah to show proof upon that point and to establish it. The proofs are given within the chapters.

First Evidence: The Statement Of Allāh (سبحانه و تعالی):

﴿قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾

“Say: "Tell me then, the things that you invoke besides Allāh, if Allāh intended some harm for me, could they remove His harm, or if He (Allāh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust."” [Sūrah Az-Zumar 39: 38]

Explanation Of The Above Āyah:

The first part of the āyah: **“If Allāh (سبحانه و تعالی) wanted some harm upon me, would they be able to remove it?”**

This harm which has been decreed could be in relation to the loss of wealth, health, family and children, poverty and finances. These are just some examples that would come under the forms of harm. Would these other things that they call upon besides Allāh (سبحانه و تعالی) be able to remove that harm, difficulty, or trial from me? This is a question in the Qu’rān, but the purpose of the question is rejection and rebuttal! The question is there as a form of rebuke! Because you know, they would not be able to remove that harm from you. Of course, you know that they do not have any ability to remove that harm from you!

The second part of the āyah: **“If Allāh (سبحانه و تعالی) wanted or decreed some Mercy or goodness upon me, would they be able to stop it?”**

Again, this is another rebuke, as you know they will NOT be able to stop anything if Allāh (سبحانه و تعالی) decrees good for me, they cannot stop it, nor prevent it. Allāh (سبحانه و تعالی) tells us to say, “Allāh is sufficient for me.” This indicates that the believer should attach his heart purely to Allāh (سبحانه و تعالی). Allāh will suffice you, He is enough for you. You do not require amulets, bracelets, necklaces, and rings and other things that people wear.

The Believer Should Attach Their Heart To Allāh (سبحانه و تعالی):

In summary, the believer should attach his/her heart to their Creator, Allāh (سبحانه و تعالی) and not attach their heart to other useless items that people spread and tell you to wear, believing they will protect you. Rather, sufficient for you is Allāh (سبحانه و تعالی) as HE will protect you. Allāh (سبحانه و تعالی) is our Guardian in these affairs. The believer should put their trust in Allāh (سبحانه و تعالی) as Shaykh al-Fawzān (حفظه الله) mentions, “The believers do not put their trust in any bracelets, bands, talismans, amulets, statues or graves. The believers do not attach their hearts to them. The believers do not have their trust and dependency in them, but the one who you put your trust in is Allāh (سبحانه و تعالی).”

Hadīth - 'If All The People Gathered To Do Some Good Or Harm To You':

We see in a ḥadīth narrated by ʿAbdullāh Ibn Abbās (رضي الله عنهما) where the Prophet (صلى الله عليه وسلم) mentions: “Know that if all of the people got together to do some good for you then they would not be able to unless it was decreed by Allāh (سبحانه و تعالی), and if all of them united upon harming you then they would not be able to harm you whatsoever, unless it was decreed by Allāh (سبحانه و تعالی) upon you.”

The affairs are in the control of Allāh (سبحانه و تعالی). A believer has his absolute trust and dependence in his Lord, not in these other futile items, bracelets, necklaces, and amulets. Rather, it is Allāh (سبحانه و تعالی) who you fear. It is Allāh (سبحانه و تعالی) alone who you call upon. It is Allāh (سبحانه و تعالی) alone that you seek your aid and assistance from. It is Allāh (سبحانه و تعالی) who you put your trust in completely and absolutely. However, this does not negate that a person takes the means to things. There are legitimate means that Allāh (سبحانه و تعالی) has provided for us, from certain affairs of harm. Those legitimate means that Allāh (سبحانه و تعالی) has provided for us are to be taken. A believer takes the means and then puts his trust in Allāh (سبحانه و تعالی).

As for the believer who ignores and neglects the means and rejects them and does not take any of the means and then says, “I’m putting my trust in Allāh”, this is not the reality of tawakkul. Rather this is tawākul, which will be discussed in further chapters of the book. A believer puts his trust in Allāh (سبحانه و تعالی) but then takes the means Allāh (سبحانه و تعالی) has given him. There is no contradiction in this affair! This is something required of a believer and is something good for the believer who takes the means, as Shaykh al-Fawzān (حفظه الله) says: “This does not negate in any way that you take the means that bring goodness for you and you take the means that protects you from harm, but when you take those means, your trust is in Allāh (سبحانه و تعالی).” This is how the believer is, ‘he ties his camel’ and puts his trust in Allāh (سبحانه و تعالی).

