

'Astrology – More harm than Good'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

وَسَلَّمَ تَسْلِيمًا، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief
 Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْغَنِّ أَعْدَانَهُمْ أَجْمَعِينَ

Astrology – More harm than Good

Summary:

A believer may never get involved in trying to foresee future events and try to prepare for them but one must seek betterment through supplications and beseeching Allah.

قَالَ فَمَا تَقُولُ فِي عِلْمِ النُّجُومِ

He (an atheist) said, ‘So what are you^{-asws} saying regarding knowledge of the stars (astrology)?’

قَالَ هُوَ عِلْمٌ قَلَّتْ مَنَافِعُهُ وَكَثُرَتْ مَضَرَّاتُهُ لِأَنَّهُ لَا يُدْفَعُ بِهِ الْمُقْدُورُ وَلَا يَنْتَقَى بِهِ الْمَحْدُورُ إِنَّ أَحْبَرَ الْمُنْجِمِ بِالْبَلَاءِ لَمْ يُنْجِهْ التَّحَرُّزُ مِنَ الْقَضَاءِ وَإِنْ أَحْبَرَ هُوَ بِخَيْرٍ لَمْ يَسْتَطِعْ تَعَجِيلَهُ وَإِنْ حَدَثَ بِهِ سُوءٌ لَمْ يُمَكِّنْهُ صَرْفُهُ وَالْمُنْجِمُ يُضَادُّ اللَّهَ فِي عِلْمِهِ بِرُغْمِهِ أَنَّهُ يَرُدُّ قَضَاءَ اللَّهِ عَنِ خَلْقِهِ الْخَيْرِ.

He^{-asws} said: ‘It is such a knowledge, it’s benefit is little and it’s harm is a lot, because one cannot repel by it the Pre-determination, nor can one save the hazards by it. If the astrologer were to inform with the afflictions, the guarding cannot protect one from the destiny, and if he were to inform with goodness, one is not able to hasten it, and if evil were to occur with it, it would not be possible to turn it away. And the astrologer contradicts Allah^{-azwj} regarding His^{-azwj} Knowledge by his alleging that he can repel the Decree of Allah^{-azwj} away from His^{-azwj} creatures’ – the Hadeeth”. (an extract)¹

ثُمَّ قَالَ نُحَالِفُ وَ نَسِيرُ فِي السَّاعَةِ الَّتِي هَيَّبْنَا عَنْهَا ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنِّي أَكُفِّرُكُمْ وَ التَّعَلَّمَ لِلنُّجُومِ إِلَّا مَا يُهْتَدَى بِهِ فِي ظُلُمَاتِ الْبَرِّ وَ الْبَحْرِ
 إِنَّمَا الْمُنْجِمُ كَالْكَاهِنِ وَ الْكَاهِنُ كَالْكَافِرِ وَ الْكَافِرُ فِي النَّارِ

Then he^{-asws} said: ‘We shall oppose and travel in the time which we have prepared for it’. Then he^{-asws} faced towards the people and said: ‘O you people! Beware of learning of the stars except what you can be guided with in the darkness of the land and the sea. But rather, the astrologer is like the soothsayer, and the soothsayer is like the Kafir, and the Kafir would be in the Fire.

أَمَا وَ اللَّهِ إِنْ بَلَغَنِي أَنَّكَ تَعْمَلُ بِالنُّجُومِ لِأَخْلِدَنَّكَ السِّجْنَ أَبَدًا مَا بَقِيَتْ وَ لِأُخْرِمَنَّكَ الْعَطَاءَ مَا كَانَ لِي سُلْطَانًا

But by Allah^{-azwj}! If it reaches me^{-asws} that you are working with the stars (astrology), I^{-asws} will forsake you in the prison forever, for as long as you live, and I^{-asws} will deprive you the awards for as there would be authority for me^{-asws}.

¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 3

ثُمَّ سَارَ فِي السَّاعَةِ الَّتِي نَهَا عَنْهَا الْمُنْجِمُ فَظَفِرَ بِأَهْلِ النَّهْرِ وَظَهَرَ عَلَيْهِمْ

Then he^{-asws} travelled during the time in which he^{-asws} had been forbidden from by the astrologer, and he^{-asws} was victorious with the people of the river (Kharijites), and prevailed over them.

