

باب الكهانة الفصل الأول

وعن زيد بن خالد الجهني قال صلى لنا رسول الله صلى الله عليه وسلم صلاة الصبح بالحديبية على أثر سماء كانت من الليل فلما انصرف أقبل على الناس فقال هل تدرون ماذا قال ربكم؟ قالوا الله ورسوله أعلم قال أصبح من عبادي مؤمن بي وكافر فأما من قال مطرنا بفضل الله ورحمته فذلك مؤمن بي كافر بالكوكب وأما من قال مطرنا بنوء كذا وكذا فذلك كافر بي ومؤمن بالكوكب . (صحيح)

It is narrated on the authority of Zaid b. Khalid al-Juhani: The Messenger of Allah (may peace and blessings be upon him) led the morning prayer at Hudaybiya. There were some marks of the rainfall during the night. At the conclusion of prayer he turned towards people and observed: Do you know what your Lord has said? They replied: Allah and His Messenger know best. Upon this he (the Holy Prophet) remarked: He (Allah) said: Some of My bondsmen entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Blessing and mercy of Allah, he is My believer and a disbeliever of stars, and who said: We have had a rainfall due to the rising of such and such (star) disbelieved Me and affirmed his faith in the stars. (Muslim Book #001, Hadith #0132)

وعن أبي هريرة عن رسول الله صلى الله عليه وسلم قال ما أنزل الله من السماء من بركة إلا أصبح فريق من الناس بها كافرين ينزل الله الغيث فيقولون بكوكب كذا وكذا . رواه مسلم .

It is reported on the authority of abu Huraira that the Messenger of Allah (may peace and blessing be upon him) observed: Allah does not shower His blessings from the heaven that in the morning a group of men disbelieve it (to be a blessing from Allah). Allah sends down rain, but they (the disbelievers) say: Such and such star (is responsible for that). (Muslim Book #001, Hadith #0134)

الفصل الثاني

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم من اقتبس علما من النجوم اقتبس
شعبة من السحر زاد ما زاد . رواه أحمد وأبو داود وابن ماجه . (صحيح)

Narrated Abdullah ibn abbas: The Prophet (peace_be_upon_him) said: If anyone acquires any knowledge of astrology, he acquires a branch of magic of which he gets more as long as he continues to do so. (Abu Dawud Book #29, Hadith #3896)

وعن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من أتى كاهنا فصدقه بما يقول
أو أتى امرأته حائضا أو أتى امرأته من دبرها فقد برئ مما أنزل على محمد . رواه أحمد
وأبو داود .

Narrated abuHurayrah: The Prophet (peace_be_upon_him) said: If anyone resorts to a diviner and believes in what he says (according) to the version of Musa), or has intercourse with his wife (according to the agreed version) when she is menstruating, or has intercourse with his wife through her anus, he has nothing to do with what has been sent down to Muhammad (peace_be_upon_him) - according to the version of Musaddad. (Abu Dawud Book #29, Hadith #3895)

الفصل الثالث

عن أبي هريرة أن نبي الله صلى الله عليه وسلم قال إذا قضى الله الأمر في السماء ضربت الملائكة بأجنحتها خضعانا لقوله كأنه سلسلة على صفوان فإذا فزع عن قلوبهم قالوا ماذا قال ربكم؟ قالوا للذي قال الحق وهو العلي الكبير فسمعها مسترقوا السمع ومسترقوا السمع هكذا بعضه فوق بعض ووصف سفيان بكفه فحرفها وبدد بين أصابعه فيسمع الكلمة فيلقيها إلى من تحته ثم يلقيها الآخر إلى من تحته حتى يلقيها على لسان الساحر أو الكاهن . فربما أدرك الشهاب قبل أن يلقيها وربما ألقاها قبل أن يدركه فكذب معها مائة كذبة فيقال أليس قد قال لنا يوم كذا وكذا وكذا وكذا؟ فيصدق بتلك الكلمة التي سمعت من السماء . رواه البخاري . (صحيح)

Narrated abu Huraira: Allah's Prophet said, "When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. And when the state of fear disappears, they ask each other, "What has your Lord ordered? They say that He has said that which is true and just, and He is the Most High, the Most Great." (34.23). Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other." (Sufyan, a sub-narrator demonstrated that by holding his hand upright and separating the fingers.) A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which is below him till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e. magician) tell such-and-such a thing on such-and-such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens." (Bukhari Book #60, Hadith #324)