Second Evidence – Ḥadīth Narrated By ‘Imrān Ibn Ḥuṣayn (رضي الله عنه):

The second evidence mentioned in this chapter is narrated by ‘Imrān ibn Ḥuṣayn (رضي الله عنه) who says that, “The Prophet (صلى الله عليه وسلم) saw a man wearing a type of bracelet made of brass. The Prophet asked the man ‘What is this?’ The man replied, ‘It is because of Al-Wāhinah (a disease that occurs within the hand and it weakens the hand.’ So he is wearing it to remove the illness and weakness in his hand. The Prophet

then said, 'Rip it off! Get rid of it immediately!' The Prophet (صلى الله عليه وسلم) explained to him that, 'This band or bracelet that you are wearing, is going to do nothing other than increase you in illness. Either, you will physically become weaker and weaker in your hand and will not find any recovery, or internally your heart will be attached to this bracelet or this band that you are wearing. Your heart will become attached to it, instead of having your attachment to your Lord and so you become weaker and weaker and weaker the more your attachment goes away from Allāh and it goes towards this item or this bracelet that you are wearing. You become weaker because you are trusting this object and your dependence and attachment is going away from Allāh into this object that you are wearing. That will increase your weakness internally, that weakens a believer.'" The Prophet (صلى الله عليه وسلم) also told the man, "If you die wearing that upon that belief and not having ripped it off and not having repented from that, then you will never be successful, nor will you prosper, because that act is an act of shirk!"

Explanation Of The Above Hadīth:

An important point and methodology being made is that a person should know and understand the situation of what is going on before rebuking and rejecting (refuting) someone or something, because many people are hasty in our time. They see something that they think is wrong and they instantly want to rebuke and refute, yet they have not established and enquired to work out what is going on with this affair. Is it something to be rejected? Is it something to be refuted or not? Like the example by Shaykh Al-ʿUthaymīn (رحمه الله) who said, "If you saw a person praying an obligatory prayer from the five daily prayers sitting down, you should not go and begin rebuking and refuting and rejecting the person. Rather, you should enquire first. After you enquire, it might be established that this particular believer has some medical problems in his legs and is unable to stand. If this is established, then you have nothing to rebuke, refute or clarify in the first place, because what he is doing is legitimate in the first place."

Hence, the scholars have mentioned "when enjoining the good and forbidding the evil, make sure you establish what is going on and you know what you are talking about, before you begin refuting and rebuking." A person may be doing something with a

legitimate reason, and there may be a legitimate cause and means of the affair behind that matter that you are unaware of.

As you can see from the ḥadīth narrated, the Prophet (صلى الله عليه وسلم) enquired first. He then advised the man, saying: “If you die wearing that and upon that belief, not having ripped it off and not having repented from that, then you will never be successful, nor will you prosper, because that act is an act of shirk!” That is why the Scholars have mentioned that Allāh (سبحانه و تعالى) said He does not forgive that you commit shirk with Him, and the Scholars have said, “Every form of shirk whether major or minor, you will be punished for it in the Hereafter, with major shirk punished by hellfire forever and minor shirk punished initially for a time until you are purified from that, but you do not remain there forever, but the punishment is there. Whether eternal or temporary, major or minor, punishment will occur, because shirk is not forgiven. You will not prosper ever, and you will not be successful ever if you continue wearing this band or bracelet or ring or amulet or talisman, putting your trust and dependence into that, instead of Allāh (سبحانه و تعالى).”

When someone is wearing these types of items, believing they will protect them from the evil eye and the likes, is it minor shirk or is it major shirk what the person is doing? It depends on the Aqīdah and the belief of that individual. If the intention is warding off the evil eye, thinking they will protect him, then this is MAJOR shirk. But knowing that Allāh (سبحانه و تعالى) is the Protector and Disposer of ALL affairs, this is MINOR shirk.

Narrations And Du‘ā’ Of The Prophet (صلى الله عليه وسلم):

The Shaykh mentions another narration where the Prophet (صلى الله عليه وسلم) said, “Whoever wears a Tamīma (tawīz) believing that it will perfect his affairs for him and keep harm away from him, then may Allāh **not** perfect his affairs for him.” This is a du‘ā’ of the Prophet (صلى الله عليه وسلم) against the one who does this type of action.

Furthermore, the du‘ā’ of the Prophet (صلى الله عليه وسلم) is answered. So be aware! The one who wears these talismans believing that they will perfect his affairs for him, then the du‘ā’ is against that person.

The word Tamīma (a word in Arabic) refers to things that have been previously mentioned, such as talismans and a type of necklace and other things that people wear

calling them bands, bracelets and necklaces. They wear them believing that these talismans and things would perfect their affairs for them.

This is the warning we see in the Sunnah from the du‘ā’ of the Prophet (صلى الله عليه وسلم). The people used to do this, which has been mentioned. They used to wear them upon themselves, their children, believing this will keep the evil eye and the envy away from their children. They put them upon their camels and animals and put things on their homes like a horseshoe and these types of things, believing that there is some type of good coming from that as well as removal of harm and protection from harm.

