

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 34 – The Prohibition of Approaching Soothsayers and Fortune Tellers

By Shaykh Ahmed al-Wasaabee

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The shaykh began with the Khutbatul Haajah.

The shaykh then mentioned that this chapter has a connection with the previous chapters, as they are all in relation to the topic of *sibr* and whether the *saahir* is a *kaafir* or not. And the shaykh mentioned that these are all branches of sorcery (*sibr*), i.e. astrology (*at-tanjeem*) and predicting the future (*kabaanah*), and others like them.

THE PROHIBITION OF APPROACHING SOOTHSAYERS AND FORTUNE TELLERS (TAHREEM ITIYAAN AL-KUHHAAN WAL-‘ARRAAFEEN)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

1. From ‘Aa’sihah (radiyAllaahu ‘anhaa) who said that some people asked the Messenger of Allaah (صلى الله عليه وسلم) regarding the Soothsayers. So the Messenger of Allaah (صلى الله عليه وسلم) told them: **((They are nothing))**. They said: “O Messenger of Allaah, some of their talks come true.” So the Messenger of Allaah (صلى الله عليه وسلم) said: **((That word which happens to be true is what a Jinn snatches away by stealth (from the Heaven) and pours it in the ears of his friend (the soothsayer) with a sound like the cackling of a hen. The Soothsayers then mix with that word, more than one hundred lies))**. Reported by al-Bukhaaree in three places:

1. *at-Tib*, chapter 45 (Chapter on Medicine), no. 5429.
2. *al-‘Adab*, chapter 117 (Chapter on Manners), no. 5859.
3. *at-Tawheed*, chapter 57 (Chapter on Tawheed), no. 7122.

And by Muslim in *Kitaab as-Salaam* 4/1750, no. 2228.

2. From Mu’aawiyah ibn al-Hakam as-Sulamee (radiyAllaahu ‘anhu) who said, I said: “O Messenger of Allaah I have just recently come from the period of Ignorance and Allaah brought Islaam. And there are amongst us some men who go to Soothsayers.” He (صلى الله عليه وسلم) said: **((Do not go to the Soothsayers))**.

He [Mu’aawiyah] said: I said: “And there are amongst us some men who are superstitious (*yatatayyaroon*).” He (صلى الله عليه وسلم) said: **((That is a thing which they find in their hearts, so it must not hinder them))**. Reported by Muslim in two places:

1. *Kitaab al-Masaajid, wa Mawaadi' as-Salaab* (Book on Mosques, Chapter on Places of Prayer), chapter (7) 1/381-382, no. 735.
 2. *Kitaab as-Salaam*, chapter (35) 4/1748-1749, no. 121.
3. From some of the Wives of the Prophet (صلى الله عليه وسلم), that the Prophet (صلى الله عليه وسلم) said: **((Whoever approaches a fortune teller, then asks him about something, his prayer is not accepted for forty nights))**. Reported by Muslim in *Kitaab as-Salaam*, chapter (35) 4/1751, no. 2230.
 4. From Abee Mas'ood al-Badaree (radiyAllaahu 'anhu) who said that Allaah's Messenger (صلى الله عليه وسلم) forbade: **((The price of a dog [*kalb*], the earnings of a prostitute [*baghee*], and the charges taken by a soothsayer [*kaahin*]))**. Reported by al-Bukhaaree, no. 5428 and Muslim, no. 1567.

Charges taken by a Soothsayer: It is what he is given for his predictions of future events.

