Assalamu alaikum readers!

We have always been witnessing the fact that the fanatics who are running the website called "Systemoflife.com" are all time forgerers and deceivers. Like always their illiteracy, lies and deceptions are exposed, here is yet another example for it. There is a section in this website named as "Islamic question answers with hafiz zubayr ali zaee”

Link:
http://www.systemoflife.com/articles/general/2000057-33-islamic-question-answers-with-hafiz-zubayr-ali-zaee#Question%20#3

In this link we can see:

**Question #4: Are our anic Amuletes permissible?**

_Zubayr Ali Zaee_ With regards to our anic amuleets then no such evidence is found from the Prophet (peace and blessings be upon him) or the Sahaba (radhiyallahu anhum) but some narrations can be found from Tabah and Tabah Taba'een and there is a difference of opinion among the Salaf on this subject. We don't declare (purely) Quranic amuleets as Shirk or Kufr but we say that it should be abstained from and if someone makes use of (pure) Quranic amuleets then we won't issue such fatwas (of Shirk and Kufr) against him.

9. A point to be noted here for this question as well the previous question is that the topic of Amuleets both Islamic (du’as from Qur’an and sunnah) as well as Non Islamic has been discussed along with the narrations that prohibit it and permit it here: [http://thefinalrevelation.blogspot.in/2012/07/taweez-shirk.html](http://thefinalrevelation.blogspot.in/2012/07/taweez-shirk.html). In this research paper we have enlisted the ruling on wearing amulets and have refuted the weak narrations some bring in their defense. The opinion of many scholars has been discussed in the same article, the conclusion for which is that Non Islamic amuleets are Shirk and Kufr and Islamic amuleets are not permissible or Haraam. Please go through this article for more benefit insha Allah. Another point to keep in mind is that Islamic amuleets or pure Qur’anic amuleets here refers to those amuleets which do not have even a single word, gesture, symbol, sign apart from what is exactly found in the Qur’an and sunnah. A single symbol or gesture as text inserted along with the Qur‘anic text or the making this is shirkish amulet!

Here their Shaykh has clearly said that, use of Quranic amulets is not Shirk and Kufr. But since Anti-ahlussunnah group have always been declaring it to be Shirk ,Haram etc.. they cannot digest this Qawl of their own Shaykh ! And as a correction of their Shaykh they added a footnote to his statement and wrote this:

9. A point to be noted here for this question as well the previous question is that the topic of Amuleets both Islamic (du’as from Qur’an and sunnah) as well as Non Islamic has been discussed along with the narrations that prohibit it and permit it here: [http://thefinalrevelation.blogspot.in/2012/07/taweez-shirk.html](http://thefinalrevelation.blogspot.in/2012/07/taweez-shirk.html). In this research paper we have enlisted the ruling on wearing amulets and have refuted the weak narrations some bring in their defense. The opinion of many scholars has been discussed in the same article, the conclusion for which is that Non Islamic amuleets are Shirk and Kufr and Islamic amuleets are not permissible or Haraam. Please go through this article for more benefit In sha Allah. Another point to keep in mind is that Islamic amuleets or pure Qur‘anic amuleets here refers to those amuleets which do not have even a single word, gesture, symbol, sign apart from what is exactly found in the Qur‘an and sunnah. A single symbol or gesture or text inserted along with the
Qur`anic text or line make this a shirqiyah amulet.

- End Quote –

Note down their underlined claims carefully and we shall see how truthful they are in their claims. But before going further into analysis of their given link (research paper as they claimed):

http://the-finalrevelation.blogspot.in/2012/07/taweez-shirq.html

We would like to ask, why did they even publish this statement of their Shaykh (Zubayr) at first place, when they themselves donot agree with it? Their Shaykh didn’t even gave any hint of Quranic Amulets being Haram, Yet these devotees of him had an audacity to add the footnote calling it to be “Haram”.

And in the link we can see “taweez-shirq” which gives an impression that their aim is to call Taweez as shirq (k).

Anyways, let us listen to their plead of visiting and reading their research paper and see if we can find more benefit as they claimed:

Their article begins with this Title:

**TAWEEZ (Amulets) - QURANIC OR NON QURANIC BOTH ARE HARAAM**

**What is an amulet (taweez): Its Definition?**

**Definition 1** - An ornament or a small piece of jewelry/ cloth (containing inscriptions or words) thought to give protection against evil, danger, or disease.

**Definition 2** - A trinket or a piece of jewelry or a cloth or sea shells and other form of ornaments and objects usually hung about the neck, arm, thigh etc and thought to be a protection against evil or disease and etc (varies according to belief and usage).
Our Comment:

From where did they even get this definition while talking about “Quranic Amulets”? Since when the Ornament/Jewellery and Sea shells are called as Quranic Amulets? So first they need to fix their co-ordinates that which Amulet they are talking about and which definition they should provide in context, instead of deviating from topic and running towards general definitions which by no means can be called as “Quranic Taweez”.
[Also they should learn that the words are “Definition” and “Jewellery”]

So their beginning itself is based on unclear mind and illiteracy.

Now we shall analyse the Ahadith mentioned under the topic called:

**WHAT DOES THE PROPHET (S.A.W) HAVE TO SAY ABOUT TAWEEEDH**

It was narrated that ‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him) said: I heard the Messenger of Allaah (blessings and peace of Allaah be upon him) say: “Ruqyah, amulets (taweedh) and love charms (spells/etc) are shirk.”

[Ref: Narrated by Abu Dawood (3883) and Ibn Majaah (3530): classed as saheeh]

Our Comment:

This is the complete narration:

Narrated Abdullah ibn Mas'ud:
Zaynab, the wife of Abdullah ibn Mas'ud, told that Abdullah said: I heard the Messenger of Allah (ﷺ) saying: spells(Ruqya), (Tamaim) and love-charms (of magic to create love in husband towards his wife) are polytheism.

إن الرقية والتمائم والشياكة

I asked: Why do you say this? I swear by Allah, when my eye was discharging I used to go to so-and-so, the Jew, who applied a spell to me. When he applied the spell to me, it calmed down. Abdullah said:
That was just the work of the Devil who was picking it with his hand, and when he uttered the spell on it, he desisted. All you need to do is to say as the Messenger of Allah (ﷺ) used to say: Remove the harm, O Lord of men, and heal. Thou art the Healer. There is no remedy but Thine which leaves no disease behind. [Sunan Abu Dawud]
Note that the word in the hadée is Tamaim (الْتَّمَايِمُ) and the scholars have clearly mentioned that this Tamimah doesn’t refer to ‘Quranic Taweedh’. This is the deception of writer that he called it as “Taweedh”. Let us see what scholars have said regarding this prohibited Tamimah:

- Imam Baihaqi writes about this Hadith of Ibn Mas’ood:

"By this he(Ibn Mas’ood) meant, Those Ruqyah and Tamaim which are in Non-Arabic Language or those whose meaning is not known"

[ Sunan al Saghir , 4/74 # 3100 ]

- Imam Baghawi writes:

Ata (tabaii) said: “That is not (to be called) Tamaim in which (something) from Quran is written”

[ Baghawi, Sharh us Sunnah , 12 / 158 ]

- Imam Abu Mansoor al Azhari(d.370 A.H) writes:

"And it is in the Hadith of Ibn Mas’ood that ‘Tamaim,Ruqya and Tawalah are from Shirk. I say, ‘Al-Tamaim ,whose singular is Tameemah are the beads which Arabs used to hang on their children for protection from fear or affect of (evil) eye . These were batil’”.

[ Tahdhib ul Lughat ,14/184 ]
Al-Tamaim, whose singular is Tameemah are the beads which Arabs used to hang on their children for protection from fear or affect of (evil) eye. These were batil for which Prophet (peace be upon him) said, “whoever hangs tameemah has done shirk”.

[Imam al Mutaraz’i, Al Mughrib, 1/61,62]

- Imam Ibn Qutaiba al daynuri (d.276 A.H) said:

Some people have misunderstanding (Wahm) that Tamaim are Mu’aazat as in the saying of Abdullah Ibn Masood that, ‘Tamaim, Ruqyah and Tawala are from Shirk’. Those Ruqyah are disliked (Makrooh) which are in Non-Arabic language. And this is not correct [to term Mu’aazat as Tamaim] (as) Tameemah is a bead. Where there is no problem with Mu’aazat in which (something from) Quran or the names of Allah azzawajal are written”.

