

should be nullified.” On that the Prophet ﷺ said, “This is one of the brothers of foretellers⁽¹⁾.”

5759. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two ladies (had a fight) and one of them hit the other with a stone on the abdomen and caused her to abort. The Prophet ﷺ judged that the victim be given either a slave or a female slave (as blood-money).

5760. Narrated Ibn Shihāb: Sa'īd bin Al-Musaiyab said, “Allāh's Messenger ﷺ judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense. The offender said, 'How can I be fined for killing one who neither ate nor drank, neither spoke nor cried; a case like that should be denied.' On that Allāh's Messenger ﷺ said, 'He is one of the brothers of the foretellers.'”

5761. Narrated Abū Mas'ūd: The Prophet ﷺ forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller. (See H. 2237)

فَقَالَ وَلِي الْمَرَأَةِ الَّتِي غَرِمَتْ: كَيْفَ
أَغْرَمَ يَا رَسُولَ اللَّهِ مَنْ لَا شَرِبَ وَلَا
أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهَلَّ، فَمِثْلُ
ذَلِكَ يُظَلُّ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا
هَذَا مِنْ إِخْوَانِ الْكُهَّانِ». [انظر:
٥٧٥٩، ٥٧٦٠، ٦٧٤٠، ٦٩٠٤، ٦٩٠٩،

[٦٩١٠]

٥٧٥٩ - حَدَّثَنَا قُتَيْبَةُ، عَنْ
مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ:
أَنَّ امْرَأَتَيْنِ رَمَتْ إِحْدَاهُمَا الْأُخْرَى
بِحَجَرٍ فَطَرَحَتْ جَنِينَهَا، فَقَضَى فِيهِ
النَّبِيُّ ﷺ بَعْرَةَ: عَبْدٌ أَوْ وَلِيدَةٌ.

[راجع: ٥٧٥٨]

٥٧٦٠ - وَعَنْ ابْنِ شِهَابٍ، عَنْ
سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَضَى فِي الْجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ
بَعْرَةَ: عَبْدٌ أَوْ وَلِيدَةٌ. فَقَالَ الَّذِي
قُضِيَ عَلَيْهِ: كَيْفَ أَغْرَمُ مَا لَا أَكَلَ
وَلَا شَرِبَ وَلَا نَطَقَ وَلَا اسْتَهَلَّ وَمِثْلُ
ذَلِكَ يُظَلُّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّانِ».

[راجع: ٥٧٥٨]

٥٧٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ
الرُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ أَبِي

(1) (H. 5758) The Prophet ﷺ called him so because he had used rhymed speech like foretellers.

مَسْعُودٌ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ [راجع: ٢٢٣٧].

5762. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Some people asked Allāh's Messenger ﷺ about the foretellers. He said, "They are nothing." They said, "O Allāh's Messenger! Sometimes they tell us of a thing which turns out to be true." Allāh's Messenger ﷺ said, "A jinn (devil) snatches that true word and pours it into the ear of his friend (the foreteller) (as one puts something into a bottle). The foreteller then mixes with that word one hundred lies."

٥٧٦٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ يَحْيَى بْنِ عُزُورَةَ بْنِ الزُّبَيْرِ، عَنْ عُزُورَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَأَلَ رَسُولَ اللهِ ﷺ نَاسٌ عَنِ الْكُهَّانِ، فَقَالَ: «لَيْسَ بِشَيْءٍ»، فَقَالُوا: يَا رَسُولَ اللهِ إِنَّهُمْ يُحَدِّثُونَنَا أحيانًا بِشَيْءٍ فَيَكُونُ حَقًّا، فَقَالَ رَسُولُ اللهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطُفُهَا الْجِنُّ فَيَقْرُأُهَا فِي أُذُنِ وَلِيِّهِ فَيَخْطِطُونَ مَعَهَا مِائَةَ كَذْبَةٍ».

قَالَ عَلِيُّ: قَالَ عَبْدُ الرَّزَّاقِ: مُرْسَلٌ: «الْكَلِمَةُ مِنَ الْحَقِّ» ثُمَّ بَلَغَنِي أَنَّهُ أَسْنَدُهُ بَعْدَهُ. [راجع: ٣٢١٠]

(47) CHAPTER. Magic.

