

Chapter 8

What is narrated with regards to ruqaa and tamaa'im (amulets)

Chap 8 Box 1/6

It is reported in the *saheeh* from Aboo Basheer al Ansaaree *radi Allaahu 'anhu* that he was with the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* during some of his journeys and he dispatched a messenger that he should not leave a *qilaadah* made from bowstring – or any *qilaadah* – on a camel's neck without it being cut off.⁶⁰

1) What is the relevance of this chapter to Kitaab ut Tawheed?

This chapter is a continuation of the mentioning of those things which deplete the 'aqeedah of tawheed.

With regards to the words to be explained, what is the meaning of the following words used in this narration:

2) in the saheeh – in the two saheehs (i.e. those of al Bukhaaree and Muslim).

3) Aboo Basheer – the Companion who witnessed the Battle of Khandaq and who died in 60AH.

4) qilaadah – meaning a necklace and referring to that which is hung around the neck of the camel (and other than the camel as well)

5) or any qilaadah – the narrator of the hadeeth used this phrase 'or any qilaadah' since he had some doubt as to whether the qilaadah was limited to those made from bowstrings or whether it referred to all types of qilaadah (whether made from bowstring or not).

With regards to the general meaning of this narration:

6) Why would a *qilaadah* have been put on the camel's neck in the first place?

Whilst upon some of his journeys, the Prophet *sall Allaahu 'alaiyhi wa sallam* would send someone to call the people to remove the *qalaa'id* (necklaces) upon the necks of the camels - those *qalaa'id* by which repelling the evil eye or repelling of harm was sought.

This removal was obligatory since the attempt to repel the evil eye or harm by hanging the qilaadah was *shirk*.

7) What is the relevance of this narration to this chapter of kitaab ut tawheed?

It shows that to hang these bowstrings upon camels or similar matters for the purpose of repelling harm is forbidden and is *shirk*, because it falls under the act of wearing the forbidden types of amulet.

With regards to benefits of the narration, fill in the missing words or phrases:

⁶⁰ Reported by al Bukhaaree (no 3005) and Muslim (2115) and Aboo Daawud

This narration shows:

- 8) That the wearing of **strings** in order to repel harms carries the same ruling as amulets in terms of it being **haraam**.
- 9) Removing a munkar (**evil**).
- 10) Conveying to the people that which will protect their **aqeedah**.

And ibn Mas'ood stated: I heard the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* saying:

Indeed ruqaa, and amulets and at-tiwalah are shirk.⁶¹

Reported by Ahmad and Aboo Daawud.

With regards to the general meaning of this narration:

1) Why is using these three things considered to be *shirk*?

It is considered *shirk* to use these three matters for repelling harmful matters or bringing about benefits (without seeking this from Allaah) because none has the ability to repel harm or bring about good except Allaah *subhaanahu*.

2) What is the relevance of this hadeeth to this chapter of Kitaab ut tawheed?

This hadeeth shows that using these three things mentioned is in fact *shirk* which will deplete a person's tawheed.

With regards to benefits of the narration, fill in the missing words or phrases:
This narration shows:

- 3) An encouragement upon protecting the **aqeedah** from that which will damage it, even if **many** people happen to practice that damaging matter.
- 4) The **forbidden** nature of using these objects mentioned in the narration.
- 5) That these three objects mentioned are **shirk**, without any exception.

⁶¹ Reported by Ahmad (1/381), Aboo Daawud (3883), ibn Maajah (3531) and al Haakim in al Mustadrak (4/418) – and al Albaanee in his checking of Aboo Daawud said about this hadeeth '*saheeh*'.

At tamaa'im (amulets) are those things which are put on children to protect against the evil eye.

However if it contained something from the Qur'aan, then some of the salaf permitted it – whilst some of the salaf did not make such a allowance for it, considering it to be from those matters which are forbidden. Amongst the latter group was ibn Mas'ood *radi Allaahu 'anhu*.

Ar ruqaa are those matters which are known as **al 'azaa'im**. Textual evidence has made an exception (from the general prohibition) for that which is free of *shirk*. For the Prophet *sall Allaahu 'alaiyhi wa sallam* allowed it in the case of the Evil Eye and Stings.

At tiwalah is that thing which people do, believing that it will make a woman more beloved to her husband and a man (more beloved) to his wife.

With regards to the words to be explained, what is the meaning of the following words used in this section of the book:

- 1) **put on children** - i.e put on the necks of children
- 2) **against the evil eye** – i.e. to prevent the person being afflicted by the evil eye.
- 3) **al 'azaa'im** – it is said that these are aayaat from the Qur'aan which are recited upon the afflicted person – or recited upon water which is then fed to the ill person – or written upon plates or something similar, and the writing is then wiped off with water which is then fed to the sick person.
- 4) **ad daleel (textual evidence)** – the daleel referred to here is the hadeeth - ***There is to be no ruqyaa except from the evil eye or stings.***
- as had been mentioned under the chapter 'Whoever actualizes *tawheed*.'

With regards to benefits of the section, fill in the missing words or phrases:
This section of the book shows:

- 5) That *ar ruqyah* is of two types: the ruqyah which is **permissible** and the ruqyah which is **forbidden**. So the **permissible** type is that which is free of *shirk* and the **forbidden** type is that which contains *shirk*.
- 6) That *at tamaa'im* (amulets) are of two types:
 - i) the type which is forbidden by consensus of the scholars, and it is the type which includes **shirk**
 - ii) the type about which there is a difference of opinion amongst the scholars, and this is that type which consists (exclusively) of something from the **Qur'aan**. So it is said by some that it is permissible and it said by others that is forbidden. And what is more correct is that it is **forbidden** – thereby blocking the means (to *shirk*) and protecting the **Qur'aan**.
- 7) That *at tiwalah* is **forbidden** without any difference of opinion, because it is a type of *sihr* (**sorcery**).

And from ‘Abdullaah ibn ‘Ukaym in a marfoo’ form:

Whoever ta’allaqa (turns to and is attached to) something, then he is entrusted to it.

Reported by Ahmad and at Tirmidhee.

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

- 1) **‘Abdullaah ibn ‘Ukaym** – he is Aboo Ma’bad al Juhanee, from the city of Koofah who was alive in the time of the Prophet *sall Allaahu ‘alaiyhi wa sallam* but it is not known as to whether he heard from him or not.
- 2) **marfoo’** – ‘raised’ - meaning it is attributed to the Prophet *sall Allaahu ‘alaiyhi wa sallam*
- 3) **whoever ta’allaqa something** – his heart turns away from Allaah to something else, truly believing that that thing can benefit him or protect him.
- 4) **he is entrusted to it** – Allaah entrusts the person to that thing which he has turned to instead of Allaah and He abandons him to that thing.

With regards to the general meaning of this hadeeth:

5) What will Allaah do to the person who turns to something, thereby turning away from Him?

This hadeeth is *wajeez ul lafhdhi ‘adheem ul faaidati* (short in wording, tremendous in benefit).

In it the Prophet *sall Allaahu ‘alaiyhi wa sallam* informs us that whoever turns with his heart or with his action (or both) to something hoping for benefit from it or the repelling of harm – then Allaah will entrust the person to that thing which he made ta’alluq to.

6) What is the relevance of this hadeeth to this chapter of Kitaab ut tawheed?

It contains a prohibition of and a warning against making ta’alluq to other than Allaah for the purpose of bringing about some benefits or repelling some harmful matters.

**With regards to benefits of the hadeeth, fill in the missing words or phrases:
This hadeeth shows:**

- 7) The prohibition of making ta’alluq to other than **Allaah**.
- 8) The **obligation** to make ta’alluq to Allaah in all affairs.
- 9) An explanation of the damage caused by **shirk** and its evil *aaqibah* (end result).
- 10) That the recompense is in accordance with the **action**.
- 11) That the **result** of the action returns back to the one doing the action, whether it be good or evil.

Imaam Ahmad reported from Ruwayfi' *radi Allaahu 'anhu* that he said:

Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam* said:

O Ruwayfi'! Perhaps your life will be long. So tell the people that whoever ties his beard in a knot, or wears a necklace or cleans himself with the dung or bone of an animal, then Muhammad is free of him.⁶²

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

- 1) **Ruwayfi'** – he is Ruwayfi' ibn Thaabit ibn Sakan ibn 'Adee ibn al Haarith; he was from the tribe of Banoo Maalik ibn an Najjaar, from the Ansaar. He died in the year 56 AH.
- 2) **ties his beard in a knot** – it is said that this refers to what their custom of tying the beard in a knot or plaiting it during wars, doing so out of pride.
- 3) **wears a necklace** – literally 'wears a necklace made of bowstring' – meaning he puts a necklace on his neck or on the neck of his beast for protection against the evil eye.
- 4) **he cleans himself** – he removes the impurities from the private parts.
- 5) **(*rajee'*) dung of an animal** - means the *rawth* (dung).
- 6) **free of him** – this is a severe threat with regards to the person who does these actions mentioned in this hadeeth.