[Ibn Qutaibah, Gharib ul Hadees, 1/451 & Imam al Mutaraz’i, in Al Mughrib, 1/62]

- Imam Ibn Jawzi writes:

“(That which is ) In Hadees that Tamaim is from Shirk, are those beads which Arabs used to hang on their children to prevent from Fear and evil eye, and by that they thought, it would eliminate (that calamity which is in) Destiny [i.e change the taqdeer] and this was Shirk”.

[Ibn Jawzi, Gharib ul Hadees, 1/112]
Imam Ibn Atheer al Jazari writes:

"In the Hadith of Abdullah (ibn masood), ‘Tamaim and Ruqyah are from Shirk’.
The Tamaim whose plural is Tameemah are the beads which Arabs used to hang upon their children as prevention from Fear and evil eye. Islam declared them as False (batil).

[ Ibn Atheer, Al Niyaha, 1/197 ]

This fact is also mentioned in Sunan Abu Dawud with Tahqeeq & Takhreej of Zubair Ali Zai, under this Hadith: (Brief meaning): To term, Those Taweedhat (amulets) which are based on Quranic Verses and Masnoona Supplications as Tamima is insult and Zulm to Quran and Sunnah.
So now it is clear that All those Ahadees which prohibits “Tamaim” and declares it to be shirk are not the Quranic Taweedh. This would be a great injustice and deception to refer those Tamaim as Quranic Taweedh.

And moreover this Hadith also counts “Ruqyah” under Shirk. Where as Ruqyah is Sunnah of Prophet(peace be upon him) himself and his Sahaba and there is Ijma on its permissibility. See:

- [http://www.sunnah.com/urn/517070](http://www.sunnah.com/urn/517070)
- [http://www.sunnah.com/bukhari/76/56](http://www.sunnah.com/bukhari/76/56)
- [http://www.sunnah.com/urn/1336590](http://www.sunnah.com/urn/1336590)
- [http://www.sunnah.com/urn/721900](http://www.sunnah.com/urn/721900)
- [http://www.sunnah.com/bukhari/76/61](http://www.sunnah.com/bukhari/76/61)
So which Ruqyah will these fanatics refer to in this Hadith?
The Ruqyah declared as shirk in the hadith is no doubt, Non-Islamic Ruqyah and hence the Tamaim too.

Also see the following Hadith (scan from Sunan Abu Dawud):

The Book Of Medicine

3886. It was narrated that ‘Awf bin Mālik said: “We used to do Ruqyah during the Jāhiliyyah, and we said: ‘O Messenger of Allāh, what do you think of that?’ He said: ‘Tell me your Ruqyah. There is nothing wrong with a Ruqyah that does not involve Shirk.’” (Sahih)

This clears that, like there were Ruqyhs of Jahiliyyah (of Shirk) same way there were Tamaim.

Which in Islam, were termed as Shirk along with those Ruqyahs.

Then after mentioning 2 Ahadith, once again this same narration is presented, and this time they added a note saying:

Note: In this hadith the sahaba said all you had to do was say the dua and not wear the dua.

We Say:

If this is all they wanted to deduce from this Hadith then they could have said it when they presented this Hadith in beginning. What is the point in re-posting this Hadith and adding their note?

Indeed the Sahabi said to, ‘say the dua’ but when did he say “and not wear the dua.”

As they added this? How on earth does it proves the prohibition of wearing a Quranic Amulet?
Ibn Masud (r.a) was referring to one particular incident and it was related to “Ruqya” practiced by a Jew. So he was refuting that act of Jew i.e non permissible Ruqya and spells by mentioning the Sunnah way of Ruqyah.

Proof of one method of a thing is the not a proof for impermissibility of other method.

If we go by this lame logic of their note then, If someone says “ I go to office by bike ” then we should add a note to this line and write
Note: He said he goes to office by bike, not by car . So going to office by Car is considered haram by him.

Now Their 2nd Proof

It was narrated that ‘Uqbah ibn ‘Aamir said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Whoever wears an amulet, may Allaah not fulfil his need, and whoever wears a sea-shell, may Allaah not give him peace.”

[Ref: Narrated by Ahmad, 16951]

Our Comment:

This Hadith too talks about ‘Tameemah’ and it has already been discussed about it. Its being mentioned alongwith Sea-shell is enough to understand that which amulet is mentioned in Hadith.

Imam Manawi writes under the Sharh of this Hadith:

Ibn Hajar have said: “ What is mentioned in this (hadith) and in the previous one ( of prophet not accepting bayah of a man) ,is about prohibition of hanging those (amulets) in which there is no Quran .And those in which there is (form of) Allah’s Zikr there is no prohibition for it .As Blessings and refuge should be soughted with his(Allah’s) names and his Zikr ”

[ Faydh ul Qadir , 6/181 # 8858 ]
Though this Hadith is Hasan, Albani has graded it weak, See: Da’eeef Jaami al Saghir by Albani, # 5703

**Their 3rd Proof**

It was narrated from ‘Uqbah ibn ‘Aamir al-Juhani that a group came to the Messenger of Allaah (SAWW) [to swear their allegiance (bay’ah) to him]. He accepted the bay’ah of nine of them but not of one of them. They said, “O Messenger of Allaah, you accepted the bay’ah of nine but not of this one.” He said, “He is wearing an amulet.” The man put his hand (in his shirt) and took it off, then he (the Prophet (peace and blessings of Allaah be upon him)) accepted his bay’ah. He said, ‘Whoever wears an amulet has committed shirk.”

[Ref: Narrated by Ahmad, 16969]

**Our comment :**

Lets see what has been mentioned after quoting this Hadith at:

http://islamqa.info/en/10543

Amulets (tameemah, pl. tamaa’im) are things made from pearls or bones that are worn on the necks of children or adults, or are hung up in houses or cars, in order to ward off evil – especially the evil eye – or to bring some benefits.

“Amulets (tameemah, pl. tamaa’im) are things made from pearls or bones that are worn on the necks of children or adults, or are hung up in houses or cars, in order to ward off evil – especially the evil eye – or to bring some benefits.”

- End Quote -

- Do Pearls and bones implies for Quranic Tawiz ?
- And this can be understood from the text of the Hadith itself,
- The man who was wearing the tamimah was giving bayah which means he was new in Islam. So how he could have worn Tawidh containing Quranic verses ?
And the words in Hadith are “فَﻘَﻄَﻌَﻬَﺎ” “he broke it (into pieces)”.

Can a Tawidh (with quranic verses written on paper, and enclosed in a cover), be broken (into pieces)?

And further, if it was a tawidh containing Quranic verses, How could have Prophet (peace be upon him) let him show such a disrespect to it (disrespect by breaking it)?

So the tamimah which that man was wearing was without doubt a pearl, mollusc or bone.

**Their 4th Proof:**

‘Eesa ibn Hamzah said: “I entered upon ‘Abd-Allaah ibn ‘Akeem and his face was red due to high fever. I said, ‘Why don’t you hang up an amulet?’ He said, ‘We seek refuge with Allaah from that. The Messenger of Allaah (SAWW) said: “Whoever hangs up anything (like taweedh for protection) will be entrusted (left) to its care…”’

**Our Comment:**

- This Narration is Weak!
- Imam Tirmizi says right after this Hadith:

> وَحَدِيثُ عَبْدِ اللَّهِ ﺍَِْ ﻋُﻜَеченٍ ﱃَْ َسْﻤَﻊْ َِ ﺳُبْحَانَهُ ﻞَﯿْﲆَ، وَعَبْدُ اللَّهِ ﻋَﻠَﯿْهِ وَﺳَﻠَّمُ

“We donot know this Hadith of Abdullah bin Ukaym except through Muhammad bin Abdur Rahman bin Abi Laila. And Abdullah bin Ukaym did not hear from Prophet (peace be upon him).”

