

وَقَالَ (عَلَيْهِ السَّلَامُ): الْعَيْنُ حَقٌّ، وَالرَّقْيُ حَقٌّ، وَالسَّحَرُ حَقٌّ، وَالْفَأْلُ حَقٌّ، وَالطَّيْرَةُ لَيْسَتْ بِحَقٍّ، وَالْعَدْوَى لَيْسَتْ بِحَقٍّ، وَالطَّيْبُ نَشْرَةٌ وَالْعَسَلُ نَشْرَةٌ، وَالرَّكُوبُ نَشْرَةٌ، وَالنَّظَرُ إِلَى الْخَضِرَةِ نَشْرَةٌ.

400. Amīr al-mu'minīn, peace be upon him, said: Evil effect of sight is right; charm is right; sorcery is right, and fa'l (auguring good) is right, while ṭiyarah (auguring evil) [1] is not right, and spreading of a disease from one to the other is not right. Scent gives pleasure, honey gives pleasure, riding gives pleasure and looking at greenery gives pleasure.

Footnote :

[1] "fa'l" means something from which one augurs well while "ṭiyarah" means something from which one augurs evil. From the point of view of religious law auguring evil from anything has no basis and it is just the product of whim.

However, auguring well is not objectionable. For example, when after the immigration of the Prophet (from Mecca to Medina), the Quraysh announced that whoever apprehended the Prophet would be given one hundred camels as prize. Thereupon, Buraydah ibn al-Ḥuṣayb al-Aslamī set off in his search with seventy of his men and when they met at a halting place the Prophet asked him who he was and he said he was Buraydah ibn al-Ḥuṣayb al-Aslamī. Buraydah said: "The Holy Prophet was not auguring evil instead he used to augur good." On hearing this, the Prophet remarked: "barada amrunā wa ṣalaḥa" (our consequence will be wholesome). Then he asked him what tribe he came from and on his replying that he was from Aslam, the Prophet remarked: "salimnā" (we would be safe). Then he asked from which scion he was and when he replied that he was from Banū Sahm, the Prophet remarked: "kharaja sahmuka" (your arrow has missed the aim). Buraydah was much impressed by this pleasing conversation and inquired from the Prophet who he was. The Prophet replied, "Muḥammad ibn 'Abdillāh". Hearing this, he spontaneously exclaimed, "I do stand witness that you are the Messenger of Allāh", and forsaking the prize announced by the Quraysh acquired the wealth of Belief. (al-Istī'ab, vol. I, pp. 185-186; Usd al-ghābah, vol. 1, pp. 175-176).