5. From Ibn 'Umar (radiyAllaahu 'anhumaa) who said: 'Umar [ibnul-Khattaab] went along with the Prophet (صلى الله عليه وسلم) in the company of some persons to Ibn Sayyaad, and he found him playing with children near the battlement of Bane Maghaalah, and Ibn Sayyaad was at that time just at the threshold of adolescence, and he did not perceive (the presence of the Prophet) until the Prophet (صلى الله عليه وسلم) struck his back with his hands. Then he said: **(([Ibn Sayyaad], don't you bear witness that I am the Messenger of Allaah?))** Ibn Sayyaad looked towards him and he said: I bear witness to the fact that you are the messenger of the unlettered. Then Ibn Sayyaad said to the Prophet (صلى الله عليه وسلم): "Do you bear witness to the fact that I am the messenger of Allaah?" He [the Prophet] rejected this and said: **((I affirm my faith in Allaah and in His messengers))**. Then he [the Prophet] said to him: **((What do you see?))** Ibn Sayyaad said: "I see a truthful one and a liar." So the Prophet (صلى الله عليه وسلم) said: **((You are in a confounded state))**. Then the Prophet (صلى الله عليه وسلم) said: **((I have concealed for you [i.e. something to test you, so tell me that]))**. So Ibn Sayyaad said: "It is a Dukh." Thereupon he [the Prophet] said: **((Be quite, you cannot get farther than your rank))**. Then 'Umar [ibnul-Khattaab] (radiyAllaahu 'anhu) said: "Allaah's Messenger, permit me that I should strike his neck." Thereupon the Prophet (صلى الله عليه وسلم) said: **((If he is the same (i.e. Dajjaal) who would appear near the Last Hour, you would not be able to overpower him, and if he is not then there is no good for you to kill him))**. Reported by al-Bukhaaree, no. 1289 and Muslim, no. 2930.
6. From Ibn Mas'ood who said: We were along with Allaah's Messenger (صلى الله عليه وسلم) that we happened to pass by children amongst whom there was Ibn Sayyaad. The children made their way but Ibn Sayyaad kept sitting there. (And it seemed) as if Allaah's Messenger (صلى الله عليه وسلم) did not like it (i.e. his sitting with the children) and so the Prophet (صلى الله عليه وسلم) said to him: **((May your nose be besmeared with dust, don't you bear testimony to the fact that I am the Messenger of Allaah?))** Thereupon he said: "No, but you should bear testimony that I am the messenger of Allaah." Thereupon 'Umar ibnul-Khattaab said: "Allaah's Messenger, permit me that I should kill him!" Thereupon Allaah's Messenger (صلى الله عليه وسلم) said: **((If he is that person who is in your mind (i.e. the Dajjaal), you will not be able to kill him))**. Reported by Muslim, no. 2924.

Be quite: Meaning: To be quite in a state of lowliness and being expelled.

You cannot get further than your rank: Meaning: You have not overstepped the fact that you are a soothsayer (*kaahin*), and you have not reached your goal of knowing the unseen (*ghayb*) from inspiration (*wahee*) and from other than inspiration.

7. Narrated Abee Hurayrah (radiyAllaahu ‘anhu) who said that Allaah’s Messenger (صلى الله عليه وسلم) said: **((Whosoever goes to a fortune teller or a soothsayer, and then believes in what he says, then verily he has disbelieved in what has descended upon Muhammad (صلى الله عليه وسلم))**). Reported by al-Haakim: 1/8 and authenticated by adh-Dhahabee, and al-Albaanee agreed in al-‘Irwaa’, no. 2006 and in Aadaab az-Zifaaf, page: 105-106, and also reported by Aboo Daawud, no. 3904, and Ahmed: 2/408 and 429 and 476, and at-Tirmidhee, no. 135, and Ibn Maajah, no. 639, and al-Bayhaqee: 7/198. and Ibnul-Jarood, no. 107, and ad-Daarimee, no. 1141, and at-Tahaawee in al-Mishkal 15/429.

I say:

The Soothsayer (*al-Kaahin*): He is the one who informs the people about things from the unseen which have not happened yet, such as the one known as, ‘Mahdee Ameen al-Kaahin’ and other than him such as the likes of those who inform the people what is in the hearts. And we have already learnt that it is not permissible to go to them and they are upon nothing, rather they are upon evil and falsehood.

The Fortune Teller (*al-Arraaf*): He is the one who informs the people about lost objects or theft and other than that which have already happened and its affair is hidden to the people. So they come to this Fortune Teller and he informs them about the places of magical objects, the places of stolen items, or the places of lost objects, or the name of the thief or Magician, or other than that from the affairs which have already taken place and are hidden to them. You already know the prohibition of approaching them and that Allaah does not accept the prayer of the one who approaches them and asks them, for forty nights as a punishment of the crime they have committed by approaching the Soothsayer or the Fortune Teller. We seek shelter with Allaah from misguidance after guidance.