- Imam Ibn Hajar al Asqalani also graded it to be “Mursal” in Ithaf al Muhara, 8/260 # 9336 and the Munkireen consider the mursal to be an Unacceptable Weak.

- Muhammad bin Abdur Rahman bin Abi Layla is weak and his narrations are not accepted according to the owners of Systemoflife website. As they said while rejecting a narration of Tark e Rafayadain from Ibn Umar.
- Here is what the **Great Mufassir Imam Qurtabi** said beautifully about:

“Whoever hangs up anything (like taweedh for protection) will be entrusted (left) to it ”

[ Qurtabi, Tasfeer Jami al Ahkam il Quran ,10/320 ]
And that which is narrated from Ibn Mas'ood (r.a) then its meaning can be taken as, that he disliked the hanging of those which are other than Quran, taken from soothsayers and fortunetellers. Because the cure should be sought from Quran, whether it is hung upon or not it is not shirk! And Prophet (peace be upon him) has said, “Whoever hangs up anything will be entrusted (left) to it”. So whoever hangs (from) the Quran then indeed Allah will be his protector and he will not leave him to anyone else because by doing this(hanging from quran) the inclination is towards Allah only and in seeking cure from Quran, Tawakkul (reliance) is on Allah alone.

It is said by the Prophet (s.a.w) - “Whoever wears an amulet, may Allah not fulfil his need, and whoever wears a sea-shell, may Allah not give him peace.”

[Ref: Narrated by Ahmad (17440); classed as hasan by Shu'ayb al-Arna'oot in Tahqeeq al-Musnad.]

This Narration is already replied. Don’t know why they presented it twice (maybe to give an impression that they have quoted many narrations while they don’t have)

Their 5th Proof:

Al-Hasan said: ‘Imraan ibn Husayn told me that the Prophet (SAWW) saw a ring, I think he said of brass, on a man’s upper arm. He said: “Woe to you, what is this?” He said: It is for pain in the shoulder and hand. He said: “It will only increase you in weakness. Take it off, for if you die with it on you, you will never succeed (As he entrusted the ring to remove his pain instead of Allah)

[Ref: Musnad al-Imam Ahmad (19498), Ibn Majah no. 3531 or Ahmad 4:445]
Our Comment:

Now this is a perfect example for “Irrelevant talk”. This time they went one step ahead in giving irrelevant proof. They were supposed to prove Quranic Taweez as Haram and they quote a Narration regarding “Brass Ring”. They should become sensible and stop making fun of themselves.

Now let us have a look on this another narration which they posted twice again. Same narration is posted once by giving reference from Tafsir Ibn Kathir and once from Tafsir Ibn Abi Hatim:

Ref: Narrated by Ahmad (17440); classed as hasan by Shu’ayh al-Ann’oot in Tahqeeq al-Musnad.

Al-Hasan said: “Imran ibn Husayn told me that the Prophet (SAWW) saw a ring. I think he said of brass, on a man’s upper arm. He said: “Woe to you, what is this?” He said: It is for pain in the shoulder and hand. He said: “It will only increase you in weakness. Take it off, for if you die with it on you, you will never succeed (As he entrusted the ring to remove his pain instead of Allah)."

Ref: Musnad al-Imam Ahmad (19490), Ibn Najah no. 3531 or Ahmed 4:1445

Haafidh Ibn Kathir writes that: Khuzayfah (radiallah anhu) once came for the Ayaadat of a Murshid. He (radiallah anhu) saw a ta’weeth hanging around his neck, and he immediately took it from him and broke it, and read this verse:

"And most of those who believe in Allah are the Mushrikoon" [Yusuf: 106]

And in one narration it says that Khuzayfah (radiallah anhu) told him: "If you died in the same condition (i.e. with the ta’weeth), i wouldn’t have prayed your funeral prayer."

Ref: Tafsir Ibn Kathir Vol 2, Page 494]

Ref: Narrated by Ahmad (2252); classed as hasan by Shu’ayh al-Ann’oot in Tahqeeq al-Musnad.

Khuzayfah (radiallah anhu) once came for the Ayaadat of a Murshid. He (radiallah anhu) saw a ta’weeth hanging around his neck, and he immediately took it from him and broke it, and read this verse:

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Ref: Hodeth is Sahih, Narrated by Ibn Abi Hatim in his Tafsir: 77298, Also by at-Tirmidhi 1525 and further references include abu dowood 2251, ibn hibban 19/920, hakim 1/65, musnad abu’waanah 4/44, musnad at-TALLYA 1096, ahmed 2/24, musnaf abdur razak 15926.]

SOME OF THE SALAFAH FORBIDDING THE PRACTICE OF TAWEEZH:

**Ref: Narrated by Ahmad (17440); classed as hasan by Shu’ayh al-Ann’oot in Tahqeeq al-Musnad.**

Al-Hasan said: “Imran ibn Husayn told me that the Prophet (SAWW) saw a ring. I think he said of brass, on a man’s upper arm. He said: “Woe to you, what is this?” He said: It is for pain in the shoulder and hand. He said: “It will only increase you in weakness. Take it off, for if you die with it on you, you will never succeed (As he entrusted the ring to remove his pain instead of Allah).”

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Ref: Tafsir Ibn Kathir Vol 2, Page 494]
Now this time they crossed all the limits of forgery and deception!
- Look at their literacy level that they write “Huzayfah” as “Khuzayfah”.
- Their translation “He (radiallah anhu) saw a ta’weedh hanging around his neck” is a big forgery! Whereas the words are: “ﷺ which means “He saw a strap on his shoulder (upper arm)”.” Look in the attached pages from dictionary below:
AL-MAWRID
المورد
A MODERN ARABIC-ENGLISH DICTIONARY

Dr. Rohi Baalbaki
So, aren’t these people forgerers and deceivers even after this??

Hence this proof too is invalid and out of context like all preceded ones. But let us see some more facts about them regarding this narration apart from their forgery in translation.

At first when they presented the narration from Tafsir Ibn Kathir, they didn’t add its sanad and Arabic matn.

But while re-posting this narration under the title:
**SOME OF THE SALAAF FORBIDDING THE PRACTICE OF TAWEEDH:**

They presented the Chain and Arabic Matn from Tafsir Ibn Kathir itself, but gave 1st reference from Tafisr of Ibn Abi Hatim and some more reference regarding which they
will exposed in following pages .
The chain presented by them is from Ibn Kathir which is :

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قال

وأما تذكر قورئي في عصر يوسف فقطعته أو انزعجه تعالى قل يأومن أخطرهم بالله إلا وهم مشركون
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Whereas the chain from Tafsir Ibn Abi Hatim is :

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حدثنا محمد بن إسماعيل بن إبراهيم بن إسحاق بن يوسف بن يزيد بن سهيلة بن عمرو الأموي، عن عزيرة قال:

دخل حذيفة على مربيه قرأ في عصر يوسف فقطعته أو انزعجه تعالى قل يأومن أخطرهم بالله إلا وهم مشركون
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[ Tafseer Ibn Abi Hatim ,7/2208 # 12040 ]

In the chain quoted in Tafsir Ibn Kathir ,
Hammad is narrating from Asim bin Abi-Najud who from Urwah
Whereas in Ibn Abi Hatim it is , Asim al Ahwal from Azrah .
This is the Defect called “ Tas-heef fi Sanad ” and they are proudly relying upon this chain with defect by calling it Sahih .
And even in that they quoted it from Ibn Kathir and gave reference of Ibn Abi Hatim’s Tafsir .
In their suggested book “ Fath ul Majeed - Sharh Kitab ut Tawheed ” [ Sharh of Ibn abdul wahhab najdi’s book kitab ut tawheed by Abdul-Rahman ibn Hasan ] , The Muhaqqiq of this Book Dr Walid bin Abdur Rahman have also mentioned that its Tas-heef .

See Below :
قال أبو السعادات: التائم: جمع تيمية، وهي خُزات كانت العرب تعلقها على أولادهم؛ يتقون بها العين في زعمهم، فأبطلها (الإسلام) (1).

قوله: «فلا أتم الله» دعاءاً عليه.


قال أبو السعادات: وهذا دعاءً عليه.