And the Statement of Allāh تعالى: "But the *Shayātīn* (devils) disbelieved, teaching men magic and such thing that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone till they had said, 'We are only for trial, so disbelieve not, (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the sayers of it

(٤٧) بَابُ السِّحْرِ،

وَقَوْلِ اللهِ تَعَالَى: ﴿وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَبِتَعَلُّومِ مَا يَصْرِفُهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ

(magic) would have no share in the Hereafter...’ (V.2:102)

The Statement of Allāh تعالى: “And the magician will never be successful to whatever amount (of skill) he may attain.” (V.20:69)

And His Statement :

“Will you submit to magic while you see it?” (V.21:3)

And His Statement :

“...their ropes and their sticks, by their magic, appeared to him as though they moved fast...” (V.20:66)

And His Statement :

“And from the evil of those who practise witchcraft when they blow in the knots.” (V.113:4)

5763. Narrated ‘Āishah رضي الله عنها: A man called Labid bin Al-A’sam from the tribe of Banī Zuraiq worked magic on Allāh’s Messenger ﷺ till Allāh’s Messenger ﷺ started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allāh and invoked for a long period, and then said, “O ‘Āishah! Do you know that Allāh has instructed me concerning the matter I have asked Him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, ‘What is the disease of this man?’ The other replied, “He is under the effect of magic.” The first one asked, ‘Who has worked the magic on him?’ The other replied, ‘Labid bin Al-A’sam.’ The first one asked, ‘What material did he use?’ The other replied, ‘A comb and the hairs stuck to it and the skin of pollen of a male date palm.’ The first one asked, ‘Where is that?’ The other replied, ‘(That is) in the well of Dharwān.’” So Allāh’s Messenger ﷺ along with some of his companions went there and came back saying, “O ‘Āishah, the colour of its water is

مَا لَكُمْ فِي الْأَخْرَقِ مِنْ حَلْتِي» [البقرة: ١٠٢]. وَقَوْلِهِ تَعَالَى: ﴿وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى﴾ [طه: ٦٩] وَقَوْلِهِ: ﴿أَفْتَاتُوكَ السِّحْرَ وَأَنْتَ تُبْصِرُونَ﴾ [الأنبياء: ٣] وَقَوْلِهِ: ﴿يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى﴾ [طه: ٦٦] وَقَوْلِهِ: ﴿وَمِنْ سِحْرٍ التَّفَكُّنَاتِ فِي الْمَقَدِ﴾ [الفرقان: ٤] وَالتَّفَاثُاتِ: السَّوَاجِرُ، ﴿تُسْحَرُونَ﴾ [المؤمنون: ٨٩]: تُعْمَوْنَ.

٥٧٦٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَحَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنْ بَنِي زُرَيْقٍ يُقَالُ لَهُ: لَبِيدُ بْنُ الْأَعْصَمِ، حَتَّى كَانَ رَسُولُ اللَّهِ ﷺ يُخَيَّلُ إِلَيْهِ أَنَّهُ كَانَ يَفْعَلُ الشَّيْءَ، وَمَا فَعَلَهُ. حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ - أَوْ ذَاتَ لَيْلَةٍ - وَهُوَ عِنْدِي لِكَيْتِهِ دَعَا وَدَعَا نُمَّ قَالَ: «يَا عَائِشَةُ، أَشْعَرَتِ أَنْ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ أَحَدُهُمَا لَصَاحِبِهِ: مَا وَجَعَ الرَّجُلُ؟ فَقَالَ: مَطْبُوبٌ، قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ، قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ فِي مُشْطٍ وَمُشَاطَةٍ، وَجَفْتُ طَلْعَ

like the infusion of *Hinna* leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked, "O Allāh's Messenger? Why did you not show it?" He said, "Since Allāh cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth.

نَحَلَهُ ذَكَرَ، قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بَيْتِ دَرَوَانَ، فَأَتَاهَا رَسُولُ اللَّهِ ﷺ فِي نَاسٍ مِنْ أَصْحَابِهِ فَجَاءَ فَقَالَ: «يَا عَائِشَةُ، كَأَنَّ مَاءَهَا نُفَاعَةُ الْجِنِّاءِ وَكَأَنَّ رُؤُسَ نَحْلِهَا رُؤُسُ الشَّيَاطِينِ». قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا اسْتَخْرَجْتَهُ؟ قَالَ: «قَدْ عَافَانِي اللَّهُ فَكِرِهْتُ أَنْ أُتَبِّرَ عَلَى النَّاسِ فِيهِ شَرًّا»، فَأَمَرَ بِهَا فَدُفِنَتْ.