ثُمَّ قَالَ لَوْ لَمْ نَسِرْ فِي السَّاعَةِ الَّتِي نَهَا عَنْهَا الْمُنْجِمُ لَقَالَ النَّاسُ سَارَ فِي السَّاعَةِ الَّتِي أَمَرَ بِهَا الْمُنْجِمُ فَظَفِرَ وَظَهَرَ أَمَا إِنَّهُ مَا كَانَ لِمُحَمَّدٍ صِ مَنْجِمٌ وَلَا لَنَا مِنْ بَعْدِهِ حَتَّى فَتَحَ اللَّهُ عَلَيْنَا بِلَادَ كِسْرَى وَ قَيْصَرَ

Then he^{-asws} said: ‘Had we not been victorious during the time which the astrologer had forbidden from, the people would have said, ‘He^{-asws} travelled during the time which the astrologer had instructed with, so he^{-asws} was victorious and prevailed. But surely, there was no astrologer for Muhammad^{-saww} nor will there be one from after him^{-saww}, until Allah^{-azwj} Grants victory to us over the countries of Chosroe and Caesar.

أَيُّهَا النَّاسُ تَوَكَّلُوا عَلَى اللَّهِ وَ تَوَكَّلُوا بِهِ فَإِنَّهُ يَكْفِي بَيْنَ سِوَاهُ

O you people! Rely upon Allah^{-azwj} and be trusting with Him^{-azwj}, for He^{-azwj} will Suffice from the ones besides Him^{-azwj}.

قَالَ فَرَوَى مُسْلِمٌ الضَّبِّيُّ عَنِ حَبَّةِ الْغُرَبِيِّ قَالَ لَمَّا انْتَهَيْتُمَا إِلَيْهِمْ رَمَوْنَا فَعَلْنَا لِعَلِيٍّ ع يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ رَمَوْنَا فَقَالَ كُفُّوا ثُمَّ رَمَوْنَا فَقَالَ لَنَا كُفُّوا ثُمَّ النَّالِيَّةُ فَقَالَ الْآنَ طَابَ الْقِتَالُ اجْمَلُوا عَلَيْهِمْ

He (the narrator) said, ‘Muslim Al-Zaby reported from Habbat Al-Arny who said, ‘When we ended to them, they shot (arrows) at us. We said to Ali^{-asws}, ‘O Amir Al-Momineen^{-asws}! We have been shot at!’ He said, ‘Restrain!’ Then we were shot at (again). He^{-asws} said to us: ‘Restrain!’ Then the third time. He^{-asws} said: ‘Now, the fighting is good. Attack upon them!’

و رُوِيَ أَيْضاً عَنْ قَيْسِ بْنِ سَعْدِ بْنِ عَبَادَةَ أَنَّ عَلِيًّا ع لَمَّا انْتَهَى إِلَيْهِمْ قَالَ لَهُمْ أَفِيدُونَا بِدَمِ عَبْدِ اللَّهِ بْنِ خَبَابٍ فَقَالُوا كُنَّا قَتَلَهُ فَقَالَ اجْمَلُوا عَلَيْهِمْ.

And it is reported as well from Qays Bin Sa’ad Bin Ubada, ‘When Ali^{-asws} ended up to them, he^{-asws} said to them: ‘You have tied us by (shedding) the blood of Abdullah Bin Khabab’. They said, ‘All of us killed him’. He^{-asws} said: ‘Attack upon them!’²

و روى بعض أصحابنا المتأخرين في رسالة له في معرفة الأوقات عن زيد بن خالد الجهني قال: صلى بنا رسول الله صلى الله عليه وآله الصبح بالحديبية على أثر السماء كانت من الليل، ثم أقبل على الناس بوجهه فقال: أ تدرن ما قال ربكم؟

And it is reported by one of our latter companions, in a correspondence of his in ‘Marifat Al Awqat’, from Zayd Bin Khalid Al Jahny who said,

‘Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, pray the morning Salat with us at Al Hodaybiya after the rainfall at night. Then he turned towards the people with his^{-saww} face. He^{-saww} said: ‘Do you know what your Lord^{-azwj} Said?’

² Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 d

قالوا: الله ورسوله أعلم،

They said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!’

قال: قال ربكم: من عبادي مؤمن بي و كافر بالكواكب و كافر بي و مؤمن بالكواكب،

He^{-saww} said: ‘Your Lord^{-azwj} Said: “From My^{-azwj} servants is a believer in Me^{-azwj} and a disbeliever in the stars, and a disbeliever of Me^{-azwj} and a believer in the stars!’