قوله: وفي رواية: «من تعلق تيمية فقد أشرك» قال أبو السعادات: إنها جعلها شركاً، لأنهم أرادوا دفع المقدار المكتوبة عليهم، وطلبوا دفع الأذى من غير الله الذي هو دافعه.

قال المصنف رحمه الله تعالى: ولا ابن أبي حاتم، عن حذيفة: أنه رأى رجلاً في بده خطبة من الحمي، فقطعه وقاله: «وما يوم من أكثرهم باللّه إلا وهم مشركون» [يبس: 106].

شي: قال ابن أبي حاتم: حدثنا محمد بن الحسن بن إبراهيم بن إشکاب، حدثنا يونس بن محمد، حدثنا حماد بن سلمة، عن عاصم الأخول، عن عروة (3).

قال: دخل الحذيفة على مريض، فرآه في عضده سيراً، فقطعه أو انتزعه، ثم قال:

(1) (هـ) (ط): فأبطلها.
(2) ابن الأثير، والنهاية في غريب الحديث، (197/1).
(3) (هـ) (ط): الودع. ساقيه، وعلق في هامش الأصل وعده. وبحواره كلمة صح.
(4) (ط): بشبه.
(5) الأصل و (ض) و (هـ): عزة. تفصيف.
Now look at words in Matn of other version of this narration:

٥٠ : ٥٠

” He touched his shoulder and found(saw) a thread on it ”. He broke it and said “If you died with this on your shoulder, i wouldn't have prayed on you ”.

[ Musannaf Ibn Abi Shaibah ,5/35 # 23462 ]

Now Finally the last and most pathetic deception in this irrelevant proof !

Look at the underlined references they gave for this narration of Ibn Abi Hatim . So Which is the Hadith 1535 of Tirmizi and 3251 of Abu Dawud and likewise other Refs ?

This one :

Narrated Sa'd bin 'Ubaidah:

That Ibn 'Umar heard a man saying: "No by the Ka'bah" so Ibn 'Umar said: "Nothing is sworn by other than Allah, for I heard the Messenger of Allah (ﷺ) say: 'Whoever swears by other than Allah, he has committed disbelief or shirk.

[ Sunan Tirmizi # 1535 ]
Sa'id ibn Ubaydah said:

Ibn Umar heard a man swearing: No, I swear by the Ka'bah. Ibn Umar said to him: I heard the Messenger of Allah (ﷺ) say: He who swears by anyone but Allah is polytheist.

[ Sunan Abu Dawud # 3251 ]

So why did they deceive (lie) by giving these references of entirely different Hadith

Their Proof:

It is reported from Ibn Mas'ud that “once, when he entered his home, he noticed his wife wearing a knotted object round her neck. He took it away and broke it. Then he remarked: ‘The family of’Abdullah has become so arrogant that they now associate with Allah those for whom He has sent down no authority.’ Then, he added: ‘I have heard the Messenger of Allah, peace be upon him, saying: ‘Verily, incantations, amulets, and love charms are acts of shirk (associating false gods ?with Allah).’ The people said: ‘O Abu Abdullah! We are familiar with incantations and amulets, but what is a love charm (altawlah)?’ He replied: ‘It is a sort of magical formula by which women sought to gain their husbands' love.’"

Our Comment:

Knotted object or Thread (ﺧَﯿْﻄًﺎ) is not a Quranic Amulet. And Ibn Masood’s(r.a) rank is too high ,even a common Allah-fearing muslim cannot break and disrespect something written from Quran.

The Hadith “Verily, incantations, amulets, and love charms are acts of shirk” has already been discussed.

Only Wahabbies can say that seeking shifa from Kalamullah is Shirk (Mazallah) .

Do they think Quranic Amulets are counted with and compared with “ Magic” in the Hadith? As Tawlah is also mentioned alongwith it .

And Yet this is another proof that the writer himself is not clear whether to declare it Haram or Shirk , since he has quoted this Hadith declaring amulet to be shirk !.

Imam Ibn Hajar al Asqalani after mentioning this Hadith ,writes:

وفي التمائم تكملة بالكلام بمعنى تكملة أو تلقيء أو تللقاء كال لثائين في الرأس كأنما في الرأسيه تغلق آفاقًا أن تلك التي يدققوة الآفاق

“The Tamaim in Hadith , whose plural is Tameemah are beads or necklaces which the (people of) Jahiliyyah used to hang in their necks with a belief that it will avert the afflictions”
Then he further writes:

“َا ﻧَذَ ﻷَ ﻷََ ﺿَ ﺷَ وْ ﻧَوَ ﻣَرْدَ ﻣَذَ ﻷَ ﻷَ٣َ ﻧَذَ ﻷَ ﻷََ ﻷََ ﺷَ ﺷَ وْ ﻧَوَ ﻣَرْدَ ﻣَذَ ﻷَ ﻷَ٣َ ﻧَذَ ﻷَ ﻷََ ﻷََ ﺷَ ﺷَ وْ ﻧَوَ ﻣَرْدَ ﻣَذَ ﻷَ ﻷَ٣َ ﻧَذَ ﻷَ ﻷََ ﻷََ ﺷَ ﺷَ وْ ﻧَوَ ﻣَرْدَ ﻣَذَ ﻷَ ﻷَ٣َ ﻧَذَ ﻷَ ﻷََ ﻷََ ﺷَ ﺷَ وْ ﻧَوَ ﻣَرْدَ ﻣَذَ ﻷَ ﻷَ٣َ ﻧَذَ ﻷَ ﻷََ ﻷََ ﺷَ ﺷَ وْ ﻧَوَ ﻣَرْدَ ﻣَذَ ﻷَ ﻷَ٣َ ﻧَذَ ﻷَ ﻷََ ﻷََ ﺷَ ﺷَ وْ ﻧَوَ ﻣَرْدَ ﻣَذَ ﻷَ ﻷَ٣َ ﻧَذَ ﻷَ ﻷََ ﻷََ ﺷَ ﺷَ وْ ﻧَوَ ﻣَرْدَ ﻣَذَ ﻷَ ﻷَ٢”

“It has only been mentioned among shirk because they intended to avert harm and take benefit from other than Allah. However Those (Amlulets) in which there are names of Allah and His Word(Quran) are not included in this (prohibition) . The use of such (amulets) is established (proven) in the Ahaadith.”

[ Fath ul Bari ,10/196 ]

Their Proof:

Ruwayfa’ ibn Thaabit (radiyAllaahu ‘anhu) narrated that the Messenger of Allaah ( s.a.w) said: "Oh Ruwayfa’, perhaps you will live long after me so inform the people that whoever ties a knot in his beard or wears a string necklace (like how arabs during jahiliya used to wear as taaweez) or cleans his private parts with the excrement of animals bones, then verily Muhammad is free from him"


Our Comment:

...wears a string necklace (like how arabs during jahiliya used to wear as taaweez)...

So since when the refutation of “ Wearing a string necklace by arabs of Jahiliyyah ” Can be a Proof for Quranic Tawidh worn by Muslims ,being Shirk and Haram ???

No Further comment required !

Then they made this claim:

“The above aihadith thus make it clear that one who puts a taweedh on to himself (any body part) or his animal or etc (especially those kinds of taweedh which have numbers and other inscriptions on them) is committing shirq ! this will be clear below “

-End Quote -
Now after quoting all irrelevant narrations, they forgot what they had to prove. Initially their claim was to prove Quranic Tawheed as Haram and now at the end they claim they have made it clear that, one who puts tawidh on himself is committing shirq .......

And wait! still they have to clear it as they wrote “this will be clear below”.

**Their Proof:**

»کَانُوا يَكْرَهُونَ اﻟﺘَّﻤَﺎﺋِﻢَ ﻛُﻠَّﮭَﺎ، ﻣِﻦَ اﻟْﻘُﺮْآنِ وَﻏَﯿْﺮِ اﻟْﻘُﺮْآنِ«

Imaam Ibraaheem an-Nakha'ee (Taabi'ee) - the teacher of Imaam Abu Haneefah, said: They (Salaf us-Saaliheen) disliked all kinds of Ta'weedh, either from the Qur'aan or other than the Qur'aan.