تَابَعَهُ أَبُو أُسَامَةَ وَأَبُو صَمْرَةَ وَابْنُ أَبِي الزَّنَادِ، عَنْ هِشَامِ. وَقَالَ اللَّيْثُ وَابْنُ عُيَيْنَةَ، عَنْ هِشَامٍ: «فِي مُشِطٍ وَمُشَاطَةٍ». وَيُقَالُ: الْمُشَاطَةُ مَا يَخْرُجُ مِنَ الشَّعْرِ إِذَا مُشِطَ، وَالْمُشَاطَةُ مِنَ الْمُشَاطَةِ الْكَثَّانِ. [راجع: ٣١٧٥]

(48) CHAPTER. *Shirk* (i.e. joining others in worship with Allāh) and witchcraft are from the *Mūbiqāt* (great destructive sins).

5764. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Avoid *Al-Mūbiqāt*, i.e., *Shirk* with Allāh (i.e. joining others in worship with Allāh) and witchcraft."

(٤٨) بَابُ: الشُّرْكَ وَالسَّحْرُ مِنَ الْمُوْبِقَاتِ

٥٧٦٤ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اجْتَنِبُوا الْمُوْبِقَاتِ: الشُّرْكَ بِاللَّهِ، وَالسَّحْرُ». [راجع:

[٢٧٦٦]

(49) CHAPTER. Should a bewitched person be treated?

Qatāda said: I asked Sa'īd bin Al-Musaiyab, "If a person is bewitched or is unable to have sexual intercourse with his wife, is it permissible to remove the magic

(٤٩) بَابُ: هَلْ يَسْتَخْرَجُ السَّحْرُ؟

وَقَالَ قَتَادَةُ: قُلْتُ لَسَعِيدِ بْنِ الْمُسَيَّبِ: رَجُلٌ بِهِ طَبٌّ أَوْ يُؤَخِّدُ عَنْ امْرَأَتِهِ، أَيَحْلُلُ عَنْهُ أَوْ يُسْرُ؟ قَالَ: لَا

effect or use *Nashra*⁽¹⁾ (special kind of treatment)?” He said, “Yes, there is no harm in it, for it is meant for a good purpose, and that which benefits people is not forbidden.”

5765. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Magic was worked on Allāh’s Messenger ﷺ so that he used to think that he had sexual relations with his wives while he actually had not. (Sufyān said: That is the hardest kind of magic as it has such an effect.) Then one day he said, “O ‘Āishah! Do you know that Allāh has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The first one asked, ‘Who has worked magic on him?’ The other replied, ‘Labīd bin Al-A’sam, a man from Banī Zuraiq who was an ally of the Jews and was a hypocrite.’ The first one asked, ‘What material (did he use)?’ The other replied, ‘A comb and the hair stuck to it.’ The first one asked, ‘Where (is that)?’ The other replied, ‘In a skin of pollen of a male date-palm tree kept under a stone in the well of *Dharwān*.’ So the Prophet ﷺ went to that well and took out those things and said, “That was the well which was shown to me (in a dream). Its water looked like the infusion of *Hinna* leaves and its date-palm trees looked like the heads of devils.” The Prophet ﷺ added, “Then that thing was taken out.” I said (to the Prophet ﷺ), “Why do you not treat yourself with *Nashra*?” He said, “Allāh has cured me; I dislike to let evil spread among anyone of the people.”

بأس به، إِنَّمَا يُرِيدُونَ بِهِ الإِصْلَاحَ، فَأَمَّا مَا يَنْفَعُ فَلَمْ يَنْفَعْ عَنْهُ.

٥٧٦٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ: أَوَّلُ مَنْ حَدَّثَنَا بِهِ ابْنُ جُرَيْجٍ، يَقُولُ: حَدَّثَنِي آلُ عُرْوَةَ، عَنْ عُرْوَةَ. فَسَأَلْتُ هِشَامًا عَنْهُ فَحَدَّثَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ سُحْرَ حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلَا يَأْتِيهِنَّ. قَالَ سُفْيَانُ: وَهَذَا أَشَدُّ مَا يَكُونُ مِنَ السُّحْرِ، إِذَا كَانَ كَذَا، فَقَالَ: «يَا عَائِشَةُ، أَعْلِمْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَفَعَدَّ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرَ عِنْدَ رِجْلِي. فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ كَانَ مُنَافِقًا، قَالَ: وَفِيمَ؟ قَالَ: فِي مُشِطٍ وَمُشَاطَةٍ، قَالَ: وَآيْنَ؟ قَالَ: فِي جُفْتِ طَلْعَةِ ذَكَرٍ تَحْتَ رَعُوفَةٍ فِي بئرِ ذُرْوَانَ»، قَالَتْ: فَاتَى النَّبِيَّ ﷺ الْبِئْرَ حَتَّى اسْتَخْرَجَهُ، فَقَالَ: «هَذِهِ الْبِئْرُ النَّبِيَّ

