

# AMULETS ARE SHIRCK

by

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2023

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ تَسْبِيحُهُ وَتَسْتَغْفِرُهُ وَتَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ  
يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ  
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All the praise be to Allah, we seek his help  
and apologize to him and find refuge in him  
from the mischief of ourselves and whom  
Allah guided none can mislead him and  
whom he sent astray none can guide him  
and I witness that there is no God except  
Allah and that Muhammad is his slave and  
prophet.

Priestly service charge was an idea alien  
in Islam. The priests in Muslim Ummah  
now not only sell their religious decrees  
(Fatwa) but also ask for money on all  
kind of religious service. A vicious circle  
of wealth and greed is created. Strangely  
so-called scholars are behind its sup-  
port. These people would ask money for  
the performance of rituals from birth to  
burial. In this respect Allah has revealed  
in Quran (9: 34) about the Jewish and  
Christians scholars of Arabia during the  
life time of Prophet peace be upon him:

O you who believe! Verily, there are  
many of the Ahbar and Ruhban who de-  
vour the wealth of mankind in falsehood,  
and hinder (them) from the Way of Allah.  
And those who hoard up gold and silver  
and spend it not in the Way of Allah, -  
announce unto them a painful torment.

Some Muslims have developed whole  
bunch of activities related to Amulets  
or Taweez. If we search out the necks  
of Muslims we would find that there  
are Taweez hanging, some times coral,  
shells, sometimes knives and sometimes  
Quranic verses. These so-called Mus-  
lims believe that these amulets and tal-  
ismans protect them from evils, diseases  
and calamities. Allah said in Quran

And when there came to them a Mes-  
senger from Allah (i.e. Muhammad  
Peace be upon him ) confirming what  
was with them, a party of those who were  
given the Scripture threw away the Book

of Allah behind their backs as if they did  
not know! They followed what the Shay-  
atin (devils) speak about the kingdom of  
Sulaiman (Solomon)... (2: 101-102)

It is reported in Sunnan Abi Da-  
wood on the authority of companion of  
Prophet, Abdullah ibn Masood that He  
heard Messenger of Allah peace be upon  
him saying:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو  
بْنِ مُرَّةَ عَنْ يَحْيَى بْنِ الْحَارِثِ عَنْ ابْنِ أَبِي زَيْنَبٍ امْرَأَةَ عَبْدِ اللَّهِ  
عَنْ زَيْنَبِ امْرَأَةَ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ  
صلى الله عليه وسلم يَقُولُ إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ تِيرْلُهُ  
Charms, amulets, amulet of love is  
polytheism (Sunan Abi Dawood,  
Chapter باب في تغليب التَّامِيمِ Juz 11, pg 384)

Tamimah (amulet) means any thing  
which is used for the protection (from  
evil). In Jahalliah (Age of ignorance) the  
concept of Tamimah is criticized as the  
poet Abu Duhayb ذُوَيْبٍ said:

وَإِذَا الْمَيِّتَةُ أُلْفَتِهَا أُلْفَتِهَا كُلَّ تَمِيمَةٍ لَا تَنْفَعُ  
And when the death engraved her nails  
I found all (kind of) Tamimah  
non-beneficial

It is explained in Kitab Al Ain by  
الحليل الفراهيدي Juz 8 pg111 that:

والتميمه: فلاة من سبور، وربما جعلت العوذة التي تعلق في  
أعناق الصبيان، قال: وكيف يضل العنبري ببلدة \* بها قطعت عنه  
سبور التمام (وفي حديث ابن مسعود: إن التمام والرقى والتولة  
من الشرك)

And Tamimah: Necklace of thongs, and  
perhaps made a protection that  
attached to the necks of the boys, . . .  
(In report from Ibn Mas'ud: (amulets  
and spells and التوبة polytheism)

It is claimed by some ignorant people  
that the amulets includes things which  
people hang for protection and Quranic-  
Tamimah is allowed. However, Tamimah

according to scholars also include the Quranic inscriptions as it is written and hanged for the sake of protection from evil and disease. The following statements are enough to prove that amulets include not only the shell and beads but also include all kinds of hangings used for protection including Quranic amulets.

**1** Ibn Ubaid has written a book on Gharib ul Hadith. Ibn Qutabah has written notes over it. On one of the comments of Ibn-Ubaid, Ibn Qutabah said:

قال أبو محمد ابن قتيبة في إصلاح الغلط ص ٥٤ : (وهذا يدل أن التمام عند أبي عبيد المعاذات التي يكتب فيها وتعلق

Ibn Qutabah says: it shows that Tamaim (amulets) to Abi Ubaid means all (kinds of) protections amulets which are written and hanged. ( Islah Al Ghalat pg 54)

Ibn Qutabah further said: Tamaim (amulets) are not only shells (or beads).

**2** Qazi Abu Bakr Al Arbi says (in Sharah Al- Tirmidhi )

وَقَالَ الْقَاضِي أَبُو بَكْرٍ الْعَرَبِيُّ فِي فَرْحِ التِّرْمِذِيِّ : تَعْلِيقُ الْقُرْآنِ لَيْسَ مِنْ طَرِيقِ السُّنَّةِ وَإِنَّمَا السُّنَّةُ فِيهِ الدُّكْرُ دُونَ التَّعْلِيقِ

The hanging of Quranic verses is not the way of Prophet and indeed his way is to read it instead of hanging it.