[Ref: Musannaf Ibn Abi Shaybah: 23467]

**Our Comment:**

Before looking into what actually is the way of Salaf us Saliheen, we would like to highlight the insanity and illiteracy of the writer and show that how pathetically they fail to prove their claim. They wrote that they will clear their stance that “one who puts tawidh on him is committing shirq.” But look at the proof they gave! It says ‘they disliked’.

Is Shirq and Dislikeness (makrooh) one and the same for these fanatics? How pathetic!

Then These people might also present these narrations:

'Ata' ibn Abi Rabah said, "They used to dislike a greeting made with the hand," or he said, "He disliked greeting with the hand."
[ Al-Adab Al-Mufrad # 1004 ]

Narrated Qays ibn Abbad:
The Companions of the Prophet (ﷺ), disliked shouting while fighting.
[ Sunan Abi Dawud # 2656 ]

**And say, Greeting made with hand or shouting while fighting is Shirk!**

Why few salaf disliked tawiz was due to the fear of its disrespect or they disliked if a person wears it before any calamity.

Now we shall see, Did Salaf us Salih really disliked Taweez??
Imam Malik (r.a)

Imam Qurtabi writes:

قال مالك: لا يتأس يتخليق الكتب التي فيها أسماء اللهم خُروج وجلل على أدعية التوفيق على وجه القدر إنا إذا أسرّء متعلقها يتخليقها مذا اقتعا العين. وهذا معنا قبّل أن ينزل به مين من العين، وفعل هذا القول جميعه أهل العلم. لا ينكر عنه أن يعلق على الصحيح من البهام أو طبي مين من القرآن خوق نزول العين، وفعل ما يعذر بعث نزول العين من أسماء اللهم خروج وجلل أو كتابة جهة القرط والبيتونان من الدهر تعالى. فهو كالفتح المبناج

Imam Malik said, “There is no harm in hanging something in which Names of Allah are written, on the neck of Patient for seeking blessings from it as far he does not intend by it that it is prevention from the effect of evil eye before it falls”. And the Jama’at of Ahlul Ilm are upon this Qawl.

And anything like the names of Allah or his book (quran) which is hung upon after the befalling of calamity in which relief and cure is sought from Allah is permissible Ruqyah and in such case of Evil eye (its use) is established from Sunnah.

[ Tafseer Qurtabi ,10/319 ]

And This Saying of Imam Malik is also recorded in:
At - Tamheed of Ibn Abdul Barr , 17/161 & Al-Istizkar , 8/397 and Imam Abu Hayyan’s Tafseer Bahr ul Muheet ,7/104.

Imam Nawawi writes:

نقل ابن جريج الكلابي عن مالك ثم هذا قال مالك لا يتأس إذا متعلق على النصائح والتيسير من القرآن إذا جيل في كتب التفصيل عندي أو جمل يفر علية

Ibn Jarir Tabari transmitted from Malik.... He said: Malik said that there is no harm in (something from) Qur’an being hung on the menstruating women and the children provided that it should be enclosed in iron or covered with leather.

[ Nawawi ,Al Majmu Sharah al Muhazzab ,2/71 ]
Sayeed Ibn al Musayyib

Abu Ismah said, I asked Sa’eed bin Musayib about (wearing) Amulets, he said: “There is no harm in if it is (enclosed) in leather”

[ Musannaf Ibn Abi Shaiba , 5/43 # 23543 ]

Nafii bin Yazid said that he asked Yahya bin Saeed regarding Ruqyahs and hanging them in written (form) to which he said, “Saeed bin al Musayyib commanded about hanging (from) Quran and he said ‘There is no harm in it’”.

[ Baihaqi , Sunan ul Kubra , 9/590 # 19612 ]

Saeed bin Musayyib(r.a) was asked ,Can the small papers on which (something from) Quran is written be hanged on (the neck) of women and children to which he replied that there is no harm in it, if it(the Tawidh) is enclosed in a leather cover or iron box.

[ Baghwi , Sharh us Sunnah ,12/158 ]

Saeed bin al Musayyib was asked regarding the wearing of (something from) Quran by the Menstruating and Junub to which he said , “There is no harm in it if it is (enclosed) on a Silk(cloth) or Cane(wood) .

[ Sharh us Sunnah , 2/48 ]
Ibn al Musayyib(r.a) was asked whether Tawidh can be hung ? to which he said , ” If it is enclosed in a bamboo wood(box) or a piece of cloth then there is no harm in it and provided that (something from) Quran should be written in it .

[Tafseer Qurtabi ,10/320 ]

Ata -The Tabaii

Ata was asked about a menstruating woman who had a Tawidh on her.He said , “If it is on leather she should take it off and if it is in silver box,if she wishes she may put it on and if she wishes she need not put it on .

[Musannaf Ibn Abi Shaiba ,5/43 # 23544 ]

Layth narrated from Ata that he said , ” There is no harm in hanging (something) from Quran “.

[Musannaf Ibn Abi Shaiba ,5/43 # 23550 ]

Abdul Malik narrates, Ata said about a menstruating woman who had a Tawidh ( or something written ) on her.He said ,”If it is on leather she should take it off and if it is in silver box,then there is no harm in it , if she wishes she may keep it on her and if she
wishes she may take it off.”
[ then ] It was asked to Abdullah, “Do you say the same?”, He said “Yes”.

[ Sunan Darmi, 1/281 # 1175 (Sahih Chain) & Baghwi, Sharh us Sunnah, 2/48 ]

**Imam Abu Ja’far (Al Baqir)**

Jafar(r.a) narrated from his Father Abu Jafar that he didn’t see anything wrong in writing (something from) Quran (covered) in leather and hanging it upon.

[ Musannaf Ibn Abi Shaiba, 5/43 # 23546 ]

Yunus bin Qabbab said, Abu Jafar was asked regarding hanging Tawidh on children and he allowed it.

[ Musannaf Ibn Abi Shaiba, 5/43 # 23551 ]

Abu Ja’far bin Muhammad permitted the hanging of Tawidh upon children

[ Tafseer Qurtabi, 10/320 ]

“Baqir (alaihi salam) was was asked regarding hanging of Tawidh upon children and he permitted it.”

[ Tafseer - Imam Fakhruddin Razi, 32/370 ]

“Imam al Baqir permitted hanging of Tawidh upon children.”
Ma’ruzi narrated that, Yunus bin hibban said “ I asked Abu Jafar Muhammad bin Ali regarding hanging of Tawidh, so he said ‘ If it is from Allah’s book(Quran) or Saying of Prophet(peace be upon him) then hang it and seek cure from it as much as possible ”

Ibn Qayyim, Tibb al Nabawi, 1/270 & Zaad al Maad, 4/327

Imam Ibn Sireen

Ibn Sireen didn’t see anything wrong in hanging something from Quran on a person.

Tafseer Qurtabi, 10/320; Tafseer Bahr ul Muheet, 7/104; Alusi-Tafseer Ruh ul Ma’ani, 8/139

Ismail bin Muslim narrated from Ibn Sirin that he did not see anything wrong in something from Quran.

Musannaf Ibn Abi Shaiba, 5/43 # 23548

Imam Mujahid

Suwayr said, “ Mujahid used to write Tawidh for people and hang upon them ”.

Musannaf Ibn Abi Shaiba, 5/43 # 23545
Imam Dhahhak

Juwaybir narrated from Dhahhak (r.a) that he didn’t see any harm if a person hanged (tawidh of) anything from Allah’s book (Quran) provided that he should remove it at the time of Bath and call of nature (toilet).
[ Musannaf Ibn Abi Shaiba ,5/43 # 23552 ]

It is narrated regarding Dhahhak (r.a) that he didn’t see any harm if a person hanged (tawidh of) anything from Allah’s book (Quran) provided that he should remove it at the time of Intercourse and call of nature (toilet).
[ Tafseer Qurtabi ,10/320 ]

Saeed bin Jubayr

Hushaym narrated from Hajjaj that he said, Saeed bin Jubayr was seen writing Ta’aweedh for the people.
[ Ibn Abi Duniya, Al-Nafaqah alal Ayal, 2/868 # 663 ]

Hajjaj narrated from Fudhayl that, Saeed bin Jubayr used to write Mu’aazat (amulets) for his son.
[ Baihaqi , Sunan ul Kubra, 9/590 ]
Imam Amir al Sh’abi (the great Faqih Tabii) said:

"There is no problem in hanging the Tawidh from Quran, on (the neck) of a Person".

