

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Class 32 – Is the Astrologer a Magician?

By Shaykh Ahmed al-Wasaabee

Translated by Shaakir al-Kanadee

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The shaykh began with the Khutbatul Haajah.

## IS THE ASTROLOGER A MAGICIAN? (HAL AL-MUNAJJIM SAAHIR?)

### TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

1. From ‘Abdullaah ibn ‘Abbaas (radiyAllaahu ‘anhumaa), who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Whoever seeks to acquire knowledge from the stars, has acquired a portion from magic, which increases as his seeking increases))**. Reported by: Abu Daawud in at-Tib, chapter (22) 4/226, no. 3905 and Ibn Maajah in al-Adab, chapter (28) 2/1228, no. 3726 and Ahmed 1/227 and 311 with an authentic chain. And the isnaad is checked by ash-Shaykh al-Albaanee (rahimahullaah) in as-Saheehah, no. 793 and authenticated by ash-Shaykh Muqbil in al-Jaami’ as-Saheeh 6/317.

### **I say:**

From this hadeeth it is clarified to you that every astrologer is a magician and that as a person increases in astrology (*at-tanjeem*) he increases in magic (*as-sibr*). And we seek shelter with Allaah from the astrologers (*al-munajjimeen*) and the magicians (*as-sibarah*). See the book “Astrology and Astrologers and their Ruling in al-Islam” (*at-Tanjeem wal-Munajjimon wa Hukmuhum fil-Islam*) by Mash’abee.

2. From Zayd ibn Khaalid al-Juhane (radiyAllaahu ‘anhu), who said that the Messenger of Allaah (صلى الله عليه وسلم) led us in the Fajr prayer at Hudaibiyah after a rainy night. On completion of the prayer, the Prophet (صلى الله عليه وسلم) faced the people and said: **((Do you know what your Lord has said?))** The people replied, “Allaah and His Messenger know better.” He said: **((Allaah has said, “In this morning some of my slaves remained as true believers and some became disbelievers; whoever said: that the rain was due to the Blessings and the Mercy of Allaah had belief in Me and he disbelieves in the stars (*kawkab*), and whoever said: that it rained because of a particular star had no belief in Me but believes in that star”))**. Narrated by al-Bukhaaree, no. 810 and Muslim, no. 71.
3. From Abee Hurayrah (radiyAllaahu ‘anhu), who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((“Don’t you know what your Lord has said?” He observed: “I have never endowed My slaves with a favour, but a section amongst them disbelieved it and said: ‘stars (*al-kawaakib*), it was due to the stars”))**. Narrated by Muslim, no. 72.

4. From ibn ‘Abbaas (radiyAllaahu ‘anhumaa), who said that there was (once) a downpour during the life of the Prophet (صلى الله عليه وسلم), upon this the Prophet (صلى الله عليه وسلم) observed: **((Some people entered the morning with gratitude and some with ingratitude (to Allaah). Those who entered with gratitude said: This is the blessing of Allaah, and those who entered with ingratitude said: Such and such asterism was right))**.

He said: It was upon this that the verse was revealed: **(( So I swear by the setting of the stars [Al-Waaqi'ah 56:75] ... ))** until the statement: **(( And instead (of thanking Allaah) for the provision He gives you, on the contrary, you deny Him (by disbelief)! [Al-Waaqi'ah 56:82] ))** Narrated by Muslim, no. 73.

5. From Abee Maalik al-Ash’aree (radiyAllaahu ‘anhu), who said that “I heard the Prophet (صلى الله عليه وسلم) say: **((Among my people there are four characteristics belonging to the pre-Islamic period (al-Jaahiliyyah) which they do not abandon: boasting of high rank (al-Fakhr fil-Ahsaab), reviling other peoples’ lineage (at-Ta’nu fil-Ansaab), seeking rain by stars (istiqaa’u bin-Nujoom), and wailing (niyaahah))**.” Narrated by Muslim, no. 934.

#### **EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

**Note:** The book mentioned in the text, “Astrology and Astrologers and their Ruling in al-Islam” ((*at-Tanjeem wal-Munajjimon wa Hukmuhum fil-Islam*)) is not available in the library of *Daar-ul-Hadeeth*, and therefore the shaykh was not available to refer to this book.

Regarding the first hadeeth of ‘Abdullaah ibn ‘Abbaas (radiyAllaahu ‘anhumaa), Shaykh Ahmed mentioned that astrology (*tanjeem*) is a portion of magic (*sibr*) and a branch from it (i.e. branch of *sibr*). The shaykh mentioned in the previous chapters there came a hadeeth regarding the ‘branches’ of al-Islam, and in the same manner, the same ‘Arabic word is used in this hadeeth, which shows that magic has branches.

Explaining the part of the hadeeth, “which increases as his seeking increases,” the shaykh mentioned that this means that as long as astrology remains, magic will remain also. And the shaykh mentioned that in the previous classes, we have covered the topic of *an-Nawaaqidbul-Islam*, the Nullifiers of Islam, and from the nullifiers is magic. And in this chapter it was mentioned the ruling of the magician and his punishment. It was also mentioned the ruling of the Sahaabah concerning the magician, whether he is to be killed or not to be killed. So this topic was previously covered generally, and it will be covered more specifically in the coming chapter.

