

## بَابُ مَا جَاءَ فِي النُّطِيرِ

### What has come regarding omens.

#### Overview of Chapter

##### Chapter 28 What has come regarding omens.

In this chapter, the author (رحمه الله) deals with pessimism, cynicism and abandonment of beneficial activities on the basis of superstition (errors in causation) and unwarranted, unjustified fear, all of which oppose and erode reliance (tawakkul) upon Allāh. These affairs, which are harboured as erroneous thoughts and feelings, have a detrimental influence. The opposite of these things is optimism and firm determination.

Evil omens are taken from things that are **seen** (bird, cat, dog), **heard** (negative words and suggestions) and **known** (about things, events, times). Harboured belief in an evil omen entails cutting off reliance upon Allāh and attaching oneself to something that is imaginary.

If one harbours an evil omen and allows it to affect his behaviour, acting upon it, then this is minor shirk and harmful to his Tawhīd. And if he does not act upon it but is internally disturbed, with anxiety and fear, then this is damaging to his reliance. When he negates these thoughts and feelings (and all of us are prone to them), does not allow them to affect him, and places total reliance in Allāh, and proceeds upon his activities with firm determination, then this is what is desired and is from completion of Tawhīd.

The Prophet (صلى الله عليه وسلم) mentioned **contagion** alongside omens, and likewise, he mentioned something called **al-anwā'** (which is belief that the positions and motions of stars are causally connected to events on earth). These are based on errors in causation (superstition) and lead to harm in belief and conduct.

Weak people are prone to belief in contagion due to misinterpretation of observations and unwarranted and exaggerated fear, just because they mixed with a sick person, forgetting that everything is by the decree of Allāh and has its appointed time. Hence, the sick do not incapacitate the healthy. So to protect them from being victims of their own thoughts and fears, the Prophet (صلى الله عليه وسلم) gave directives for such people to keep away from the leper, and the land of plague, and the owners of sick camels to keep them away from healthy camels, in order to protect society from the revival of belief in contagion and what it necessitates of unwarranted fear, acting upon superstition and doing laughable things, as was done by the Pagan Arabs. In another view, the Prophet's directives are from the angle of taking the means in order to avoid potential causes of harm.

As for the topics of astrology and the stars, the author dedicated separate chapters to them in what follows.

Figure 1 Screenshot from <https://abuiyaad.com/a/kitab-tawhid>

**Start of the main text**

**Ayah No. 1 – al-‘A‘rāf :131**

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا  
بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَلَيْتُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ

**“Whenever good came to them, they said,  
‘This is ours.’ And if evil afflicted them, they  
would say that it is evil omens connected to  
Mūsá and those with him. Indeed, in reality,  
their evil omens are with Allah but most of  
them know not.”**

**Ayah No. 2 – al-‘A‘rāf :131**

وَقَوْلِهِمْ ﴿قَالُوا طَائِرُكُمْ مَعَكُمْ ۗ إِنَّ دُكْرَكُمْ بَلَّ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ﴾

**“They (Messengers) said: ‘Your evil omens be  
with you!”**

**Ayah No. 3 – Sūrah Yāsīn 36:19**

وَعَنْ أَبِي هُرَيْرَةَ (رَضِيَ اللَّهُ عَنْهُ) عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 قَالَ: « مَنْ أَتَى كَاهِنًا، فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنزِلَ عَلَى  
 مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ » (2) رَوَاهُ أَبُو دَاوُدَ

Abu Hurairah (radiAllahu ‘anhu) also narrated that the Prophet (salallāhu ‘alaihi wasallam) said: “Whoever comes to a fortune-teller and believes in that which he says then he has disbelieved in that which was revealed to Muhammad (salallāhu ‘alaihi wasallam).”

**Ahadeeth No. 1 – Abu Hurairah**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « لَا عُدْوَى، وَلَا طَيْرَةَ، وَلَا هَامَةَ، وَلَا صَفَرَ » (1)  
 أَخْرَجَاهُ

زَادَ مُسْلِمٌ « وَلَا تَوْءَ وَلَا غَوْلَ »

Abu Hurairah (radiyallāhu ‘anhu) said that Allah’s Messenger (salallāhu ‘alaihi wasallam) said: “There is no contagion (i.e., contagious disease), there are no evil omens, there is no evil omen in a night-owl and there is no evil omen connected to the month of Şafar.” In an additional wording of Imām Muslim, there occurs: “And there are no evil omens in the constellation of the stars and nor in the ghūl (evil-spirit or phantom).”

**Ahadeeth No. 2 – Anas bin Mālik**

وَلَهُمَا عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « لَا  
عَدْوَى وَلَا طَيْرَةَ وَيُعْجِبُنِي الْقَالُ، قَالُوا وَمَا الْقَالُ؟ قَالَ: الْكَلِمَةُ  
الطَّيِّبَةُ »

Al-Bukhāri (no. 5776) and Muslim (2224) reported from Anas bin Mālik (radiyallāhu ‘anhu) that Allah’s Messenger (salallāhu ‘alaihi wasallam) said: “There is no contagious disease,

there are no evil omens, and I am amazed by a good omen (al-fa'al)." The Ṣaḥābah (raḍiyallāhu ‘anhum) asked, "What is a good omen?" He (salallāhu ‘alaihi wasallam) replied, "A good word."