فمن قال: مطرنا بفضل الله و رحمته فذلك مؤمن بي و كافر بالكواكب، و من قال مطرنا بنوء كذا و كذا فذلك كافر بي و مؤمن بالكواكب.

The one who said, ‘It has rained upon us by the Grace of Allah^{-azwj} and His^{-azwj} Mercy’, so that is a believer in Me^{-azwj} and a disbeliever in the stars, and the one who says, ‘It has rained upon with due to such and such’, so that is a disbeliever in Me^{-azwj} and a believer in the stars (astrology)!³

النُّجُومُ، رُوِيَ بِعِدَّةٍ طُرُقٍ إِلَى يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ فِي جَامِعِهِ الصَّغِيرِ بِإِسْنَادِهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ عِلْمِ النُّجُومِ مَا هُوَ فَقَالَ هُوَ عِلْمٌ مِنْ عِلْمِ الْأَنْبِيَاءِ

(The book) ‘Al Nujoom’ – It has been reported by a number of ways to Yunus Bin Abdul Rahman in (the book) ‘Jamie Al Sagheer’, by his chain, said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! Inform me about knowledge of the stars (astrology), what is it?’ He^{-asws} said: ‘It is a knowledge from the knowledge of the Prophets^{-as}.

قَالَ فُقُلْتُ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَعْلَمُهُ فَقَالَ كَانَ أَعْلَمَ النَّاسِ بِهِ.

He (the narrator) said, ‘I said, ‘Did Ali^{-asws} Bin Abu Talib^{-asws} know it?’ He^{-asws} said: ‘He^{-asws} was the most knowledgeable of the people with it’’⁴

وَ فِيهِ أَيْضاً عَنْ عَلِيٍّ ع يُكْرَهُ أَنْ يُسَافِرَ الرَّجُلُ أَوْ يَتَزَوَّجَ فِي مُحَاقِ الشَّهْرِ وَ إِذَا كَانَ الْقَمَرُ فِي الْعَقْرَبِ.

And in it a well,

‘From Ali^{-asws}: ‘It is disliked that the man should travel or gets married in the end of the month, and when the Moon was in the Scorpio’’⁵

³ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 10 – H 143

⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 15

⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 42 b

Introduction:

– الإِحْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلَ الرَّبْدِيُّ أَبَا عَبْدِ اللَّهِ ع فَقَالَ مَا تَقُولُ فِيمَنْ زَعَمَ أَنَّ هَذَا التَّدْبِيرَ الَّذِي يَظْهَرُ فِي هَذَا الْعَالَمِ تَدْبِيرُ النُّجُومِ السَّبْعَةِ

(The book) ‘Al Ihtijaj’ – From Hisham Bin Al Hakam who said,

‘The Atheist asked Abu Abdullah^{-asws}. He said, ‘What are you^{-asws} saying regarding the one who claims that this management which is apparent in this world is the management of the seven stars?’

قَالَ ع يَحْتَاجُونَ إِلَى دَلِيلٍ أَنَّ هَذَا الْعَالَمَ الْأَكْبَرَ وَالْعَالَمَ الْأَصْغَرَ مِنْ تَدْبِيرِ النُّجُومِ الَّتِي تَسْبِيحُ فِي الْفَلَكَ وَ تَدُورُ حَيْثُ دَارَتْ مُنْعِبَةً لَا تَقْفُزُ وَ سَائِرَةٌ لَا تَقِفُ

He^{-asws} said: ‘They would be needy to evidence that this large world and the small world are from the management by the stars which are floating in the orbits and are rotating where they rotate tirelessly not taking and they are travelling, not pausing’.

ثُمَّ قَالَ وَ إِنَّ كُلَّ نَجْمٍ مِنْهَا مُوَكَّلٌ مُدَبَّرٌ فَهِيَ بِمَنْزِلَةِ الْعَبِيدِ الْمَأْمُورِينَ الْمَنْهِيِّينَ فَلَوْ كَانَتْ قَدِيمَةً أَزَلِيَّةً لَمْ تَتَغَيَّرْ مِنْ حَالٍ إِلَى حَالٍ

Then he^{-asws} said: ‘Each star from these is allocated with a manager, so it is at the status of the slave commanded and prohibited. If it was ancient, eternal, they would not be changing from a state to a state’.

