



DeenSahih Lecture Summary

Selected Chapters from Kitāb al-Tawḥīd

Lecture 3 – Acts of Polytheism such as Wearing Rings and Strings

Saturday, 03 June 2023

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Taken from the book 'Kitāb al-Tawḥīd' by Shaykh al-Islām Muḥammad ibn 'Abd al-Wahhāb (may Allāh have mercy upon him)

1. The Shaykh began his lecture with Khuṭbah al- Ḥājah and sent greetings upon the finest of creations, Prophet Muḥammad and his companions.
2. Commanding the good and forbidding the evil is an obligation on the Muslims:
[Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf (i.e., Islāmic Monotheism and all that Islām orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islām has forbidden). And it is they who are the successful.]
Surah 'Āli 'Imrān, verse 104.
3. Nature of man is that he is forgetful, and he errs. He doesn't learn and continuously falls into the same mistakes.
4. The ten generations between 'Ādam and Nūḥ (may peace be upon them) were all upon Tawḥīd. Then Shayṭān deceived the people and they fell into idol worshipping. So, Allāh kept sending His Messengers who called his people to Tawḥīd.
5. After the seal of Prophets and Messengers it is the people of truth who will be from the callers of Tawḥīd. From amongst them are the scholars such as the author of the book Kitāb al-Tawḥīd, Shaykh al-Islām Muḥammad ibn 'Abd al-Wahhāb (may Allāh have mercy upon him).
6. Kitāb al-Tawḥīd is one of the most important books written on this topic and it's befitting that it's read and taught repeatedly as it deals with the affair of major and minor Shirk.
7. From Shirk is the wearing of a Ring or a String and that which is like these 2 things, whether it is to lift oneself from a test, a punishment, a disease or to save oneself from it.
8. The people of Quraysh used to place amulets, shells and beads upon their properties and children to save them from evil eye. Today if you look at the Indian subcontinent and that which is available to the people there from the avenues of Shirk, then it is very similar to what the author is mentioning. It is as though the author has written the book specifically for this time and place.

9. The topic of Tawḥīd should be given utmost importance in every time and place. This was the habit of the Messengers. Even on their deathbeds they warned against Shirk as comes in the verse:

[Or were you witnesses when death approached Ya‘qūb (Jacob)? When he said unto his sons, “What will you worship after me?”]

Surah Al-Baqarah, verse 133.
10. And likewise, Prophet Muḥammad (peace and blessings be upon him) on his deathbed said, “May the curse of Allāh be upon the Jews and Christians for they built places of worship at the graves of their people. Indeed, I am a slave of Allāh so call me a slave and Messenger of Allāh”.
11. To place trust in a Ring, String, Sock or Shirt (or any other thing) is to make these things as partners with Allāh. Allāh is the one who benefits, he is the one who guides and misguides. He is the one who creates and the one who destroys, he is the one who gives life and death. So, one should place his ʾImān (faith), his trust in Allāh, the Lord of the Heavens.
12. The first āyah that the author mentions:

[And verily, if you ask them: “Who created the heavens and the earth?” Surely they will say: “Allāh (has created them).” 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.”]

Surah Az-Zumar, verse 38.

There is a clarification in this āyah that all Shirk is Bāṭil (falsehood) whether it is major or minor, apparent or hidden, whether it is in our action or statements or within our hearts.
13. Tawakkul is an act of ʾIbādah (worship). And in the āyah is a clarification that when the greatest of creations and the most righteous of them whether it be ʾĪsā or Muḥammad (peace be upon them), the Sun, the Moon, the Angels, if all of them cannot avail us anything then how can we assume that a Ring or a Sock, or an Amulet, or Necklace, or Earing will avail us in anything.
14. Narration of ʾImrān ibn Ḥuṣayn (may Allāh be pleased with him), where Prophet Muḥammad (peace and blessings be upon him) saw a man and on his hand was a brass ring. So, he asked him, “What is this?”. So, the Companion replied, “It is to save me from Al Wāhinah (an ailment of weakness that afflicts the hand). He (peace and blessings be upon him) said, “Toss it away, for it will not increase you except in weakness. If you die while you are wearing it, then you will never be successful.”
15. Shirk is neither a means to happiness, nor to success or safety. It doesn't fulfil any goals. There is nothing but loss. And the magnitude of the loss is paired with the intention of the doer.
16. ʾAbd al-Razzāq mentioned in his Muṣannaf that ʾAbd Allāh ibn Masʿūd (may Allāh be pleased with him) said that I should take an oath by Allāh and lie in

it is more beloved to me than me taking an oath by other than Allāh upon the truth.

17. Swearing by Allāh and lying is a major sin, yet it is better than swearing by others than Allāh and speaking the truth. Minor Shirk is greater than the major sins as explained by Ibn Taymiyyah (may Allāh have mercy upon him). Having Tawḥīd and within it lying is better than you are being upon Shirk and speaking the truth.
18. Prophet Muḥammad (peace and blessings be upon him) mentioned in one narration, “The one who hangs these Tamā’im (beads) has committed Shirk”. It is a rebuke of those who put their trust in other than Allāh. These things that they hang will not fulfil their needs or desires.
19. It’s mentioned in a narration that Ḥudhayfah ibn al-Yamān (may Allāh be pleased with him) saw a man who had a string around his wrist or hand as he had fever, so he cut it off and he recited the verse:

[And most of them believe not in Allāh except that they attribute partners unto Him [i.e., they are Mushrikūn i.e., polytheists.]

Surah Yūsuf, verse 106.

Benefits derived from the narrations

1. Placing trust in something that we are wearing or hanging or placing upon our children, our cars, our business, believing that some harm might come upon them or believing that by doing so you will be saved from the harm of evil eye, then all of these are acts of Shirk.
2. Enjoining good and forbidding evil. When Ḥudhayfah ibn al-Yamān cut off the string with his hand. This was in accordance with the statement of the Prophet (peace and blessings be upon him), if you see an evil then change it with your hand and if you cannot then change it with your tongue and if you cannot then dislike it in your heart.
3. The companions had the knowledge of Tawḥīd and they were focused upon it. Abandonment of Tawḥīd is the abandonment of success. Those who want to fix the problems of society by changing the governments, bringing new ministers, none of this will aid in anything till we return to Tawḥīd. Learning from these books is the means to accomplish that. Focus on teaching the people importance of Tawḥīd. In Tawḥīd is the rectification of family, rectification of society and humanity.

The Shaykh ended his lecture by sending salutations upon Prophet Muḥammad and his companions.

Audio link: <https://www.deensahih.com/series-selected-chapters-from-kitab-al-taw%e1%b8%a5id/>