(1) (Ch. 49) For details see *Fath-Al-Bārī*, Vol.12, page no.345, (printed by the Egyptian press Muṣṭafā Al-Bābī Al-Ḥalabī in the year 1959-1378 Hijrah).

أُرِيَتْهَا وَكَأَنَّ مَاءَهَا نُفَاعَةٌ الْحِجَاءِ،
وَكَأَنَّ نَخْلَهَا رُؤُسُ الشَّيَاطِينِ»، قَالَ:
فَاسْتُخْرِجْ، قَالَتْ: فَقُلْتُ: أَفَلَا؟ -
أَيُّ تَنْشَرَتْ - فَقَالَ: «أَمَا وَاللَّهِ فَقَدْ
شَفَانِي وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ
النَّاسِ شَرًّا». [راجع: ٣١٧٥]

(50) CHAPTER. Witchcraft.

5766. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Magic was worked on Allāh's Messenger ﷺ so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allāh and invoked for a long period and then said, "O 'Āishah! Do you know that Allāh has instructed me regarding the matter I asked him about?" I asked, "What is that, O Allāh's Messenger?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic'. The first one asked, 'Who has worked magic on him?' The other replied, 'Labīd bin Al-A'sam, a Jew from the tribe of Banī Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a comb and the hair stuck to it and a skin of the pollen of a male date-palm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwān.' Then the Prophet ﷺ went along with some of his Companions to the well and looked at that, and there were date-palms near to it. Then he returned to me and said, "By Allāh, the water of that well was (red) like the infusion of *Hinna* leaves, and its date-palms were like the heads of devils." I said, "O Allāh's Messenger! Did you take those materials out?" He said, "No! As for me, Allāh has

٥٧٦٦ - حَدَّثَنَا عُبَيْدُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
سُحِّرَ رَسُولُ اللَّهِ ﷺ حَتَّى إِنَّهُ لَيَحْتَلُّ
إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَمَا فَعَلَهُ، حَتَّى
إِذَا كَانَ ذَاتَ يَوْمٍ وَهُوَ عِنْدِي دَعَا
اللَّهَ وَدَعَاهُ ثُمَّ قَالَ: «أَشْعَرْتُ يَا
عَائِشَةُ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ
فِيهِ؟» قُلْتُ: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ؟
قَالَ: «جَاءَنِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا
عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي ثُمَّ
قَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعُ
الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ
طَبَّهُ؟ قَالَ: لَيْدُ بْنُ الْأَعْصَمِ الْيَهُودِيُّ
مِنْ بَنِي زُرَيْقٍ، قَالَ: فِيمَاذَا؟ قَالَ:
فِي مُشِطٍ وَمُشَاطَةٍ وَجُفْتُ طَلْعَةَ ذَكَرٍ،
قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بَيْتِ ذِي
أَرْوَانَ». قَالَ: فَذَهَبَ النَّبِيُّ ﷺ فِي
أُنَاسٍ مِنْ أَصْحَابِهِ إِلَى الْبَيْتِ فَنَظَرَ
إِلَيْهَا وَعَلَيْهَا نَخْلٌ، ثُمَّ رَجَعَ إِلَى
عَائِشَةَ فَقَالَ: «وَاللَّهِ لَكُنَّ مَاءَهَا نُفَاعَةٌ

healed me and cured me and I was afraid that (by letting it known to the people) I would spread evil among them. Then he ordered that the well be filled up with earth, and it was filled up with earth."

(51) CHAPTER. Some eloquent speech is as effective as magic.

5767. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Two men came from the East and addressed the people who wondered at their eloquent speeches. On that Allāh's Messenger ﷺ said, "Some eloquent speech is as effective as magic."

(52) CHAPTER. The use of 'Ajwa dates as medicine for magic.