The Permanent Committee (*al-Lajnah ad-Daa’imah*) said:

((The Soothsayer [*al-Kaahin*]): He is one who believes that he knows the unseen or knows what is in the hearts. And he happens to be amongst those who look into the stars, seeking knowledge of affairs, and serving the disbelieving shayateen from the jinn, in order that they [i.e. the shayateen] may steal for him some news from the Heavens. And also the examples of them are those people who draw and write lines in the sand, and or look into the ball, or into the palm of a hand, or open up a book, believing that by doing this they gain the knowledge of unseen. And they are disbelievers because of their belief that they share with Allaah His Attributes which are only exclusive to Him, and it is the Attribute of knowledge of the unseen [*‘ilm ul-ghayb*], and their disbelief in the statement of Allaah (ta’aalaa):

قُلْ لَّا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Say: "None in the heavens and the earth knows the *Ghayb* (unseen) except Allaah, nor can they perceive when they shall be resurrected." (An-Naml 27:65)

And also the statements:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

"(He Alone) the All-Knower of the Ghaa'ib (unseen), and He reveals to none His Ghaa'ib (unseen)." (Al-Jinn 72:26)

إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. (Al-Jinn 72:27)

And also the statement:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. (Al-An'aam 6:59)

So whosoever goes to a soothsayer and believes in what he says (i.e. from their fortune telling etc.), then he is also a disbeliever, as has been reported by Aboo Daawud from the hadeeth of Abee Hurayrah (radiyAllaahu 'anhu) that the Prophet (صلى الله عليه وسلم) said: **((Whosoever goes to a soothsayer, and then believes in what he says, then verily he has disbelieved in what has descended upon Muhammad (صلى الله عليه وسلم))).** And also what has been reported by the people of the *sunan* and al-Haakim, that which is authentically reported from Abee Hurayrah (radiyAllaahu 'anhu) that the Prophet (صلى الله عليه وسلم) said: **((Whosoever goes to a fortune teller or a soothsayer, and then believes in what he says, then verily he has disbelieved in what has descended upon Muhammad (صلى الله عليه وسلم))).** And other than these from the ahaadeeth which mention the disbelief of the fortune tellers and the soothsayers and whosoever believes in them.

And it is not permissible to pray behind these people, as prayer behind them is not accepted. And whosoever prays behind them knowingly, then it is upon to seek the forgiveness of Allaah and to repeat his prayer)). Fataawaa al-Lajnah ad-Daa'imah 1/393-394.

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

Explaining the first hadeeth of 'Aa'ishah (radiyAllaahu 'anhaa), Shaykh Ahmed mentioned that these different soothsayers and fortune tellers in fact serve the jinn and worship the jinn in different forms of worship in order that they may attain the jinns service so that the jinns may steal for them from the Heavens. So as is mentioned in the hadeeth, the jinn steals for them one truth from the Heavens, and these soothsayers and fortune tellers add to this one truth more than one hundred lies, and the people are misled by this, as they hear the one truth, and pay attention to it whilst forgetting the hundred lies. And in reality, this is just a claim and an allegation from the fortune tellers and others like them that they possess the knowledge of the unseen.

Explaining the fourth hadeeth of Abee Mas'ood (radiyAllaahu 'anhu), Shaykh Ahmed (hafidhahullaah) mentioned that the '*halwaan*' of the *kaabin* which the Prophet (صلى الله عليه وسلم) forbade are the wages which are given to the soothsayer for his predictions of future events and his statements regarding these issues.

Explaining the fifth hadeeth of Ibn 'Umar (radiyAllaahu 'anhumaa), Shaykh Ahmed mentioned that the Prophet (صلى الله عليه وسلم) and 'Umar ibnul-Khattaab (radiyAllaahu 'anhu) and the other Companions, when they heard the murmuring of Ibn Sayyaad, believed him to be the *dajjaal*. And the Prophet (صلى الله عليه وسلم) went to him in order to hear his murmuring and to inquire about him, in order to find out if he was the *dajjaal* or not. And Shaykh Ahmed mentioned that the status of Ibn Sayyaad is that he is not the *dajjaal*, rather he is from the soothsayers (*kubhaan*), those who claim to have knowledge of the unseen.

And Shaykh Ahmed mentioned the ruling of the one who goes to the soothsayers or fortune tellers, and asks them about certain issues, then this person's *salaah* is not accepted for forty nights. And the one who goes to the soothsayers or fortune tellers, and asks them about certain issues, and then believes in what they say, then the ruling upon this person is that he is a disbeliever.