[ Hadees Yahaya bin Maeen (riwayat Maruzi), 1/215 # 159 (Authentic Chain)
Imam Ahmed bin Hanbal, Ilal wa Ma’rifat ar Rijal # 5494; # 5508 ]

Ubaydullah ibn Abdullah ibn umar

Ayyub said that he saw a thread(tied) on the shoulder of Ubaydullah ibn Abdullah ibn umar

[ Musannaf Ibn Abi Shaiba,5/43 # 23549 ]

So now after what we have presented from Aqwaal and A’maal of Such top ranking Taba’een, is there any space left for claiming that Aslaaf were against Tawidh?

Now coming to their Proof from Imam Ahmed bin Hanbal

[Ref: Musannaf Ibn Abi Shaiba: 23402]

Imam Ahmed Ibn Hanbal was asked about hanging the Glorious Qur’an (as an Amulet), so he replied:

"الخنق فيها مكرود"

"Hanging the amulet of any kind is Makrooh"

[Masaal al-Imaam Ahmed wa Ishaaq, narrated by Ishaaq bin Mансoor al-Kesaj: 1/103 # 382]

And thus the correct opinion is that in today’s time, it is Haram to use them (Quranic taweedh) and this is in according to the fatwa of Ibn Masoud (ca) and Ibn Abbas (Radiya Allahu Anhumaa) and from the sayings of Hujjafa , Uqba Ibn Amr and Ibn Alum
Now here again they have deceived by hiding the next line of this passage from Masail al Imam Ahmed, which if they had presented would have cleared the actual position of Imam Ahmed on the issue of Tawidh.

**Here is the complete passage:**

> قلت: من يعلق شيئًا من القرآن؟
> قال: التعليق كلها مكروه.
> قال إِيْمَّاَم: إلا أن يكون بعد وقوع البلاء.

The underlined (next line) is:

_Ishaq said, “Like he (imam ahmed) has said ‘Except those which are (hanged) after the befalling of calamity’.”_

This is the thing, what Imam Ahmed actually disliked like most of the other scholars. Imam Ahmed (in this statement) and other Scholars have not disliked the use of Tawidh itself, but the time of usage of tawidh. By dislikeness they meant that one should not use the tawidh before any calamity have fallen on them thinking that it would change the destiny and avert the calamity as we have seen the similar qawl of other scholars. But they preferred that Tawidh should be hung if any calamity has already befallen, as cure to it. This will be shown below and How could Imam Ahmed dislike the tawidh when he himself used to write tawidh?? Read on:

> قَالَ ﺣَﺮَب: وَﱂَْ ﻓِﯿﻪِ ﲦَْﺪُ ُْ ﺣَﻨْﺒَﻞٍ

_Harb said: “Ahmed bin Hanbal was not strict on this issue (of tawidh)”_

> قَالَ ٔﴰَِّ وَﻗَﺪْ ﺳُِﻞَ َِ اﻟَﰂِِ ﺑَﻌْﺪَ ُُولِ اﻟْﺒَﻼَءِ؟
> قَالَ: ﻋِرَﺟَوَ lý؟ إِنَّكم يِعْبَدُونَ يَبْنَٰبُاسَ

When Imam Ahmed was asked regarding hanging of Tawid after the descent of affliction he said, “I hope there is no harm in it.”
Khallal said, Abdullah bin Ahmed said to me, “I saw my Father(Ahmed bin Hanbal) that he used to write Tawidh for (those suffering from) fear and for fever after it has occurred”

[ Ibn Qayyim ,Tibb al Nabawi , 1/270 ; Za’ad al Maad,4/327 ; Ibn Muflih , Adab ash Shariah ,2/459 ]

Khallal said , “He (ahmed) used to write (tawidh) for types of fever after it(affliction) has fallen and he used to dislike that which were hanged before the descent of calamity”.

[ Ibn Muflih , Adab ash Shariah , 2/459 ; Al-Furoo (with Tas-heeh al Furoo) , 3/249 ]

Abdullah bin Ahmed bin Hanbal said:

“ I saw my father (Ahmad ibn Hanbal) writing Ta’awidh for the one who was bald, as well as for his family and relatives for fever. He would write [them] for a woman when labour (childbirth) became difficult for her in a vessel or something delicate, and he would write the hadith of Ibn Abbas (r.a), except that he would do that when an affliction (has already) occurred. I did not see him do this before an affliction occurred. I saw him reciting incantation in water and giving it to a sick person to drink and pour part of it over his head.”

[ Abdullah bin Ahmed, Masail Imam Ahmed ,1/447 # 1622 ]

So after these proofs there is no point is saying that Imam Ahmed was against Quranic Tawidh or he disliked the Tawidh itself.
Further, in their stupidity, they themselves have accepted the truth that from the time of Sahaba till our time Tawidh was not haram or shirk by saying that:

“And thus the correct opinion is that in today’s time, it is Haram to use them (Quranic taweedh)” ..
- End Quote -

It means only in today’s time after the emerging of these Ahlul Bidah cult, Quranic Tawidh has become Haram (mazallah). Ofcourse this is what we say that only in today’s time things are being declared Haram and shirk by these ahlul bidah, which were permissible since the time of Sahaba.

Then they attacked the Hadith which is proof for permissibility of Amulets by making Jarh of Tadlees on Muhammad bin Ishaq.

This is the height of their fanaticism that, though they could not present a single hadith forbidding Quranic Tawidh, and they presented weak Narration of Ibn Ukaym and narration with defect of Tas-heef by forging the translation, yet they have audacity to attack the Hadith authenticated by Scholars, just because it goes against them.

The Hadith is authenticated by:

-Imam Tirmizi in Sunan Tirmizi # 3528 [Imam Tirmizi graded it Hasan]
-Imam Abu Dawud, Sunan Abi Dawud # 3893 [Imam Abu Dawud observed sukoot on it which means he didn’t consider it weak]
-Imam Hakim, Mustadrak Hakim, 1/733 # 2010 [Imam Hakim graded it “Sahih”]
-Shaykh Ahmed Shakir, Musnad Ahmed, 6/246 # 6696 [Shaykh Ahmed Shakir graded it “Sahih”]
- Nasir Albani graded it Hasan li Ghairih in SAHIH Targhib wa Tarheeb, 2/120 # 1601.

And on other hand, Shaykh Ibn Taymiyyah and Ibn Qayyim also narrated it in Al Kalimat ut Tayyib, 1/32, 33 & Zaad al Maad, 4/194, respectively and didn’t make any criticism on it. About more than 28 Muhadditheen, Scholars and Mufassireen have narrated it and none of them graded it weak!

Apart from the authentication of the scholars, further with the fact that Scholars have deduced permissibility of Tawidh from this Hadith, and the Amal of scholars this Hadith is acceptable and criticism by these extremists is rejected given no value.
Imam Nawawi while discussing about the Tawidh ,before narrating this Hadith said :

وَقَدْ يُسَتَّنِدُ اللَّاِبَةُ مَعَبَّادَهُ عَمَّرَ بَن مُعَتْبُرَ

“The permissibility (of tawidh) can be inferred by the Hadith of Amr bin Shuayb...”

[ Al Majmu Sharh al Muhazzab , 2/71 ]

Imam Mullah Ali al Qari said in Sharh of this Hadith :

هَذَا أَصْلُ فِي تَعْلِيقِ التَّعْوِيدَاتِ الَّتِيِّ فِيهَا أَسْمَاءُ الْآبْدَالِ

“This (Hadith) is the Origin/Basis (Asl) for hanging those Taweedhat in which there are names of Allah “ .

وَفِيهِ دَلِيلٌ عَلَى جَوَازِ تَعْلِيقِ التَّعْوِيدَاتِ الَّتِيِّ فِيهَا أَسْمَاءُ الْآبْدَالِ

In this(Hadith) is the proof on permissibility of hanging Taweedhat on minors, in which names of Allah are present.

[ Mirqat al Mafatih ,4/1716 ]

Shaykh Abdul Haqq Muhadith Dehlwi also said the same ,which will be dealt below :

Yet another false claim by them :

They wrote :

“Moreover, this hadeeth has been criticized by a number of scholars such as Al-Haafidh Al-Mundhiree as mentioned by Al-Haafidh Adheemabaadee in Awn al-Ma`bood [10/387] saying, "Its isnaad contains Muhammad bin Ishaq and the critique concerning him has preceded and Amr bin Shu`ayb." ”

Our Reply :

Number of Scholars ? These deceivers always make joke of themselves and make false claims in their delusions which they pathetically fail to prove .
Where is the list and sayings of their “ Number of scholars” ? Merely claiming that “ Number of scholars critized" is different thing and really proving is something else.
After making such a huge claim they have quoted only two scholars. And even a beginner of student of Jarh o Tadeel can see that this is not at all a criticism on the Hadith.

**Imam Mullah Ali Qari wrote:**

وقد سكت عنه أبو داود وحسن الترمذي. وقال البندري بعد تقل تحسين الترمذي

وفي إسناده محمد بن إسحاق وقد تقدم الكلام عليه وعلى عمر أبو جعفر

“Abu Dawud observed silence on this Hadith, and Imam Tirmizi graded it Hasan. Imam Mundhiri after mentioning the “Tahseen” (grading of Hasan) by Tirmizi said:

“In its chain is Muhammad bin Ishaq, regarding whom we have already discussed and also about Amr bin Shuayb.”

- So What and where did Imam Mundhiri discuss about Muhammad bin Ishaq?
- Does merely saying “we have previously discussed about him” implies that he considered this Hadith to be weak or rejected?? Which kind of criticism do these fanatics consider it that they boldly wrote “this hadeeth has been criticized by a number of scholars”.

- He also said that he has discussed about Amr bin Shuayb too. So does it mean he considered Amr bin Shuayb as weak and did jarh on him?

- Where did he grade this Hadith to be weak or criticized it? If he has criticized and made Jarh Mufassar on its narrator then why didn’t he grade this Hadith itself to be Weak or rejected?
- This is nothing but a lame and false claim based on lie & delusion. We are still amazed that why they wrote hadeeth has been criticized by a number of scholars”.
- And note that Imam Ali al Qari mentioned “Imam Abu Dawud observed silence on this Hadith”, before mentioning Tahseen by Timizi. Many other scholars have also done sukoot on this Hadith, but why did Imam Ali Qari mentioned only Abu Dawud?

Because sukoot of Abu Dawud on ahdith in his Sunan adds as a Tauseeq by him, as he himself said in its Muqaddimah.
Then they wrote:

**It was also criticised by Abdul Haqq Ad-Dahlawee who said,** "This is what is depended upon to hang ta`weedhaat on the necks of young children and it has criticism [feehee kalaam]" as quoted by Al-Haafidh al-Mubaarakfooree in his Tuhfah al-Ahwadhee [9/356].

-End Quote-

Now again they have crossed limits of Dajl!
Here Shaykh Abdul Haqq dehlwi is actually calling this Hadith as a ‘proof’ of Tawidh, and these Decievers have listed it as criticism by scholar. Inna lillahi wa inna ilaihi rajioon.

This is what Shaykh Abdul haqq said:

"QAL AL-SHIX ARABI AL-HAIQ AD-DEHLWI: 'ALLA AL-NUSSUD FI MA YU7OLYI L67AAN AL-TAWAWIDAT WAFEE KALAMO. WAA AL-MUYYALQAL YN ALEEB AL-HASR WA AL-TAMAIM, ALIYNA AL-JAHILIAH AL-MO7ALUM AL-SAMAA AL-TAWAWIDAT WAFEE KALAMO. ""

"This is the evidence (Sanad) for what is hung in the neck of children from Taweedhat and there is some kalam about it. Hanging of Sea-shells and Tamaim, which were from customs of Jahiliyyah are haram without any disagreement".

[Tuhfatul Ahwazi,9/356 ]

Shaykh Abdul Haqq is calling this Hadith to be a “Sanad” on use of amulets and these fanatics are trying to deceive that he has criticized this Hadith. How on earth His telling that there is kalam about it alludes as his Jarh on Hadith? Where is he talking about grade of this Hadith? What kalam is he making on its sanad? On which narrator is he making jarh and grading this hadith weak?

So again these extremists are proved as deceivers and have pathetically failed to prove their claim that “this hadeeth has been criticized by a number of scholars” Their claim is truthful only if they, by saying “number of scholars” meant that ‘number’ to be Zero “0”.

Now let us see what top scholars (apart from Aslaaf which have already quoted) have to say about the use of Tawidh.

**Imam Abu Sulaiman al Khattabi (d.388 H)**

Under the Sharh of Hadith of Prophet: “If I drink an antidote, or tie a tameemah, or compose poetry, I am the type who does not care what he does” . Imam Khattabi writes:

وَالﺘﻤِﯿﻤَﺔُ ﯾُﻘَﺎلُ اﳖَﺎ ﺧَﺮَزَةٌ ﰷَُا ﯾُﻌَﻠِّﻘُﻮﳖََﺎ ََوْنَ ﳖَﺎ ﺗَﺪْﻓَﻊُ ﻋَﳯُْﻢُ آْﻓَﺎتِ وَاﻋْﺘِﻘَﺎدُ ﻫَﺬَا اﻟﺮيِ ﺟَﻬْﻞٌ وَﺿَﻼَلٌ ﻻَ ﻓَﺎ ﻣَﺎﻧِﻊَ وَﻻَ دَاﻓِﻊَ ﻏَﲑُْ ﷲِ َُْﺎﻧَﻪُ وَﻻَ ﯾَﺪْﺧُﻞُ ﰲِ ﻫَﺬَا اﻟﺘﻌَﻮذُ ِﻟْﻘُﺮْٓﻧِ وَاﻟﺘﱪَكُ وَاﻻِﺳِْ شْﻔَﺎءُ ﺑِﻪِ ِﻧﻪُ ََمُ ﷲِ َُْﺎﻧَﻪُ ﻣَﺎ ﺑِﻪِ ِِ اﻻِﺳِْﻋَﺎذَةِ ِِ

“And the said Tameemah are the beads which they (people of ignorance) used to hang thinking that it would ward off the calamities -this belief is from Jahl (ignorance) and error as there is none who can behold or ward off (any harm) other than Allah . (but) Seeking refuge with Quran and thereby seeking Tabarruk (blessings) and Cure from it will not come under this, because seeking refuge in the Kalam of Allah is nothing but seeking refuge with Allah ”.

[ Khattabi , Ma’alim al Sunan (sharh sunan abu dawud) , 4/221,422 ]

- Azeemabadi also mentioned this in Awn al Ma’bud , 10/251

**Imam Baihaqi :**

He narrates from his Shaykh who said:

ﻓَأَنَا ﻣَﻦْ ﻣُتْ芊َلَهَا مَعْذِبٌ ﯽِذَّ ﻹِمُ ﺗُ芊َوْنَ ﻓِﳳَﺎ وَهُوَ ﯽِذَّ ﻓِا ﻓِا ﻓِا ﻓِا ﻓِا ﻓِا ﻓِا ﻓِا ﻓِا ﻓِا ﻓِا ﻓِا ﻓِا ﻓِا 

And for hanging of (tawidh) which are blessed with the Zikr of Allah in them, knowing there is none who can remove and drive away (the harm) except Allah, then there is no harm in it - Inshallah

[ Baihaqi , Sunan ul Kubra , 9/588 # 19605 ]
Imam Alauddin al Mawardi al Hanbali:

وَكَذَا اﻟﺘﻌﺎوﯾﺬ،وَﺟَِﻮزُ نْ ﯾُﻜْﺘَﺐَ اﻟْﻘُﺮْٓ�ﻦَ وْ ذِﻛْﺮٌ ﻏَﲑُْﻩُ ﻟﻌﺮﺑﯿﺔ، وﯾﻌﻠﻖ  ﻣﺮﯾﺾ، وﺣﺎﻣﻞ

After saying that Qalaid containing Quran is permissible he says:

“ And same is for Ta’aweedh, and it is permissible to write the Qur’an or other types of Dhikr in Arabic, and to hang it (in the neck) of the sick or the pregnant women.”

[ Tas-heeh al Furoo`, 3/249,250 ]

Imam Ibn Salah ash-shahrazuri (Author of Muqaddimah fi Uloomul Hadith)

قَﺎلَ ُْ ﻳَِّ ﻣُوَّأَ اﻟَّﻠَّﺎمِ ﻓِﺳَْ ﺗَﻌْﻠِﯿﻖُ اﳊُْﺮُوزِ اﻟﱵِ ﻓِﳽَﺎ قُﺮْٓﻦٌ ﺳَﺎءِ وَاﻟﺼِّﺒْﯿَﺎنِ وَاﻟﺮِّﺟَﺎلِ وَﳚُْﻊَ ﻋَﻠَﳱَْﺎ ﴰَْﻊٌ ﻛَّ ﻧِھُ ﱂَْ َِدْ ﻓِﯿﻪِ ﳖَْ ﻣٌَ ﺔ ﴼٌَ ﻟِّا ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ ﻷ 

Abu Amr Ibn Salah said in his (another) Fatwa that it is permissible to hang the Huruz which has in it Qur’an on the women, children and men. Some wax or the (something like wax) can be used for sealing it. The women and their likes are cautioned from entering the bathroom with it. The adopted (or preferred way) is that it is not disliked if it is sealed with wax or the something like it, because there is no prohibition mentioned about it.

[ Nawawi, Al Majmu Sharah al Muhazzab, 2/70,71 ]

Imam Zainuddin al Razi al Hanafi (666 h) writes:

Tamimah : That which a person hangs in the neck and it is in Hadith that “ Whoever hangs tamimah then may Allah not fulfill his need.

It said that, by this ‘beads’ are meant, and as for those Amulets in which Quran or Names of Allah are written then there is no harm in them.”

[ Mukhtar us Sihah, 1/83 ]
Imam Ibn Hajar al Asqalani:

"Those (amulets) in which there is (some form of) Zikr of Allah, are not prohibited. For these are made (used) for deriving Tabarruk (blessings) and seeking refuge with his Names and Zikr."

[ Ibn Hajar, Fath ul Bari, 6/142 ]

Imam Ibn Abideen al Shami al Hanafi:

There is no harm in those Mu’aazat in which Quran is written or the names of Allah.

...And those (Mu’aazat) which are from Quran or supplications have nothing wrong in them ....

[ Ibn Abideen Shami, Raddul Muhtar, 6/363 ]

“ And it is in Al-Mujataba : ‘ There is difference (of opinions) on how to seek cure from Quran, that whether Fatiha should be recited upon the sick and the one bitten by (scorpion) or it should be written on a paper and hanged upon him, or to write on a plate, and use it by washing it’ ”.

[ Radd ul Muhtart, 6/364 ]
Imam Mullah Ali al Qari:

وَإِنَّا مَا كَانَ مِنَ الْآياتِ الْقُرْآنِيَّةِ، وَالْإِسْمَاءَ وَالْعَقَابِ الْزَّيَابِيَّةِ، وَالْإِسْتِغْلَالِيَّةِ، فَلَا تَبْسُطِ الْفِكْرُ، فَإِنَّهُ مَمْلُوكٌ.

“And for those (ta’widh) which are from Verses of Quran or Names and attributes of Allah and Prophetic supplications, then there is no harm in them, rather they are Recommended (Mustahab).”

[ Mirqat al Mafatih, 7/2880 ]

Shah Waliullah Muhaddis Dehlwi in his Al Qawl ul Jameel prescribes a Taweedh for having a baby boy:

“For a woman to whom only girls are born, before 3 months of pregnancy write this verse on the skin of deer with rose water and Saffron and hang the amulet around the neck of woman… The verse is:

[ 13:08 ]

See Scanned page below:
القول الجميل في بيان سواء الأسئلة

خاطفتي نظام إس كے آداب و اشتغال
اور بنارسی کے روحانی علماء پر مصنف کتاب

تصنیف لطفی
حضرت شاہ ولی اللہ محبث و لولی رحمت

ترجمہ و صحیفہ
سید محمد فاروقی القادری

قصور فاکھوری شاہ انجر
عدم کشمکش

آیت یہ ہے:

وَكَطَلَّبَ فِی بَخْرٍ لَّجِئَ بِفیحَةٍ مُّوجُ مِّن فَوْقِهَا سَخَابٌ بِبَعْضِهَا

فَوَقَ غَيْبٍ إِذَا أَخْرَجَ يَدُهُ لَمْ يَكُدْ يُرَاهاُ وَمِن فَنَصِفِ لَمْ يَجُلِّلَ اللَّهُ

نَزُولًا فَعَمَّلَهُمْ فِي نَورٍ

پڑنے کے استعمال کی کمی ہے جس کوہر کا حمل سامنے نہ رہتا ہو اور کوہر ساقط نہ جائیں ہو اس کے لیے ایک کم رکھ کا ناگا حورت کے قربے کے لیے پر اور اس پر لو کر کے قرار دیں پر

وَلَا تَجَلَّنَ فَعَلَّلِهِمْ وَلَا تَجَلَّنَ فَعَلَّلِهِمْ وَلَا تَجَلَّنَ فَعَلَّلِهِمْ

مَا يَبْنِعُونَ كَيْبًٰبَ الْلَّهِ مَعَ الْذِّينَ آتَقُوا اللَّهَ وَلِيَتِيْنَ هُمْ مُحْتَضَنُونَ

اور سورة قل یا ایشا الکافرون چپ یک محبوب دارد یک چپ یک حورت کر میں

وَوَآمِكَ مَا فِیهَا وَتَنْتَلَهُ وَاِذْنَتُ لَیتِئَهَا وَقَتَلَتْ اِنَّیهَا اَشْرَایَیَا

ہیں لے رمنکوشن میں حضرت امام کی باہمی روایت پھیلا چیز میں اس کے نہ فیلئے ہے کہ احیاء اشراہیا حضرت موسیٰ علیہ السلام کی دعا ہے، اس کا

مسیح یسوع کے کا اپنا زندہ قریب کے اور زندہ بعد بہریز کے!

پر ایک کافرون رنکا ہے جس حورت کے پر عرف حال پہلا پا چو کا لیے

وَلَا تَجَلَّنَ فَعَلَّلِهِمْ وَلَا تَجَلَّنَ فَعَلَّلِهِمْ وَلَا تَجَلَّنَ فَعَلَّلِهِمْ

آیت کی اور توہیں کافرون کے لیے جزیرہ آیت پر

وَلَا تَجَلَّنَ فَعَلَّلِهِمْ وَلَا تَجَلَّنَ فَعَلَّلِهِمْ وَلَا تَجَلَّنَ فَعَلَّلِهِمْ

اللہ تعالَ مَا تَحْجَّلَ مَلْکُ الْلَّهِ وَمَا تَقْفَضُ الْمَزَامِحَ وَمَا قَذَّرُدَ وَكُلُّ
Shaykh Ibn Taymiyyah narrates a saying from Ibn Abbas (r.a):

Ibn Abbas (r.a) said, "For the woman going through difficulty in childbirth write this for her “ Bismillahi Laa ilaha illallahu aliyyul azeem Laa ilaha illallhul hakeemul kareem, subhanallahi wa ta'ala rabbul arshil azeem, walhamdulillahi rabbil aalameen” (1) ..

..Then he writes:

(The narrator in chain, underlined) Ali bin hasan bin Shaqiq (2) said "This should be written on a paper and hung(tied) on the shoulder of woman.” Ali said, “We have experienced this and we didn’t find anything more amazing than this “.

[ Majmu al Fatawa Ibn Taymiyya , 19/65 ]

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(1) : This Hadith is in Al Majalis wa Jawahir(5/170 # 1996) of Imam Abu Bakr al Daynuri.
(2) : Ali bin hasan bin Shaqiq is Thiqa Hafiz, whose 1 narration is in Sahih Muslim (#2579)

- Ahlus-sunnah wal Jama’ah –

[M.T.M]