5768. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody takes some 'Ajwa dates every morning, he will not be affected by poison or magic on that day till night." (Another narrator said seven dates).

5769. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "If somebody takes seven 'Ajwa dates in the morning,

الْحِنَاءَ، وَلَكَأَنَّ نَحَلَهَا رُؤُسَ الشَّيَاطِينِ»، قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَأُخْرِجْتَهُ؟ قَالَ: «لَا، أَمَا أَنَا فَقَدْ عَافَانِي اللهُ وَشَفَانِي وَخَشِيتُ أَنْ أُتَوَّرَ عَلَى النَّاسِ مِنْهُ شَرًّا»، وَأَمَرَ بِهَا قُدْفَنْتُ. [راجع: 3175]

(٥١) بَابُ: إِنَّ مِنَ الْبَيَانِ سِحْرًا

٥٧٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا فَعَجِبَ النَّاسُ لِبَيَانِهِمَا. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنَ الْبَيَانِ لِسِحْرًا، أَوْ إِنَّ بَعْضَ الْبَيَانِ سِحْرٌ». [راجع: ٥١٤٦]

(٥٢) بَابُ الدَّوَاءِ بِالْعَجْوَةِ لِلْسِّحْرِ

٥٧٦٨ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا مَرْوَانُ: أَخْبَرَنَا هَاشِمٌ: أَخْبَرَنَا عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ اضْطَبَحَ كُلَّ يَوْمٍ تَمْرَاتٍ عَجْوَةَ لَمْ يَضُرَّهُ سُمْ وَلَا سِحْرٌ ذَلِكَ الْيَوْمَ إِلَى اللَّيْلِ». وَقَالَ غَيْرُهُ: سَبْعَ تَمْرَاتٍ. [راجع:

٥٤٤٥]

٥٧٦٩ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو أَسَامَةَ: حَدَّثَنَا

neither magic nor poison will hurt him that day."

(53) CHAPTER. No *Hāma*.⁽¹⁾

5770. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "No '*Adwā* (i. e. no contagious disease is conveyed to others without Allāh's Permission); nor *Safar*; nor *Hāma*." A bedouin said, "O Allāh's Messenger! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get infected with mange?" On that Allāh's Messenger ﷺ said, "Then who conveyed the (mange) disease to the first (mangy) camel?"

5771. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said) "Do not put a patient with a healthy person," (as a precaution).

(54) CHAPTER. No '*Adwā* (no contagious

هاشيمُ بنُ هاشيمٍ قال: سمعتُ عامرَ بنَ سعدٍ: سمعتُ سعداً رضيَ الله عنه يقول: سمعتُ رسولَ الله ﷺ يقول: «مَنْ تَصَبَّحَ سَبَعَ تَمْرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌْ وَلَا سِحْرٌ».

[راجع: ٥٤٤٥]

(٥٣) بَابٌ: لَا هَامَةَ

٥٧٧٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنِ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا عَدْوَى وَلَا صَفْرٌ وَلَا هَامَةٌ». فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ، فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الطَّبَاءُ فَيُخَالِطُهَا الْبَعِيرُ الْأَجْرَبُ فَيَجْرُبُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ أَعْدَى الْأَوَّلُ؟!». [راجع:

٥٧٠٧]

٥٧٧١ - وَعَنْ أَبِي سَلَمَةَ: سَمِعَ أَبَا هُرَيْرَةَ بَعْدُ، يَقُولُ: قَالَ النَّبِيُّ ﷺ: «لَا يُورِدَنَّ مُمْرَضٌ عَلَى مُصِحِّحٍ».

وَأَنْكَرَ أَبُو هُرَيْرَةَ الْحَدِيثَ الْأَوَّلَ وَقُلْنَا: أَلَمْ تَحَدِّثْ أَنَّهُ لَا عَدْوَى؟ فَوَطَّنَ بِالْحَبَشِيَّةِ، قَالَ أَبُو سَلَمَةَ: فَمَا رَأَيْتَهُ نَسِيَ حَدِيثًا غَيْرَهُ. [انظر: ٥٧٧٤]

(٥٤) بَابٌ: لَا عَدْوَى

(1) (Chap. 53) See *Hadith* No.5757. Chap. 45. (F.N.)

disease is conveyed without Allāh's Permission).