With regards to the general meaning of this hadeeth:

7) How does shaykh al Fawzaan say the people might deviate from the guidance of the Prophet *sall Allaahu 'alaiyhi wa sallam* in the issue of the beard?

The guidance of the Prophet *sall Allaahu 'alaiyhi wa sallam* was to leave the beard to grow and to look after it – but the people oppose this by playing around with it such that they resemble the non Arabs or the people of opulence.

8) What is the relevance of this hadeeth to this chapter of Kitaab ut tawheed?

It contains a prohibition of wearing a necklace made from bowstrings for the purpose of repelling dangers or misfortunes, and it tells us that this act is *shirk*, because none can repel these things except Allaah.

With regards to benefits of the hadeeth, fill in the missing words or phrases:
This hadeeth shows:

9) one of the signs of **Prophethood**, in that **Ruwayfi'** lived a long life until the year 56 after hijrah.

⁶² Reported by Ahmad (4/108, 109) and Aboo Daawud (36) and al Albaanee in his checking of Aboo Daawud said about it 'Saheeh'.

10) the obligation to **inform** the people of that with which they have been commanded and that from which they have been forbidden, from those matters which it is obligatory to do or obligatory to leave off.

11) that it is Islaamically legislated to look after the beard well and to allowing it to grow and that it is **forbidden** to treat it as something frivolous by shaving it or trimming it or tying it in a **knot** or other than that.

12) that it is haraam to make use of the **necklace** to repel a danger, and that this is *shirk*.

13) that it is haraam to clean oneself using **dung** or **bone**.

14) that these sins mentioned are from the kabaa'ir (**major sins**).

Sa'eed ibn Jubayr said:

Whoever cut off a tameemah (amulet) from a person, then it is equivalent to freeing a slave.

Reported by Wakee', who also reported that Ibraaheem said:

*They used to hate all types of amulets, whether they consisted of something from the Qur'aan or something other than the Qur'aan.*⁶³

With regards to the words to be explained, what is the meaning of the following words used in this narration:

1) Wakee' – he is Wakee' ibn al Jarraah, the trustworthy narrator, an imaam and author of many works who died in the year 197AH.

2) Ibraaheem – he is the Imaam, Ibraaheem an Nakha'ee, the trustworthy narrator, from the greatest of the scholars of *fiqh* who died in the year 96AH.

3) equivalent – i.e. for that person is the like of the reward of (freeing a slave)

4) They used to – meaning the companions of 'Abdullaah ibn Mas'ood and they were from the leading figures of the taabi'een.

With regards to the general meaning of this narration:

5) Why is the reward for this action mentioned equivalent to freeing a slave?

The person who has hung a tameemah upon himself has, by doing so, become enslaved to the shaytaan – so cutting that tameemah off him is like taking him out of the slavery to the shaytaan.

6) What is the relevance of this narration to this chapter of Kitaab ut tawheed?

These two narrations contain a report (from some of the greatest of the leaders of the taabi'een) which forbids unrestrictedly the wearing of amulets.

With regards to benefits of the narration, fill in the missing words or phrases:
This narration shows:

7) The excellence of cutting off the **amulets** since this would be an act of removing an evil and purifying the people from *shirk*.

⁶³ The Egyptian verifier of the transcribed explanation of Shaikh Ibn Baaz-Muhammad al-'Allaawee - said :

"Its chain of narration is weak. Ibn Abee Shaybah reported it (no.3518), saying: "Hishaam narrated to us: from Mugheerah:from Ibraaheem who said:..., and he mentioned it."

So its chain contains Mugheerah ibn Miqsam who was a *mudallis* and reported it with '*an'annah*,

and his *tadlees* from Ibraaheem is famous. But it is authentic with Ibn Abee Shaybah (no.3527):

"from Wakee':from Ibn 'Awn: from Ibraaheem: that he used to dislike written-amulets for children, and say: 'They will enter the toilet with it' ."

8) the unrestricted prohibition (in the view of a group from the *taabi'een*) of wearing amulets even if they contain something from the **Qur'aan**.

9) the eagerness of the salaf in protecting the correct aqeedah from khuraafaat (**superstitions**).