وعن ابن عباس قال أخبرني رجل من أصحاب النبي صلى الله عليه وسلم من الأنصار أنهم بينا جلوس ليلة مع رسول الله صلى الله عليه وسلم رمي بنجم واستنار فقال لهم رسول الله صلى الله عليه وسلم ما كنتم تقولون في الجاهلية إذا رمي بمثل هذا؟ قالوا الله ورسوله أعلم كنا نقول ولد الليلة رجل عظيم ومات رجل عظيم فقال رسول الله صلى الله عليه وسلم فإنها لا يرمى بها لموت أحد ولا لحياته ولكن ربنا تبارك اسمه إذا قضى أمر سبح حملة العرش ثم سبح أهل السماء الذين يلوونهم حتى يبلغ التسبيح أهل هذه السماء الدنيا ثم قال الذي يلوون حملة العرش لحملة العرش ماذا قال ربكم؟ فيخبرونهم ما قال فيستخبر بعض أهل السماوات بعضها حتى يبلغ هذه السماء الدنيا فيخطف الجن السمع فيقذفون إلى أوليائهم ويرمون فما جاؤوا به على وجهه فهو حق ولكنهم يقرفون فيه ويزيدون . رواه مسلم .

'Abdullah. ibn 'abbas reported: A person from the Ansar who was amongst the Companions of Allah's Messenger (may peace be upon him) reported to me: As we were sitting during the night with Allah's Messenger (may peace be upon him), a meteor shot gave a dazzling light. Allah's Messenger (may peace be upon him) said: What did you say in the pre-Islamic days when there was such a shot (of meteor)? They said: Allah and His Messenger know best (the actual position), but we, however, used to say that that very night a great man had been born and a great man had died, whereupon Allah's Messenger (may peace be upon him) said: (These meteors) are shot neither at the death of anyone nor on the birth of anyone. Allah, the Exalted and Glorious, issues Command when He decides to do a thing. Then (the Angels) supporting the throne sing His glory, then sing the dwellers of heaven who are near to them until this glory of God reaches them who are in the heaven of this world. Then those who are near the supporters of the throne ask these supporters of the throne: What your Lord has said? And they accordingly inform them what He says. Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission (the jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors. If they narrate only which they manage to snatch that is correct but they alloy it with lies and make additions to it. (Muslim Book #026, Hadith #5538)

وعن قتادة قال خلق الله تعالى هذه النجوم لثلاث جعلها زينة للسماء ورجوما للشياطين وعلامات يهتدى بها فمن تأول فيها بغير ذلك أخطأ وأضاع نصيبه وتكلف ما لا يعلم . رواه البخاري تعليقا وفي رواية رزين تكلف ما لا يعنيه وما لا علم له به وما عجز عن علمه الأنبياء والملائكة .

Qatada said God most high created these stars for three purposes he made them and adornment for the sky, missiles for the devils, and signs by which people find their way. If anyone explains them differently he makes a mistake, squanders what is allotted to him, and occupies himself with something he does not know. Bukhari transmitted it without a full isnad. Razin's version has, "occupies himself with what does not contain him, what he has no knowledge of, and what prophets and angels are incapable of knowing.

وعن الربيع مثله وزاد والله ما جعل الله في نجم حياة أحد ولا رزقه ولا موته وإنما يفترون على الله الكذب ويتعللون بالنجوم .

On the authority of Ar-Rabi there is something to the same effect with the addition, "I swear by God, that God has not set in a star anyone's life, provision, or death. They are only speaking lies against God and attributing causes to the stars."

وعن ابن عباس قال قال رسول الله صلى الله عليه وسلم من اقتبس بابا من علم النجوم لغير ما ذكر الله فقد اقتبس شعبة من السحر المنجم كاهن والكاهن ساحر والساحر كافر . رواه رزين .

Ibn Abbas reported God's Messenger as saying, "If anyone acquires a section of the science of the stars for a purpose other than what God has mentioned he has acquired a branch of magic. The astrologer is a kahin, the kahin is a magician, and the magician is an infidel." Razin transmitted it.

وعن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وسلم لو أمسك الله القطر عن عباده خمس سنين ثم أرسله لأصبحت طائفة من الناس كافرين يقولون سقينا بنوء المجدح . رواه النسائي .

Abu Sa'id reported God's messenger as saying, "If God were to withhold rain from his servants for five years and then send it, a section of mankind would be infidels saying they had been supplied with water through the agency of the rainy star al-Mijdah¹." Nisa'i transmitted it.

¹ The word comes from a root meaning to stir up, and the plural is used as a general name for stars which are said to stir up rain. The singular used here may refer to the *Hyades* Star Cluster, but other explanations are also given. As rainy seasons were connected with particular times at which certain stars rose, the rain was attributed to them.