5772. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "There is neither 'Adwā nor Ṭiyara⁽¹⁾, and an evil omen is only in three: a horse, a woman and a house." (See the footnote of *Hadīth* No.5753)

٥٧٧٢ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَحَمْرَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ، إِنَّمَا الشُّؤْمُ فِي ثَلَاثٍ: فِي الْفَرَسِ، وَالْمَرْأَةِ، وَالِدَّارِ». [راجع: ٢٠٩٠]

5773. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No 'Adwā."

٥٧٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا عَدْوَى». [راجع: ٥٧٠٧]

5774. Abū Hurairah also said: The Prophet ﷺ said, "The cattle suffering from a disease should not be mixed up with healthy cattle (or said: "Do not put a patient with a healthy person as a precaution)." Abū Hurairah also said: Allāh's Messenger ﷺ said, "No 'Adwā." (Cont'd. with H. 5775)

٥٧٧٤ - قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُورِدُوا الْمُمْرِضَ عَلَى الْمُصِحِّ». [راجع: ٥٧٧١]

5775. A bedouin got up and said, "Don't you see how camels on the sand look like deers but when a mangy camel mixes with them, they all get infected with mange?" On that the Prophet ﷺ said, "Then who conveyed the (mange) disease to the first camel?"

٥٧٧٥ - وَعَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سِنَانُ بْنُ أَبِي سِنَانَ الدُّؤَلِيُّ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى»، فَقَامَ أَعْرَابِيٌّ فَقَالَ: أَرَأَيْتَ الْإِبِلَ تَكُونُ فِي الرَّمَالِ أَمْثَالَ الطَّيِّبِاتِ

(1) (H. 5772) Ṭiyara means an evil omen see H. 5717 and its Chap. 25.

الْبَعِيرُ الْأَجْرَبُ فَتَجَرَبُ؟ قَالَ
النَّبِيُّ ﷺ: «فَمَنْ أَعْدَى الْأَوَّلُ؟».

[راجع: ٥٧٠٧]

5776. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No 'Adwā nor Ṭiyāra; but I like Fā'." They said, "What is the Fā'?" He said, "A good word." (See H. 5754)

٥٧٧٦ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ
بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَيُعْجِبُنِي
الْفَالُ». قَالُوا: وَمَا الْفَالُ؟ قَالَ:

«كَلِمَةٌ طَيِّبَةٌ». [راجع: ٥٧٥٦]

(55) CHAPTER. What has been said regarding the poison given to the Prophet ﷺ.

(٥٥) بَابُ مَا يُذَكَّرُ فِي سُمِّ النَّبِيِّ ﷺ،

رَوَاهُ عُرْوَةُ، عَنْ عَائِشَةَ، عَنِ
النَّبِيِّ ﷺ:

5777. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Khaibar was conquered, Allāh's Messenger ﷺ was presented with a poisoned (roasted) sheep. Allāh's Messenger ﷺ said, "Collect for me all the Jews present in this area." (When they were gathered) Allāh's Messenger ﷺ said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim!" Allāh's Messenger ﷺ said to them, "Who is your father?" They said, "Our father is so-and-so." Allāh's Messenger ﷺ said, "You have told a lie, for your father is so-and-so." They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim! And if we should tell a lie you will know it as you have known it regarding our father." Allāh's Messenger ﷺ then asked, "Who are the

٥٧٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ
أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: لَمَّا فَتِحَتْ خَيْبَرُ
أُهِدِيَ لِرَسُولِ اللهِ ﷺ شَاةٌ فِيهَا
سُمٌّ، فَقَالَ رَسُولُ اللهِ ﷺ: «اجْمَعُوا
لِي مَنْ كَانَ هَاهُنَا مِنَ الْيَهُودِ»،
فَجُمِعُوا لَهُ، فَقَالَ لَهُمْ رَسُولُ اللهِ
ﷺ: «إِنِّي سَأِلْكُمْ عَنْ شَيْءٍ، فَهَلْ
أَنْتُمْ صَادِقُونَ عَنْهُ؟» فَقَالُوا: نَعَمْ يَا
أَبَا الْقَاسِمِ، فَقَالَ لَهُمْ رَسُولُ اللهِ
ﷺ: «مَنْ أَبوكُمْ؟» قَالُوا: أَبونا
فُلَانٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَذَبْتُمْ،
بَلْ أَبوكُمْ فُلَانٌ». فَقَالُوا: صَدَقْتَ
وَبَرَزْتَ. فَقَالَ: «هَلْ أَنْتُمْ صَادِقُونَ