Regarding the second hadeeth of Zayd ibn Khaalid al-Juhane (radiyAllaahu ‘anhu), Shaykh Ahmed mentioned that this is a *hadeeth qudsee*, which is what the Prophet (صلى الله عليه وسلم) narrated from Allaah and which is not an aayah from al-Qur’aan. Regarding the third and fourth ahadeeth of Aboo Hurayrah and Ibn ‘Abbaas respectively, the shaykh mentioned that they are almost the same as the second hadeeth, as they come in the same context of the second hadeeth of Zayd ibn Khaalid.

Regarding the fifth hadeeth of Abee Maalik al-Ash’aree (radiyAllaahu ‘anhu), the shaykh mentioned that a person’s high lineage and the high rank and status of his forefathers does not benefit him. But rather, what benefits a person, a believer (*Mu’min*), is his belief in Allaah (subhaana wa ta’aalaa). Allaah (subhaana wa ta’aalaa) said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allaah is that (believer) who has At-Taqwa. Verily, Allaah is All-Knowing, All-Aware. (Al-Hujuraat 49:13)*

So lineage, by itself, and having no connection with ‘Eemaan (belief) does not benefit the people. And Aboo Jahl, who was the cousin of the Prophet (صلى الله عليه وسلم), and his lineage was from the Quraysh, but nonetheless his lineage did not benefit him. And also Aboo Taalib, who was the uncle of the Prophet (صلى الله عليه وسلم), the one who used to love the Prophet and used to defend him and help him, and still his lineage did not benefit him, as comes in the hadeeth:

Ibn ‘Abbaas (radiyAllaahu ‘anhumaa) asked the Prophet (صلى الله عليه وسلم), “Have you been able to help your uncle (Aboo Taalib) in any way? For Verily he used to get angry for your sake and he used to help you (i.e. in the days of Makkah).” So the Prophet (صلى الله عليه وسلم) replied: **((If it was not for me, he would be in the lowest depths of the Fire. But Verily he is in a pool of Fire that reaches up to his ankles, and this causes his brain to boil))**. Narrated by al-Bukhaaree and Muslim.

And the Prophet (صلى الله عليه وسلم) used to seek forgiveness for his uncle, Aboo Taalib, and then he was forbidden from doing so, in accordance with Allaah’s (subhaana wa ta’aalaa) statement:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ  
أَصْحَابُ الْجَحِيمِ

*It is not (proper) for the Prophet and those who believe to ask Allaah's Forgiveness for the Mushrikoon (polytheists, idolaters, pagans, disbelievers in the Oneness of Allaah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). (At-Tawbah 9:113)*

And it was also revealed in connection with the uncle of the Prophet (صلى الله عليه وسلم) the statement of Allaah (subhaana wa ta’aalaa):

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Verily! You (O Mubammad) guide not whom you like, but Allaah guides whom He wills. And He knows best those who are the guided. (Al-Qasas 28:56)*

So all these proofs establish that having a high and honorable lineage does no benefit the people.

And the hadeeth continues to ‘...seeking rain by the stars,’ and this is the topic of this chapter, and we find out from this hadeeth that seeking rain by the stars is from the characteristics of *Jaabiliyyah* (pre-Islaamic ignorance). And the last characteristic of *Jaabiliyyah* mentioned in the hadeeth is

*niyaabah*, which is the prohibited mourning. And this takes place mostly with women, who when their relatives die, mourn and cry out of anger at the order and will of Allaah (subhaana wa ta'aalaa). And they do this whilst participating with other womenfolk, so if a woman has a relative die from her family then her female friends and female relatives come and mourn with her, and she returns the favour for them doing that by going to them when their relatives die and mourns their dead with them.

Shaykh Ahmed then read to us from the book *Fath ul-Majeed Sharh Kitaab ut-Tawbeed*, by Abdur Rahmaan ibn Hasan ibn ash-Shaykhul-Islaam Muhammad ibn 'Abdul Wahhaab, and this is one of the best explanations of *Kitaab ut-Tawbeed*. And he read to us from the chapter on Astrology, *at-Tanjeem*.

“And what comes in this chapter of Astrology and its definition is as the statement of Shaykhul-Islaam ibn Taymiyyah: ‘Astrology is looking into the situations and different states of the stars and the planets, and by using and understanding these different states, he predicts future events that happen on the Earth.’

al-Bukhaaree narrated in his Saheeh that Qataadah said: **((Allaah created these stars for three (purposes): adornment (beauty) for the sky, missiles for (i.e. against) the devils, and signs that are used for guidance (during travel). Therefore, whoever interprets them for other than that has erred, lost his share (of reward) and taken upon himself that which he has no knowledge of)).**

Qataadah (radiyAllaahu ‘anhu) disliked learning the positions of the moon (which are 28 stages), and (Sufyaan) Ibn ‘Uyaynah did not allow it.”

Shaakir mentioned to us, upon permission and approval of Shaykh Ahmed, regarding the hadeeth of Zayd ibn Khaalid al-Juhanee, that there are different stages of belief in the stars. The first category of belief in the stars is the one who believes that the stars, by themselves and independently, are the reason for the rain to fall. And this category, if a person was to believe this, is *ash-Shirk al-Akbar* (the Major Shirk). The second category of belief in the stars is the one who believes that Allaah (subhaana wa ta'aalaa) has made the stars a reason and a cause for the rain to fall. This belief is a belief of *ash-Shirk al-Asgbar* (the Minor Shirk), and therefore does not take the person outside of the fold of al-Islaam. So for example if the star falls in a certain place, or goes in a certain orbit, then this is a reason for the rain to fall; and this is the belief of Minor Shirk.