

Chapter 7

What has been Related Concerning *Ar-Ruqaa* and *At-Tamaa'im**

It is recorded in the *Saheeh* from Abu Basheer *Al-Ansari* رضي الله عنه that he was with Allāh's Messenger ﷺ during one of his journeys when he sent a messenger ordering,

* This chapter is related to the explanation of the ruling concerning *Ar-Ruqaa*. *Ar-Ruqaa* is the plural of *Ruqyah* and in actuality it is supplications and words that are said or recited and then they are blown (onto something or someone). Some types of *Ruqyah* have an effect upon the limbs of the body, some types have an effect upon the souls, some types of it are permissible and legislated, and other types are *Shirk*. The Legislator has allowed *Ar-Ruqaa* that is free of *Ash-Shirk*. The Prophet ﷺ said,

«لَا بَأْسَ بِالرُّقَى مَا لَمْ تَكُنْ شِرْكَاً»

"There is nothing wrong with *Ar-Ruqaa* as long as it is not *Shirk*."

In reference to *Ar-Ruqaa* that contains *Shirk*, then it is that which contains seeking protection or help from other than Allāh, or it contains something from the names of the devils (*Ash-Shayaateen*), or the person who uses it believes that the *Ruqyah* itself has the power to bring about the desired effect. In this case the *Ruqyah* is not permissible and it is from the *Ruqaa* that is *Shirk*.

At-Tamaa'im is the plural of *Tameemah* and we have previously explained it. We mentioned that it is everything that is hung whether it is leather, pearls, words of remembrance (*Athkaar*), or words for protections. It may also be in the form of some shape, like the head of an animal, or a gazelle, or a horseshoe, or black shreds of paper, or charms in the form of an eye, or words of glorification in a particular shape. All of these are *At-Tamaa'im*. That which combines these things is that they are all things from which the fulfillment of some good is sought, or the fulfillment of the matter of preventing harm. This is something that is not been permitted according to the Islamic legislation or the decree. Some people say, "I hang (amulets) but I do not envision any of these meanings. I hang this (amulet) in the car for beauty, or in the house for decoration." A small group among the people say similar to this. We say, "If the person hangs

«أَنْ لَا يَبْقَيْنَ فِي رَقَبَةٍ بَعِيرٍ فَلَادَةٌ مِنْ وَتَرٍ، أَوْ فَلَادَةٌ إِلَّا قُطِعَتْ».

"No necklace from a bow string should be left on the neck of a camel, or any type of necklace, except that it should be cut off."^[1]

Ibn Mas'ud رَضِيَ اللهُ عَنْهُ said, "I heard Allâh's Messenger ﷺ saying,

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالْتَّوَلَةَ شِرْكٌ»

'Verily Ar-Ruqaa, At-Tamaa'im and At-Tiwalah are Shirk.'^[2]

Recorded by Ahmad and Abu Dawud.

At-Tamaa'im for protection or removal of affliction, then this is minor *Shirk* if he believes that it is a means (of bringing about what he seeks). If he hangs it for beautification, then it is forbidden because in doing so he resembles those who commit minor *Shirk*. The Prophet ﷺ said,

«مَنْ نَسَبَهُ بِقَوْمٍ فَهُوَ مِنْهُمْ»

"Whoever imitates a people, then he is one of them."

[1] The command to cut the necklace was because the Arabs believed that it prevented the evil eye from effecting the camels and livestock animals, and this is a belief of *Shirk*.

[2] Ibn Mas'ud رَضِيَ اللهُ عَنْهُ said, "I heard Allâh's Messenger ﷺ saying,

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالْتَّوَلَةَ شِرْكٌ»

'Verily Ar-Ruqaa, At-Tamaa'im and At-Tiwalah are Shirk.'"

This *Hadith* contains emphasis and it means that all *Ruqaa* is a form of *Shirk*, and every *Tamaa'im* is a form of *Shirk* and every *Tiwalah* is a form of *Shirk*. This generality has been given a specific exception only in regards to the *Ruqaa* that is mentioned in the text. *Ar-Ruqaa* was given a specific exclusion by the Prophet's ﷺ statement,

«لَا بَأْسَ بِالرُّقَى مَا لَمْ تَكُنْ شِرْكَاً»

"There is nothing wrong with Ar-Ruqaa as long as it is not Shirk."

It was also given a specific exclusion by the fact that the Prophet ﷺ performed *Ruqyah* and he had *Ruqyah* performed on him. Therefore, the evidence shows that all types of *Ruqyah* are not *Shirk*. Rather, some types of *Ruqyah* are *Shirk*, and they are those types that contain *Shirk*. In

'Abdullah bin 'Ukaym narrated the following *Marfoo'* (i.e. attributed to the Prophet ﷺ) report:

«مَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ»

"Whoever hangs something is entrusted to it." (Recorded by Ahmad and At-Tirmithi).^[1]

reference to *At-Tamaa'im*, no types of it have been given a special exclusion from the type that is a form of *Shirk*. Therefore, all types of *At-Tamaa'im* are considered *Shirk*.

The Shaikh - may Allâh have mercy upon him - explains *At-Tiwalah* as being something that they make claiming that it makes the woman more beloved by her husband and the man by his wife, according to their belief. Hence, this is a type of magic. The common people call this *As-Sarf* and *Al-'Atf*. In reality it is a type of *At-Tamaa'im*, because it is made and the magician is the one who chants on it (the charm) some *Ruqyah* that is *Shirk*. This makes the woman love her husband or it makes the husband love his wife, according to their claims. Therefore, this is a type of magic, and magic is *Shirk* with Allâh, the Mighty and Majestic, and it is disbelief (*Kufr*).

^[1] 'Abdullah bin 'Ukaym narrated the following *Marfoo'* (i.e. attributed to the Prophet ﷺ) report:

«مَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ»

"Whoever hangs something is entrusted to it."

The word "something" here is an indefinite noun used to present a condition. Therefore, it includes all things in general. Thus, every person who hangs something is entrusted to it. So whoever tries to exclude some form from the various forms of hanging items from this generality, then the proof stands against him, because this evidence is general. If the servant is entrusted to other than Allâh, the Mighty and Majestic, then verily loss surrounds him from all sides. The servant's only honor, success, prosperity, good intent, and deeds are when his attachment is to Allâh Alone. This is in regards to his actions, his statements, his future and averting harms from himself. His intimacy should be with Allâh, his happiness should be with Allâh and his attachment should be to Allâh. His affairs should be turned over to Allâh and his reliance should be upon Allâh, the Mighty and Majestic. So whoever is like this, and he trusts in