The Prophet (صلى الله عليه وسلم) mentions, “Whomsoever wears a Wada‘ah then may the opposite occur to them of what they desire.”

The word Wada‘ah (a word in Arabic) is referring to something they used to get out of the oceans like a seashell which they used to wear. They used to believe that this type of thing brought about goodness for them, and it removed harm from them and that it would bring about goodness and perfection of their affairs for them.

In another narration, it was said that “Whoever wears a Tamīma then that person has committed shirk.” In reality, people who wear these types of things and put their trust and depend upon them believing that they will help them and protect them, those are the types of people you see in a state of anxiety all the time. Because their trust is in these items they are wearing, so they are in that state of being anxious and concerned and they do not have comfort, nor ease. They are always touching their bracelet, or their ring or their necklace, because their trust is in these items, instead of Allāh (سبحانه و تعالی).

Final Narration:

In this final narration, the Shaykh mentions that Ibn Abū Ḥātim narrates that Ḥudhayfah (رضى الله عنه) saw a man wearing a string upon his hand due to wanting protection from fever. When Ḥudhayfah (رضى الله عنه) saw this, he cut that string off from that man’s hand. This is from the means of removing the evil. On this occasion Ḥudhayfah (رضى الله عنه) did that to remove that evil from the person. He then recited upon him the following Āyah:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾

“And most of them believe not in Allāh except that they attribute partners unto Him [i.e. they are Mushrikūn -polytheists - see Verse 6:121].” [Sūrah Yusuf 12: 106]

Meaning Of The Above Āyah:

Some of the scholars have said the meaning of this is “That perhaps they believe in Ar-Rubūbīyyah (Tawhīd of Lordship), but they do not believe in Al-Ulūhīyyah (Tawhīd of worship). That is maybe the case with some people; that they believe in the Lordship of Allāh (سبحانه و تعالى), but they do not single out their worship to Allāh (سبحانه و تعالى). This is what we know about the Mushrikūn (polytheist) at that time, that they all used to accept and acknowledge Ar-Rubūbīyyah generally, but they did not implement Al-Ulūhīyyah.

Therefore, in wearing this ring, it can either end up as major shirk or it can end up as minor shirk, depending upon the belief of that person. If he believes that the item itself is providing that protection for him, then that is **Major Shirk**. But if he believes that Allāh (سبحانه و تعالى) is the one who disposes of the affairs, but this item is going to bring him some benefit in regards to giving him some protection, then that would be considered as **Minor Shirk**.

The Ṣaḥābah Providing Evidence For Major Shirk For Cased Of Minor Shirk:

Some of the scholars have mentioned that when the Ṣaḥābah saw examples of Minor Shirk occurring, they would sometimes use evidence that are applicable to Major Shirk in those circumstances. Why would the Salaf use examples or evidence for Major Shirk and apply them upon examples of Minor Shirk? This was to indicate the severity of the Minor Shirk, and that even this Minor Shirk is extremely severe, which could build until it becomes Major Shirk too. Sometimes they would quote Āyāt and evidence of Major Shirk upon scenarios of Minor Shirk, to highlight to the people the severity of where they were going with these actions of Minor Shirk.

Summary Of The Chapter:

In summary, this chapter briefly speaks about wearing bands, bracelets and talismans and putting your trust in them, believing they will protect you and keep the evil eye and

the envy of the people away from you. This chapter has established from the Āyah and from the Aḥadīth that there is no basis to doing such acts in Islām; wearing strings and bands and these types of things believing that they will protect you and keep the evil eye away. It is regarded as a type of shirk for the one who wears those things and puts his trust and dependence upon the items.

Next week there is going to be another chapter which continues from this point, giving further details of these affairs of wearing such talismans, and about wearing Qur'ān, which is a topic many people ask about.

Main points taken from this lesson:

- ❖ Review of previous classes
- ❖ Introduction to the chapter and acts that are considered as shirk
- ❖ Explanation of the āyāh in Sūrah Az-Zumar 39: 38
- ❖ The ḥadīth narrated by Ṣmṛān ibn Ḥuṣayn (رضى الله عنه)
- ❖ Narrations and du'ā' of the Prophet (صلى الله عليه وسلم)
- ❖ The narration of Ibn Abū Ḥātim of Ḥudhayfah (رضى الله عنه)
- ❖ Explanation of the āyāh in Sūrah Yūsuf 12: 106
- ❖ Evidence provided by the Ṣaḥābah, of Major Shirk, to highlight the severity of the Minor Shirk.

Above notes taken by:

Umm Hurairah

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم