

The Explanation of the Book Kitāb at-Tawhīd

Author: Shaykh ul Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله)

Taught by: Abū Mu‘ādh Taqwīm Aslam (حفظه الله)

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 11

26th Shawwāl 1442

7th June 2021

Chapter 7: ‘Acts Of Shirk – ‘Incantations and Amulets’

Brief Review Class 10:

Ustadh Abū Mu‘ādh Taqwīm Aslam (حفظه الله) reviewed the previous class - *Chapter 6: ‘Acts of Shirk: Wearing Rings to Remove Affliction and The Like’*, whereby the people put their belief in wearing these things other than Allāh (سبحانه وتعالى), with the intention that those items would bring good and would remove harm, and that those items would protect a person from the evil eye. (This can all be viewed in the audio/video and typed notes for class 10).

Introduction of the Chapter:

Today’s chapter from the book is an extension of the previous chapter. It is the chapter regarding what has been mentioned regarding *Bāb Mā Jā’a fī al-Ruqā wa al-Tamā’im*. Both of these terms - *al-Ruqā* and *al-Tamā’im* - are going to be explained in this lesson. *Al-Ruqā* is Ruqyah - certain types of recitations, and *al-Tamā’im* are various forms of items that they used to wear, again believing that there was some benefit in them in the

bringing of good and the removal of harm. This chapter carries on from the previous chapter's line of thought, and it will mention certain types of activities that the people engage and believe in - that these activities will bring them good and remove the harm and protect them from the evil eye.

First Evidence - Ḥadīth of Abū Bashīr Al-Ansarī (رضى الله عنه):

The first evidence mentioned in this chapter is the ḥadīth of Saḥīḥ from Abū Bashīr Al-Ansarī (رضى الله عنه) who was only known by his kunya and was a companion, who mentions that on one occasion he was on a travel with the Prophet (صلى الله عليه وسلم) and that the Prophet (صلى الله عليه وسلم) sent someone on his behalf to go and make sure that there wasn't any camel left wearing any type of string upon its neck, whether it was made from the bow string or otherwise - none of those should be left upon the necks of the camels, except that they are cut off! The Prophet (صلى الله عليه وسلم) said, "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off" - because that act of putting those strings on the necks of the camels and other animals is a belief of Shirk!

Explanation of the Ḥadīth Narrated by Abū Bashīr Al-Ansarī (رضى الله عنه):

During those days (and even in our time now), they used to place these types of strings around the necks of their camel and other animals. Sometimes those strings would be made from the strings of the bow (the strings would be taken off the bow that the arrow would be fired from). The people believed that by putting the strings upon their camels and animals, it was a means of bringing goodness (good fortune) to them and their camels and animals, and also keeping harm away from them along with the evil eye. That is why the Prophet said in the narration, "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off". This is an act of Shirk and it must be stopped. The people are putting their dependency and trust and reliance on these strings that can do nothing for them. This is false and incorrect in Islām.

Islām is a religion of monotheism, a religion of Tawḥīd and that is what distinguishes this revelation in this religion from all others. Allāh says,

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

Indeed the religion with Allāh is Islām

(Sūrah Āli'imrān; 3:19)

and,

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ﴾

Whomsoever seeks a religion other than Islām, then it will not be accepted

(Sūrah Āli'imrān; 3:85)

That is because there is no other religion that is upon Tawhīd - Islām is the religion upon pure Tawhīd, singling out Allāh (سبحانه وتعالى) in all our acts of worship, in our dependence, in our trust and reliance in Him; singling out Allāh (سبحانه وتعالى) with those affairs; not to be putting our trust and reliance into a piece of string that we believe will bring good fortune to our car, or to our camel or to our house. Islām came to nullify those beliefs and those incorrect practices from Jāhiliyyah.

Therefore, the Prophet (صلى الله عليه وسلم) mentions clearly and explicitly that no camel is to be left with those strings attached upon their necks as that is an act of Shirk and that must be stopped! The Prophet (صلى الله عليه وسلم) highlighted to the people the incorrectness of putting their trust, dependence, and reliance into these objects and strings and necklaces believing that they would bring them benefit, and that they would keep away harm and the evil eye. Allāh (سبحانه وتعالى) mentions in the Qur'ān,

﴿ وَإِنْ يَمَسُّنَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ﴾

And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour

(Sūrah Yunus; 10:107)

In summary of the first evidence mentioned, this emphasises and reinforces what was mentioned in the previous chapter regarding the impermissibility of wearing these amulets, necklaces, and strings with the intention that they are going to bring you goodness and benefit, and that they are going to protect you from the evil eye and from harm.

Second Evidence - Ḥadīth of ‘Abdullāh Ibn Mas‘ūd (رضى الله عنه):

This particular ḥadīth is reported by ‘Abdullāh Ibn Mas‘ūd (رضى الله عنه), and the story behind it is that ‘Abdullāh Ibn Mas‘ūd (رضى الله عنه) saw his wife Zaynab (رضى الله عنها) on one occasion wearing a piece of string around her neck, and when he enquired about this, she said it was because she had an illness or some type of problem that had occurred in her eyes and they were bleeding, and so she was wearing this particular string due to that. There is more to this narration - how she went to a woman and some Ruqyah was done on her etc, but the point is that when ‘Abdullāh Ibn Mas‘ūd (رضى الله عنه) saw that he told her, “Verily Ruqá, Tamā‘im and Tiwālah are from Shirk.” [Related by Aḥmad, Abū Dāwūd]

Explanation of The Ḥadīth Narrated by ‘Abdullāh Ibn Mas‘ūd (رضى الله عنه):

This narration mentioned has some speech regarding it in terms of authenticity, but no doubt regardless of that, the meaning of what is being mentioned here is absolutely correct, and there is evidence in other than it from the text.

The Ruqá - meaning the certain types of recitation that they used to do, and we know there is certain explanation behind that – that Ruqyah in certain forms is of course permissible if it is from the Qur‘ān and authentic du‘ā’ and supplications of Tawḥīd that have been mentioned in the Qur‘ān and the Sunnah. Furthermore, if it is in the clear Arabic language that can be understood whereby there are certain forms of Ruqyah that are permissible, such as reciting the Qur‘ān upon a person who is ill which is permissible. But the types of Ruqyah where people come and begin mumbling things, all types of mumble jumble words that are not clear and the people are humming away, making different types of sounds that are not recognised in the Arabic language, then this is not Ruqyah as this is impermissible, it is in the form of magic. The Tamā‘im and the Tiwālah (being various forms of amulets) are all from the forms of Shirk. More of these will be mentioned as the lesson progresses.

The point being made very clearly is that wearing items such as necklaces, amulets, and strings for the belief that they are going to provide you with some protection or remove some harm, then that is from the forms of Shirk, which is impermissible.

Third Evidence: Hadīth of ‘Abdullāh Ibn ‘Ukaym (رضى الله عنه):

In the narration by ‘Abdullāh Ibn ‘Ukaym (رضى الله عنه), he was alive at the time of the Prophet (صلى الله عليه وسلم) however, it is not established that he ever reported or heard or narrated a ḥadīth directly from the Prophet (صلى الله عليه وسلم), so his narrations are considered mursal, but the point is, in this particular narration of ‘Abdullāh Ibn ‘Ukaym (رضى الله عنه) he says, “Whomsoever hangs or wears anything from themselves or attaches their heart to something whether it is that amulet or other than it besides Allāh (سبحانه وتعالى), he will be left to that thing.” This is a sign of lost for the person.

Explanation of The Hadīth Narrated by ‘Abdullāh Ibn ‘Ukaym (رضى الله عنه):

This is a particularly important narration for one to ponder and reflect over, for if a person attaches his heart to something other than Allāh (سبحانه وتعالى), then certainly that other thing will bring him nothing and that person will be left in lost, if he is left to that thing (amulet, string, necklace, or bracelet). When a person attaches his heart to one of these items, then as is stated in the narration, that person is left with that item to see what benefit that item can bring about for him, but of course that item can do nothing for him.

Here we see a very threatening narration because whoever attaches their heart to something besides Allāh (سبحانه وتعالى), he will be left to that item, not to the help and assistance of Allāh (سبحانه وتعالى), but to the apparent and so-called claimed, alleged help and assistance of those amulets and talisman; and of course, they will not give any help and assistance to that individual. Therefore, the person has lost himself, having put himself into the trust of these useless pieces of string, or necklaces or amulets or talisman, instead of putting his trust purely and sincerely in Allāh (سبحانه وتعالى). It then explains what all of these types of things are - al-Tamā’im, al-Tamīma, which are something they used to attach or put on their children, believing that it would keep the evil eye away from their children.

Explanation of Al-Tawīz – Wearing The Qur’ān :

Another topic to be discussed at this point is, what if the amulet or this string that a person is wearing has Qur'ān in it? The tawīz as they call it, which some people claim has nothing within it except for Qur'ān, that when they open it up then a piece of paper just has Qur'ān written on it. So, they say this cannot be wrong, it cannot be Shirk, because it is pure Qur'ān only written on it. Now, with regards to this claim and topic of discussion, then yes! From the time of the Salaf there was some discussion regarding this affair. If it is pure Qur'ān then can we say that is Shirk? As we know the Qur'ān is a cure and seeking cure from the Qur'ān is permissible. Therefore, can it mean that this is Shirk if it is purely Qur'ān? Some of the Salaf said no, as that cannot come into this category, others said, regardless, it still comes into this category and they were more accurate and correct regarding this situation, because those people who claim in this tawīz that they are only wearing the Qur'ān, there are a number of things to be mentioned regarding this.

Firstly, it is very likely that the vast majority of them, even though they may think that it is only Qur'ān, it is in fact not, and we have heard this from our Mashāyikh in Madīnah, when the people used to be wearing these things and the Mashāyikh saw them and questioned them they would say, "It is pure Qur'ān yaa Shaykh, only pure Qur'ān and nothing else, what could be wrong with that?" The Mashāyikh have said when they opened them up, low and behold there are all types of symbols and triangles and dots and other types of lines written in there, not just the Qur'ān that they claimed. So, the majority are never just Qur'ān in the first place.

Secondly, there are specific points the Salaf made, one of the key points is that this is only something that is possible for somebody who understands that this necklace even with the Qur'ān in it, is not going to protect them because protection is from Allāh (سبحانه وتعالى). Their trust and their dependence and reliance are purely in Allāh (سبحانه وتعالى). The Salaf specified that very clearly. Now when a person thinks about that condition, the person knows that it is non-existent among the people who claim that it is only Qur'ān, a person knows that they put their trust and dependence into that to the extent that if it was taken away from them, suddenly, they are in worry and in anxiety because their necklace has been taken away, showing that they are weak and their trust and dependency to a level is in wearing that item rather than in Allāh (سبحانه وتعالى).

That pure 'Aqīdah simply does not exist in many if not all of those who claim it is just Qur'ān, rather the 'Aqīdah is corrupted amongst many of them, and their trust and dependence is in it, not like what the Salaf said, 'your trust and your dependence is purely in Allāh (سبحانه وتعالى), upon 'Aqīdah, upon Tawhīd', and the reality is that the people do not have that. Again, we would say that it is impermissible for a person to be wearing it, even if the person claims it is pure Qur'ān.

Thirdly, the scholars have mentioned wearing Qur'ān on a necklace or an amulet or some other type of small item that you put together on a string and wear around your neck with a piece of paper with Qur'ān on it, can lead to degradation of the Qur'ān, especially with what people do, as they put those parchments on a piece of string and put it around the necks of their children, and then those same children walk into the bathroom with it on with the Qur'ān on the piece of paper, they go and play in the fields and roll around in the mud - degradation is occurring! So there are multiple reasons to highlight and to make it very clear that even if a person claims it is purely Qur'ān, then it is still impermissible.

In summary, one can see that the Salaf highlighted the need for the purity of 'Aqīdah and the reality is the people do not have that deep understanding of 'Aqīdah.

Furthermore, the scholars mentioned the issue of degradation. Also, the Salaf mentioned that the ones who mention the Qur'ān say it is impermissible to wear it like that. It is said that all the evidence that has been noted and discussed in the last lesson and this lesson so far, are all general to every type of necklace, bracelet, string or amulet that a person wears with that intention even if it is *just* Qur'ān, because as you will notice, none of the narrations made any exception to Qur'ān, none of them said it is impermissible to wear these items *except* if it is *just* Qur'ān. That is why the Salaf said the evidence is general and included everything, including the Qur'ān, even though the Qur'ān in itself is a cure, but wearing it in this manner as a necklace, then NO!

In conclusion to this affair is that it is not permissible even if somebody claims that it is pure Qur'ān, mainly because the reality of the purity of 'Aqīdah that the Salaf specified as a condition, will not exist amongst many people. How many people will claim that they have ever studied these chapters of Kitāb al-Tawhīd? How many people will claim that they have studied and understood The Three Principles, The Four Principles or The Six Principles? How many have understood the reality of this 'Aqīdah? Therefore, the

truth is there will be some lacking a deficiency in that affair. If a person claimed that they have all the purity of 'Aqīdah, we would still say that the narrations are all general and they make it impermissible even if it is the Qur'ān.

The Shaykh mentions that some of the Salaf used to view it as permitted with all the conditions that has been mentioned, but others did not allow it and made it impermissible such as the likes of Ibn Mas'ud (رضى الله عنه). In conclusion to this affair, it is impermissible.

The next item we are going to mention in the class is Al-Ruqá. Al-Ruqá is the recitation that is performed upon somebody ill or afflicted with the intention of attempting to cure their illness or their affliction, by the permission of Allāh (سبحانه وتعالى).

This of course we know is permissible with certain types of conditions in place - if the Ruqyah is from the Qur'ān, if du'ā' are taken directly from the Āyāt in the Qur'ān or other permissible pure authentic du'ā' with the meanings of Tawhīd within them, upon the clear Arabic language, not mumbling and jumbling etc. The evidence for this as we know is that Jibrīl (عليه السلام) did Ruqyah upon the Prophet (صلى الله عليه وسلم) and we know of others amongst the Companions where narrations of Ruqyah were being performed - so the legitimate form of Ruqyah is of course permissible.

The illegitimate, impermissible form of Ruqyah are the statements that they the magicians make such as the term 'hocus pocus' and 'abracadabra' and other words like these that they (the magicians) use. The magicians and their likes would use certain types of phrases and statements that are not words from the Qur'ān or the Sunnah or from the authentic du'ā', nor of Tawhīd.

The Prophet (صلى الله عليه وسلم) said, "Show me your types of Ruqyah, there is no problem with them as long as there is no Shirk in there." If they are pure and upon Tawhīd in their wordings and their statements, then they are permissible, but other than that, from the mumble jumble and from the words of the magicians and other phrases that they use in those types of things from non-Arabic speech, then these are not considered as Ruqyah. We also know that the Prophet (صلى الله عليه وسلم) made it permissible to do the legitimate form of the Ruqyah. In fact, it is mentioned how the Ruqyah is very effective when it comes to a poisonous sting (which was discussed in a previous class in a narration regarding that in the earlier chapters of the book), also,

when it comes to the evil eye, the Ruqyah is something that has a strong impact on the one who has the evil eye on them.

Al-Tiwālah is something that they used to make, believing that it brings the husband and wife closer. It is a type of amulet that they used believing that it increases the love between the husband and the wife. These types of meanings are prevalent, and they exist in our time - they give you all these types of bracelets and charms for the husband and wife saying, 'This is half for you and half for me and it keeps the love between us, if you keep wearing yours and I keep wearing mine, then the love will remain strong between us.' These are all remnants from these types of false belief. Your wife wearing a particular necklace and you wearing the other half of it is not the connection and the bond between you, it is not what is going to make the love strong between you.

In the olden days, they used to make these types of amulets believing that they would bond and make stronger the love between the husband and the wife, which again was nullified, as it is not something from the religion. In summary, all the above was nullified by Islām, all these affairs of putting trust and dependency in other than Allāh (سبحانه وتعالى) were nullified.

Fourth Evidence: Ḥadīth of Ruwayfi' Ibn Thābit (رضى الله عنه):

The Prophet (صلى الله عليه وسلم) said, "O Ruwayfi! Maybe you will live a long time (a long life), so in that case if you live a long life then in your future years make sure to tell the people regarding the one who ties knots in his beard or with the bow string or that he makes the cleansing of himself with the dung of the animals or their bones, that Muḥammad (صلى الله عليه وسلم) is clear of that."

Explanation of the Ḥadīth Narrated by Ruwayfi' Ibn Thābit (رضى الله عنه):

Ruwayfi' Ibn Thābit (رضى الله عنه) is the son of Anṣārī. This narration has in it a sign from the signs of Prophethood - from the miracles of the Prophet (صلى الله عليه وسلم), because just like he said to Ruwayfi', "Maybe you will live a long time, so tell the people these matters", the reality is that Ruwayfi' did indeed live a very long time, and so the scholars have said that this is from the signs of the Prophethood that the Prophet (صلى الله عليه وسلم) mentioned regarding the long life of Ruwayfi' (رضى الله عنه) and indeed that is what occurred.

The first thing that the Prophet (صلى الله عليه وسلم) told Ruwayfi' was that, "Whoever ties knots in his beard..." which some of the scholars have said that the meaning of this is that the Persians used to tie knots in their beard when they went to war, which maybe was a sign of their strength and boldness. Others said that the meaning of this narration is not to put the knots into your beard or to tie your beard during the prayer (ṣalāh) or to be messing around with your beard during the prayer (ṣalāh), which could be the meaning of the narration. Moreover, others have said that perhaps it is what the people of luxury and status do, that they curl their beards on purpose and perhaps tie knots in it on purpose and make it into these fashions of theirs, as it is showing something of status indicating their wealth.

There are these different statements mentioned from the scholars that a person should not and cannot engage in those types of affairs. In another opinion regarding this affair (to tie your beard), some scholars have mentioned that some of them mess-up their beard on purpose fearing the evil eye. They think that it is a means of protecting themselves from the evil eye if they tie knots in their beard and mess them up, but all of those are impermissible acts.

In summary, the string from the bow (used with their arrow) used to be taken off and put around the necks of their camels and animals believing that was some type of good luck. Also, a person that cleanses himself by the dry dung or the bones of an animal, then Muḥammad (صلى الله عليه وسلم) is innocent of that. Whenever you see a narration where the Prophet (صلى الله عليه وسلم) says he is 'innocent of the one who does these things', then it means those actions are major sins - they are not something minor for the one who engages in these affairs. The main point of the narration is a person uses bow strings and attaches them around the necks of his animals believing that will bring good fortune.

Fifth Evidence: Hadīth of Sa'īd Ibn Jubayr (رحمه الله) and its Explanation:

In this chapter, the Shaykh also mentions the narration of Sa'īd Ibn Jubayr who said, "Whomsoever cuts a Tamīma from the neck of a person, then it will be for him the reward of freeing a slave."

This narration is in reference to a person in authority. It does not mean that a person is walking on the street, and they see somebody wearing it and they cut it off their neck on

the street, as this would be a fitnah and a fight would occur. The meaning of this narration is for the one who has authority to do so, then by their authority it would be to remove those amulets from the people. If you do not have the authority, then you cannot physically attack that person to remove it from them.

In summary, as you can see all these narrations are highlighting the great need for a person to recognize that as Muslims, our trust, our dependence, our reliance, our connection in our hearts is to our Creator, not to a piece of string that you believe will bring you good luck, or a particular necklace, band, ring, or any item that a person wears. There are so many people in the world who say, 'this is my lucky bracelet, and this is my lucky necklace' and the likes, this is not from the practice of a Muslim to wear items and amulets and necklaces with that intention of protecting yourself from harm and bringing good. As for general jewelry (that has been mentioned in previous classes), then that is a different affair and has nothing to do with this.

Final Evidence: Hadīth of Ibrāhīm An-Nakhī (رحمه الله) and its Explanation:

It is mentioned from Ibrāhīm An-Nakhī, one of the great Imāms of the Tābi'ūn who said that, "They all used to dislike the Tamā'im, whether from the Qur'ān or other than the Qur'ān", which is the point that was discussed before, but it is especially important to take note of another point. The narration mentions 'disliking something (makrūh)', but be aware that when the Salaf talk about something being makrūh in that sense, they do not just mean being disliked, they mean that they viewed it as ḥarām. In this narration by Ibrāhīm An-Nakhī, they used to view Tamā'im and amulets all to be ḥarām, not just disliked. Note here, this is NOT to be misinterpreted. It is important to understand and know the meaning of these words and the explanations from the scholars, to understand the intent of what the Salaf meant.

Summary of Chapter:

These two chapters (from last lesson and this lesson) have clearly highlighted a distinguishing feature of Al-Islām - that distinguishing feature of Tawḥīd that we single out Allāh (سبحانه وتعالى) with our trust, dependence, our reliance, and supplication - not to this statue, tree, or this stone, nor to a necklace, or lucky charm, as these items are

useless and will do nothing for the person. Anyone who attaches their heart to these affairs is only going down the road of loss, weakening themselves further and further because their hearts are attached to these useless items instead of being attached to Allāh (سبحانه وتعالى). This is the chapter we will conclude upon today.

Main Points Taken from This Lesson:

- ❖ Brief review of previous class
- ❖ Introduction to the chapter and acts of recitations
- ❖ First evidence and explanation: ḥadīth narrated by Abū Bashīr Al-Ansarī (رضى الله عنه)
- ❖ Second evidence and explanation: ḥadīth of ‘Abdullāh Ibn Mas‘ud (رضى الله عنه)
- ❖ Third evidence and explanation: ḥadīth of ‘Abdullāh Ibn ‘Ukaym (رضى الله عنه)
- ❖ Explanation of Al-Tawīz – wearing the Qur‘ān
- ❖ Narration and explanation of the Prophet (صلى الله عليه وسلم) to Ruwayfi’ (رضى الله عنه)
- ❖ Narration and explanation: Sa‘īd Ibn Jubayr
- ❖ Final narration and explanation: Ibrāhīm An-Nakhī

Above notes taken by:

Umm Hurairah

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم