

بَابُ مِنَ الشِّرْكِ لُبْسِ الْحَلَقَةِ وَالْخَيْطِ وَنَحْوِهِمَا لِرَفْعِ الْبَلَاءِ أَوْ دَفْعِهِ

To wear a Ring, Twine, or anything similar to them for prevention or lifting of Harm or Affliction, is an act of Shirk

وَقَوْلُ اللَّهِ تَعَالَى ﴿قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ﴾ الْآيَةَ

Quranic Ayah 1

Az-Zumar 39:38

Allah the Almighty said: " Say: "Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust."

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا «أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) رَأَى رَجُلًا فِي يَدِهِ حَلَقَةٌ مِنْ صُفْرِ، فَقَالَ "مَا هَذِهِ؟" قَالَ مِنَ الْوَاهِتَةِ فَقَالَ "انزعها؛ فإنها لا تزيدك إلا وهنا، فإنك لو متَّ وهي عليك؛ ما أفلحت أبداً"». رَوَاهُ أَحْمَدُ بِسَنَدٍ لَا بَأْسَ بِهِ.

Ahadeeth 1

Ahmad

Imran bin Husain (May Allah be pleased with him) narrated: The Prophet (May the peace and blessing

of Allah be upon him) once saw a man with a brass ring on his hand and asked him, "**What is this?**" The man replied, "To overcome the weakness of old age." He said, "**Remove it, for, it can only add to your weakness. Should death overtake you while you are wearing it, you would never succeed.**" [This Hadith was recorded by Ahmad (bin Hanbal) (May Allah be pleased with him) with a good chain of narrators.]

وَأَنَّ عَنْ عُقْبَةَ بْنِ عَامِرٍ مَرْفُوعًا «مَنْ تَعَلَّقَ تَمِيمَةً؛ فَلَا آمَنَ اللَّهُ لَهُ، وَمَنْ تَعَلَّقَ وَدَعَهُ؛ فَلَا وَدَعَ اللَّهُ لَهُ».

Ahadeeth 2

Ahmad

He also recorded a Marfu' Hadith; Uqbah bin Aamir (May Allah be pleased with him) narrated that Prophet Muhammad (May the peace and blessing of Allah be upon him) said: "**Whoever wears talisman or an amulet would never see his wish fulfilled by Allah. And whoever hangs a sea shell would never get peace and rest**".

وَفِي رِوَايَةٍ «مَنْ تَعَلَّقَ تَمِيمَةً؛ فَقَدْ أَشْرَكَ».

Ahadeeth 3

Ahmad

In another version the Prophet (May the peace and blessing of Allah be upon him) is reported to have said: "**Whoever wears a talisman has committed Shirk (polytheism)**".

A'tar 1

Tafsir Ibn Abi Hatim

وَلابنِ أَبِي حَاتِمٍ عَنْ حَدِيثِ عَنْ حُدَيْفَةَ «أَنَّه رَأَى رَجُلًا فِي يَدِهِ خَيْطٌ مِنْ
الْحَمَى، فَقَطَعَهُ وَتَلَا قَوْلَهُ ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ
مُشْرِكُونَ﴾».

Quranic Ayah 2

Al-An'am 6:121

Ibn Abi Hatim reported about Hudhaifah (May Allah be pleased with him): He saw a man with a piece of twine on his hand (as a protection or cure from fever) so he cut the twine and read the verse: **"And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikun -polytheists - see Verse 6:121]."**

فِيهِ مَسَائِلٌ: Important issues of the Chapter

الأولى: التَّغْلِيظُ فِي لُبْسِ الْحُلُقَةِ وَالْحَيْطِ وَنَحْوَهُمَا لِمِثْلِ ذَلِكَ.

1. The strict forbiddance of wearing rings, twines and the like.

الثَّانِيَةُ: أَنَّ الصَّحَابِيَّ لَوْ مَاتَ وَهِيَ عَلَيْهِ؛ مَا أَفْلَحَ فِيهِ شَاهِدٌ لِكَلَامِ الصَّحَابَةِ أَنَّ الشِّرْكَ الْأَصْغَرَ أَكْبَرُ مِنَ الْكِبَائِرِ.

2. If the Companion had died wearing such a thing, he would not have succeeded (in the Hereafter). This is a confirmation to the statement of the Companions that minor Shirk is greater (worse) than major sins.

<p>الثَّالِثَةُ: أَنَّهُ لَمْ يُعْذَرَ بِالْجَهَالَةِ.</p> <p>3. Ignorance was no excuse.</p>
<p>الرَّابِعَةُ: أَنَّهُمْ لَا تَنْفَعُ فِي الْعَاجِلَةِ؛ بَلْ تَضُرُّ، لِقَوْلِهِ «لَا تَزِيدُكَ إِلَّا وَهْنًا»</p> <p>4. Wearing any such article will not benefit this life. Indeed, it is harmful as was stated by the Prophet (May the peace and blessing of Allah be upon him) "It will do nothing except increase weakness."</p>
<p>الخَامِسَةُ: الْإِنْكَارُ بِالتَّغْلِيظِ عَلَى مَنْ فَعَلَ مِثْلَ ذَلِكَ.</p> <p>5. The intense disapproval and censure of whoever does such a deed.</p>
<p>السَّادِسَةُ: التَّصْرِيحُ بِأَنَّ مَنْ تَعَلَّقَ شَيْئًا؛ وَكَلَّ إِلَيْهِ.</p> <p>6. The declaration that whoever attaches something to himself will have that thing put in charge of him.</p>
<p>السَّابِعَةُ: التَّصْرِيحُ بِأَنَّ مَنْ تَعَلَّقَ تَمِيمَةً؛ فَقَدْ أَشْرَكَ.</p> <p>7. The declaration that whoever wears an amulet has committed Shirk.</p>
<p>الثَّامِنَةُ: أَنَّ تَعْلِيْقَ الْحَيْطِ مِنَ الْحُمَّى مِنْ ذَلِكَ.</p> <p>8. Hoping to get cured from fever by using a talisman is Shirk.</p>

التَّاسِعَةُ: تِلَاوَةُ حُذَيْفَةَ الْآيَةِ دَلِيلٌ عَلَى أَنَّ الصَّحَابَةَ يَسْتَدِلُّونَ بِالآيَاتِ الَّتِي فِي الشِّرْكِ الْأَكْبَرِ عَلَى الْأَصْغَرِ؛ كَمَا ذَكَرَ ابْنُ عَبَّاسٍ فِي آيَةِ الْبَقَرَةِ.

9. Hudhaifah's reciting the verse of Qur'an is a clear-cut proof that Companions used to recite the verses dealing with the major Shirk to condemn minor Shirk. As Ibn Abbas (May Allah be pleased with him) did by reciting the verse from Surah Al-Baqarah. (2: 165).

الْعَاشِرَةُ: أَنَّ تَعْلِيْقَ الْوَدَعِ مِنَ الْعَيْنِ مِنْ ذَلِكَ.

10. Seeking relief against evil eye by using amulets is Shirk

الْحَادِيَةُ عَشْرَةَ: الدُّعَاءُ عَلَى مَنْ تَعَلَّقَ تَمِيمَةً أَنَّ اللَّهَ لَا يُبِيحُ لَهُ، وَمَنْ تَعَلَّقَ وَدَعَةً فَلَا وَدَعَ اللَّهُ لَهُ؛ أَي تَرَكَ اللَّهُ لَهُ.

11. The curse upon those who use amulets that their wishes should not be granted by Allah and those who use shells will not get rest nor peace. That is, Allah has left them.