**3** Nasiruddin Al-Bani said in his noting on Al-Sahihah:

التمام : جمع تميمه واصلها خرزات تعلقها العرب على رأس الولد لدفع العين ثم توسعوا فيها فسموها بها كل عودة . ومن ذلك تعليق نعل الفرس أو الخرز الأزرق وغيره . والأرجح أنه يدخل في المنع أيضا المحجب إذا كانت من القرآن أو الأدعية الثابتة .

Al-Tamaim: Plural Tamima and originally are beads which Arabs attach to heads of boys to prevent (evil) eye. . . also includes the horse shoe or blue shells. And it is likely that the ban also includes the Quran and the proven prayers

Further said ( Al-Sahihah juz 1, pg 491)

التمام جمع تميمه و هي الورقة التي يكتب فيها شيء من الأسماء أو الآيات وتعلق على الرأس مثلا للتبرك . فما لا يصح لأن التمام عند الإطلاق إنما هي الخرزات كما سبق عن ابن الأثير ، على أنه لو سلم بهذا التأويل فلا دليل في الشرع على أن التميمية بهذا المعنى تنفع ، و لذلك جاء عن بعض السلف كراهة ذلك كما بينته في تعليقي على الكمالطبيب آ ( ص ٤٤ - ٤٥ طبع المكتب الإسلامي ) .

Al-Tammaim (Amulets): Plural of Tamima (amulet) collection and is the paper on which something is written. It includes the names or verses and attached to the head, for example, to seek blessing. It is not valid that the Tamimah is only beads (or shells) as previously discussed by Ibn al-Athir, . . . . . so as shown in my comment on Al-Kalam Al-Tayyab pg 44-45

It is important to understand that Taweez are all impermissible where as the blessing spells which do not contain Sheerk are allowed. Some of the blessings spells which did not contain any polytheism were allowed by the Prophet.

Any association with an object with the underlying belief that it can protect, is falsehood. It is reported by Bukhari in Adab- Al Mufraad that

- حدثنا إسماعيل قال : حدثني ابن أبي الزناد ، عن علقمة ، عن أمه ، عن عائشة ، أنها كانت تؤتي بالصبيان إذا ولدوا ، فتدعو لهم بالبركة ، فأتيت بصبي ، فذهبت تضع وسادته ، فإذا تحتم رأسه موسى ، فسأتهم عن موسى ، فقالوا : نجعلها من الجن ،

فأخذت موسى فرمت بها ، ونهتهم عنها وقالت : إن رسول الله صلى الله عليه وسلم كان يكره الطيرة ويبيغضها ، وكانت عائشة تهيئها

Newborn children were brought to Aisha may Allah be pleased with her, and she would pray Allah for the blessing. Once, a child was brought to her, as she was setting pillow underneath his head she saw a razor. So She asked about it. People said: We take this for (protection from) Jinn. So Aisha took the razor and threw away it. And prevented them from this and said

Indeed the Prophet disliked Tira (prediction from bird flights) and angered over it (when practiced) and Aisha prevented that.

Mother of Believers, may Allah be pleased with her, totally rejected the idea of placing something under pillow based on the Tira hadith she heard from Prophet thus she implied that in Islam there is no concept of Protection from things other than Allah.

### Narrations against Taweez

There is a narration reported in Musnad Ahmed according to which:

حدثنا عبد الله حدثني أبي ثنا عبد الصمد بن عبد الوارث ثنا عبد العزيز بن مسلم ثنا يزيد بن أبي منصور عن دخين الحجري عن عقبة بن عامر الجهني : ان رسول الله صلى الله عليه وسلم أقبل إليه رهط فبايع تسعة وامسك عن واحد فقالوا يا رسول الله بايعت تسعة وتركت هذا قال ان عليه تميمه فادخل يده فقطعها فبايعه وقال من علق تميمه فقد اترك

Uqbah bin Aamir Juhni relates that there came a group to the Prophet peace be upon him. He took oath of allegiance from nine of them and left the one remaining. (People) said O Prophet why did you have left one. (The Prophet) said: “ An amulet is over him”. (Hearing that the man) put his hand inside (his shirt) and broke the amulet. Then (the Prophet) took the oath of allegiance from him also and said “whosoever hung an amulet, committed polytheism” (Musnad Ahmed, Juz 4, page 156)

This hadith reveals that amulets of all kinds are impermissible. Prophet could have asked whether the amulet contains holy verses. It is reported in Tirmidhi, Juz 8,pg 145

حَدَّثَنَا مُحَمَّدُ بْنُ مَدْوَيْهِ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَيْسَى أَخِيهِ قَالَ دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عُكَيْمٍ أَبِي مَعْبِدِ الْجُهَيْنِيِّ أَعُوذُهُ وَيَبِهُ حُمْرَةً فَقُلْنَا أَلَا تُعَلِّقُ شَيْئًا قَالَ السُّؤْتُ أَقْرَبُ مِنْ ذَلِكَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ

... Issa said that he went to visit Abdullah bin Ukeem Abi Mabid Al-juhni and he was suffering from Humra ( disease), so we said why don't you hang some thing against it. He said Death is closer than that and Prophet said whoever hung anything would be assigned to that.

### Narration in support of Taweez

The supporters of Taweez present one narration for the endorsement of their believes

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ مِنَ الْفَرَعِ كَلِمَاتٍ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَتَوَرَّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يُحْضَرُوا . وَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو يُعَلِّمُهُمْ مَنْ عَقَلَ مِنْ بَنِيهِ وَمَنْ لَمْ يَنْعِقْ كَتَبَهُ فَأَعْلَقَهُ عَلَيْهِ .

Muhammad bin Ishaq reports that Amr bin Shoaib, he from his father and he



from his grand father reports that Prophet used to teach the prayer to those who would become frightened during sleep: “ I seek refuge in Allah through His perfect words from His fury and (seek refuge) from evils of His slaves and from evil whispers of demons and their presence”(Abi Dawood)

There are several flaws in this narration.

- 1 Tirmidhi further added a statement of reporter as a comment which is not the saying of Prophet peace be upon him (Tirmidhi juz 13, pg 34):

قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُلَقَّبَانِ مِنْ بَلَّغِ مِنْ وَلَدِهِ وَمَنْ لَمْ يَنْتَلِغْ مِنْهُمْ كَتَبَهَا فِي صَلَاتِهِمْ عَلَّقَهَا فِي عُقْبَتِهِ. قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Abdullah bin Amir used to hang this prayer in the necks of minor children.

- 2 Tirmidhi added that this hadith is Hasan Gharib (Unique and at the level less than Sahih). The scholars who defend this narration and argue that Tirmidhi has called this narration Hasan. Tirmidhi has introduced the term Hasan in hadith which does not mean that it is Sahih narration. Dababi said in Meezan Al-Ateedal juz 3 pg 407 لا يعتمد العلماء على تصحيح الترمذي Scholars do not rely on the authentication of Tirmidhi. Dababi also said (Meezan, juz 4 pg

416) فلا يغتر بتحسين الترمذي، فعند المحافة غالبها ضعاف  
*Not deceived by saying of Hasan by Al Tirmidhi, by us in reality most are weak.*

- 3 One of the narrators of this report is Amr bin Shoaib . His narrations from his father and then from his grandfather are (Tirmidhi, Juz 2, pg 65) Tirmidhi says:

قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ وَذَكَرَ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ حَدِيثٌ غَرِيبٌ مِنْ شُعَيْبِ بْنِ عَبْدِ نَاصِرٍ وَأَبِي  
Ali bin Abdullah said that and reported from Yahah bin Saeed that Indeed the reports of Amr bin Shoaib to us are useless.

- 4 Narrator: Muhammad bin Ishaq: The fourth flaw in this narration is that it contains Muhammad bin Ishaq. In Jarah-wal-Tadeel literature one would find both positive and negative statements for Mr. Muhammad bin Ishaq, ranging from Siqah (authentic) to Dajjal (Fradulent Person). Ibn Ishaq is a controversial narrator. It is better not to take his narrations in Halal and Haram. Imam Malik talks about Muhammad bin Ishaq and said (Tahzeeb ul Kamal, Tarjumah Muhammad bin Ishaq):

قال مالك وذكره، فقال: دجال من الدجالة.

He is among the Dajjals (Most deceptive and Fradulent people)

### Fatwah of Tabeen (Followers of Companions of the Prophet)

It is reported in Musannif Ibn Abi Sheebah that

حدثنا أبو بكر قال حدثنا هشام عن مغيرة عن إبراهيم قال : كانوا يكرهون التمام كلها ، من القرآن وغير القرآن

It is reported that Ibrahim ( Al –Nakhai) They (Companions) abhor all kinds of Taweez irrespective of Quranic or non-Quranic ( Musanif Ibn Abi

Shibah , juz 5, pg 428)

It is reported in Sharh Maani Al-Aathar juz 5, pg 489 that

وَقَدْ جَاءَتْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آثَارٌ تَهَيَّبُ عَنْ  
التَّمَائِمِ

And it comes from Prophet the  
deterrence for Tamaim

Reader now is well aware that Tamaim (amulets) or Taweez are not permissible in Islam whether based on Quranic verses or containing the names of Holy One.

Dear Muslim, just think about what sin you are committing when you take the taweez consisting of holy verse of Quran to the toilet! We know that Humans are sometimes not clean and they need ritual bath for performance of Salat, even in that state the hanging of Taweez comprising of Holy verses in the neck make no sense. Further Allah has bestowed Shifa (cure) for diseases in honey as we know it from Quran. Now if you hang the jar of honey in your neck will you feel better if you never eat it? You won't. Likewise Quran is sent by Allah to be read and understood. It is not meant to be hanged in Taweez. You would get blessings of Allah only if you read it. May Allah save us from Kufr and Sheerk. Amen.