**Ahadeeth No. 3 – ‘Urwah ibn ‘Āmir**

وَلِأَيِّ دَاوُدَ بِسْتَدٍ صَحِيحٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ « ذُكِرَتْ  
الطَّيْرَةُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَحْسَنُهَا  
الْقَالَ، وَلَا تَرُدُّ مُسْلِمًا، فَإِذَا رَأَى أَحَدَكُمْ مَا يَكْرَهُ، فَلْيَقُلْ اللَّهُمَّ لَا  
يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، وَلَا حَوْلَ  
وَلَا قُوَّةَ إِلَّا بِكَ " »

Abu Dāwud reported in his Sunan with an authentic chain of narration from ‘Urwah ibn ‘Āmir who said that evil omens were mentioned in front of the Prophet (salallāhu ‘alaihi wasallam), so he said, "The best of them is a good omen (fa'al). And omens should not prevent

a Muslim from acting. If one of you sees something that he dislikes then let him say,

‘O Allah! No one brings goodness except You, and no one prevents evil except You, and there is no movement or power except with You.’”

**Ahadeeth No. 4 – ‘Abdullāh ibn Mas‘ūd**

وَأَلَهُ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ مَرْفُوعًا «الطَّيْرَةُ شِرْكٌ، الطَّيْرَةُ شِرْكٌ، وَمَا مِنَّا إِلَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَصَحَّحَهُ وَجَعَلَ آخِرَهُ مِنْ قَوْلِ ابْنِ مَسْعُودٍ

Abu Dawūd reported the ḥadīth of ‘Abdullāh ibn Mas‘ūd, ascribed to the Prophet (salallāhu ‘alaihi wasallam), that he said: “Evil omens (al-ṭiyarah) are shirk, evil omens (al-ṭiyarah) are shirk. And there is not one of us who does not feel something about them (omens). However, Allah causes it to disappear due to reliance in Him.”

**Ahadeeth No. 5 – ‘Abdullāh ibn ‘Amr**

وَلِأَحْمَدَ مِنْ حَدِيثِ ابْنِ عَمْرٍو : « مَنْ رَدَّتْهُ الطَّيْرَةُ عَنْ حَاجَتِهِ ،  
فَقَدْ أَشْرَكَ " قَالُوا فَمَا كَفَّارَةُ ذَلِكَ ؟ قَالَ " أَنْ يَقُولَ اللَّهُمَّ لَا خَيْرَ  
إِلَّا خَيْرُكَ ، وَلَا طَيْرَ إِلَّا طَيْرُكَ ، وَلَا إِلَهَ إِلَّا عَيْرُكَ " »

Imām Ahmad (rahimahullāh) reported the ḥadīth of ‘Abdullāh ibn ‘Amr (radiyallāhu ‘anhumā) that the Prophet (salallāhu ‘alaihi wasallam) said: “Whoever is turned back from his need because of a supposed evil omen (al-tiyarah) has committed polytheism (shirk).” So the Companions asked, “What is the expiation for that?” So, he (salallāhu ‘alaihi wasallam) said, “He should say: ‘O Allah! There is no good except for Your goodness and there is no evil except that You have decreed it and there is no deity in truth to be worshipped other than You.’”



**Ahadeeth No. 6 – Faḍl ibn al-‘Abbās**

وَلَهُ مِنْ حَدِيثِ الْفَضْلِ بْنِ عَبَّاسٍ «إِنَّمَا الطَّيْرَةُ مَا أَمَّصَكَ أَوْ رَدَّكَ»

Imām Ahmad also reported in his Musnad the ḥadīth of Faḍl ibn al-‘Abbās (radiyallāhu ‘anhu) that the Prophet (salallāhu ‘alaihi wasallam) said: “The evil omen is that which causes you to carry out an affair, or that which turns you back from doing it.”

**Important Points - 11**

Important issues of the Chapter:

فِيهِ مَسَائِلُ:

التَّنْبِيهُ عَلَى قَوْلِهِ ﴿إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ﴾  
مَعَ قَوْلِهِ ﴿طَائِرُكُمْ مَعَكُمْ﴾

الأولى:

Reminding the meanings of the verses:

<p>" Indeed, in reality, their evil omens are with Allah but most of them know not" And "They (Messengers) said: ‘Your evil omens be with you!’"</p>	<p>الثَّانِيَّةُ: نَفْيُ الْعَدْوَى. Repudiation of contagion of disease.</p>
<p>الثَّالِثَةُ: نَفْيُ الطَّيْرَةِ. Negation of any bad omen (no At-Tiyarah)</p>	<p>الرَّابِعَةُ: نَفْيُ الْهَامَةِ. Repudiation of Hamah (Omen in the night-bird i.e. owl).</p>
<p>الخَامِسَةُ: نَفْيُ الصَّفْرِ. Negation of any bad omen in the month of Safar.</p>	<p>السَّادِسَةُ: أَنَّ الْقَالَ لَيْسَ مِنْ ذَلِكَ, بَلْ مُسْتَحَبٌّ al-fa'al is not prohibited but in fact it is desirable.</p>
<p>السَّابِعَةُ: تَفْسِيرُ الْقَالَ. Explanation of al-fa'al in detail.</p>	<p>الثَّامِنَةُ: أَنَّ الْوَاقِعَ فِي الْقُلُوبِ مِنْ ذَلِكَ مَعَ كِرَاهَتِهِ لَا يَضُرُّ بَلْ يُذْهِبُهُ اللَّهُ بِالتَّوَكُّلِ There is no harm if such suspicion falls on the hearts while disliking it. Indeed, Allah will provide safety, due to deep trust in Him.</p>

التَّاسِعَةُ:	ذِكْرُ مَا يَقُولُ مَنْ وَجَدَهُ.
	What should be said if such feelings occur.
الْعَاشِرَةُ:	التَّصْرِيحُ بِأَنَّ الطَّيْرَةَ شِرْكٌ.
	Declaration that At-Tiyarah is Shirk.
الْحَادِيَةُ عَشْرَةٌ:	تَفْسِيرُ الطَّيْرَةِ الْمَدْمُومَةِ .
	Explanation of blameworthy and condemned At-Tiyarah.