قَالَ فَمَا تَقُولُ فِي عِلْمِ النُّجُومِ

He (an atheist) said, ‘So what are you^{-asws} saying regarding knowledge of the stars (astrology)?’

قَالَ هُوَ عِلْمٌ قَلَّتْ مَنَافِعُهُ وَ كَثُرَتْ مَضَرَّائِهِ لِأَنَّهُ لَا يُدْفَعُ بِهِ الْمَقْدُورُ وَ لَا يُنْتَقَى بِهِ الْمَخْدُورُ إِنَّ أَخْبَرَ الْمُنْجِمِ بِالْبَلَاءِ لَمْ يُنْجِهِ التَّخَرُّرُ مِنَ الْقَضَاءِ وَ إِنَّ أَخْبَرَ هُوَ بِخَيْرٍ لَمْ يَسْتَطِعْ تَعْجِيلَهُ وَ إِنَّ حَدَثَ بِهِ سُوءٌ لَمْ يُمْكِنْهُ صَرْفُهُ وَ الْمُنْجِمُ يُضَادُّ اللَّهَ فِي عِلْمِهِ بِرُغْمِهِ أَنَّهُ يُرَدُّ قَضَاءَ اللَّهِ عَنْ خَلْقِهِ الْخَيْرِ.

He^{-asws} said: ‘It is such a knowledge, it’s benefit is little and it’s harm is a lot, because one cannot repel by it the Pre-determination, nor can one save the hazards by it. If the astrologer were to inform with the afflictions, the guarding cannot protect one from the destiny, and if he were to inform with goodness, one is not able to hasten it, and if evil were to occur with it, it would not be possible to turn it away. And the astrologer contradicts Allah^{-azwj} regarding His^{-azwj} Knowledge by his alleging that he can repel the Decree of Allah^{-azwj} away from His^{-azwj} creatures’ – the Hadeeth”.⁶

⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 3

Appendix: Additional Ahadith forbidding gaining knowledge of Astrology

4- مجاليس الصّدوق، عن مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقُرَشِيِّ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عَمْرِ بْنِ سَعْدٍ عَنْ يُوسُفَ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَوْفِ بْنِ الْأَحْمَرِ قَالَ: لَمَّا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَسِيرَ إِلَى النَّهْرَوَانَ أَنَّهُ مُنَجَّمٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَسِرْ فِي هَذِهِ السَّاعَةِ وَ سِرْ فِي ثَلَاثِ سَاعَاتٍ بَمَضِيٍّ مِنَ النَّهَارِ

(The book) ‘Majalis’ of Al Sadouq – From Muhammad Bin Ali Majaylawiya, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Qurshy, from Nasr Bin Muzahim, from Nasr Bin Muzahim, from Umar Bin Sa’ad, from Yusuf Bin Yazeed, from abdullah Bin Awf Bin Al Ahmar who said,

‘When Amir Al-Momineen^{-asws} wanted to travel to Al-Nahrwan, an astrologer came to him^{-asws}. He said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Do not travel in this hour, and travel in three hours past from the day!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ لَمْ دَاك

Amir Al-Momineen^{-asws} said: ‘And why is that so?’

قَالَ لِأَنَّكَ إِنْ سِرْتَ فِي هَذِهِ السَّاعَةِ أَصَابَكَ وَ أَصَابَ أَصْحَابَكَ أَدَى وَ ضُرٌّ شَدِيدٌ وَ إِنْ سِرْتَ فِي السَّاعَةِ الَّتِي أَمَرْتُكَ ظَفَرْتَ وَ ظَهَرْتَ وَ أَصَبْتَ كُلَّ مَا طَلَبْتَ

He said, ‘Because you^{-asws}, if you^{-asws} were to travel during this time, you^{-asws} and your^{-asws} companions would be afflicted with injuries and severe harm, and if you^{-asws} were to travel during the timings which I am instructing you^{-asws} with, you^{-asws} shall be victorious and prevail and attain all what you^{-asws} seek’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع تَدْرِي مَا فِي بَطْنِ هَذِهِ الدَّابَّةِ أَ ذَكَرَ أَمْ أَنْتَى قَالَ إِنْ حَسَبْتُ عَلِمْتُ

Amir Al-Momineen^{-asws} said to him: ‘Do you know what is in the belly of this animal, whether it is a male or a female?’ He said, ‘If I were to calculate, I would know’.

قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ صَدَقَكَ عَلَى هَذَا الْقَوْلِ فَقَدْ كَذَّبَ بِالْقُرْآنِ قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ يُنَزِّلُ الْعَيْثَ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ وَ مَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Amir Al-Momineen^{-asws} said to him: ‘Who will ratify you upon this word, for you have belied the Quran. Allah^{-azwj} the Exalted Said: **Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34].**

مَا كَانَ مُحَمَّدٌ ص يَدْعِي مَا ادَّعَيْتَ أ تَزْعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي مِنْ سَارَ فِيهَا صُرْفَ عَنْهُ السُّوءُ وَ السَّاعَةِ الَّتِي مِنْ سَارَ فِيهَا حَاقَ بِهِ الضُّرُّ

Muhammad^{-saww} had not claimed what you are claiming! Are you claiming that you can guide to the time which one who travels during it, the evil would be turned away from him, and the time which one were to travel in it, the harm would befall him.

مَنْ صَدَّقَكَ بِهَذَا اسْتَعَى بِقَوْلِكَ عَنِ الْإِسْبَعَانَةِ بِاللَّهِ عَزَّ وَجَلَّ فِي ذَلِكَ الْوَجْهِ وَ أَحْوَجَ إِلَى الرَّعْبَةِ إِلَيْكَ فِي دَفْعِ الْمَكْرُوهِ عَنْهُ وَ يُبْغِي لَهُ أَنْ يُؤَلِّبَكَ الْحَمْدَ دُونَ رَبِّهِ عَزَّ وَجَلَّ فَمَنْ آمَنَ لَكَ بِهَذَا فَقَدْ أَخَذَكَ مِنْ دُونِ اللَّهِ نِدَاءً وَ ضِدًّا

One who ratifies you with this would be needless due to your words from seeking assistance with Allah^{-azwj} Mighty and Majestic in that aspect and would be needy to the wishing to you in repelling the abhorrences away from it, and it would be befitting for him that he renders you the praise besides his Lord^{-azwj} Mighty and Majestic. The one who believes in you with this, so he has taken you as an adversary and as an opponent from besides Allah^{-azwj}.

ثُمَّ قَالَ عَ اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَ لَا ضَيْرَ إِلَّا ضَيْرُكَ وَ لَا حَيْرَ إِلَّا حَيْرُكَ وَ لَا إِلَهَ غَيْرُكَ

Then he^{-asws} said: ‘O Allah^{-azwj}! There is no evil omen except Your^{-azwj} evil omen, nor any harm except Your^{-azwj} harm, nor any good except Your^{-azwj} good, nor is there any god apart from You^{-azwj}!’

بَلْ نَكْذِبُكَ وَ نَخَالِفُكَ وَ نَسِيرُ فِي السَّاعَةِ الَّتِي كُفِّتَ عَنْهَا.

(He^{-asws} said): ‘But we^{-asws} belie you (astrologer), and oppose you, and we^{-asws} shall travel in the very time which you are forbidding from”’.⁷

– الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنْ أَبِي الْحُصَيْنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سُئِلَ رَسُولُ اللَّهِ ص عَنِ السَّاعَةِ فَقَالَ عِنْدَ إِيمَانٍ بِالنُّجُومِ وَ تَكْذِيبٍ بِالْقَدْرِ.

(The book) ‘Al Khisaa’ – From Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Al Hassan Bin Ali bin Fazzal, from Zareyf Bin Nasih, from Abu Al Huseyn who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Rasool-Allah^{-saww} was asked about the Hour. He^{-azwj} said: ‘Having belief in the astrology (means) the belying with the Pre-determination”’.⁸

7- الْحِصَالُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حَمْرَةَ بْنِ عُمَارَةَ عَنْ سَالِمِ بْنِ سَالِمٍ وَ أَبِي عَرْوَةَ مَعَا عَنْ أَبِي الْحَطَّابِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ ع قَالَ: كَفَى رَسُولُ اللَّهِ ص عَنْ خِصَالٍ إِلَى أَنْ قَالَ وَ عَنِ النَّظْرِ فِي النُّجُومِ.

⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 4

⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 5

(The book) 'Al Khisaal' – From Ibrahim Bin Muhammad Bin Hamza Bin Umarah, from Salim Bin Salim and Abu Aruba, both together from Abu Al Khattab, from Haroun Bin Muslim, from Al Qasim Bin Abdul Al Rahman Al Ansary, from Muhammad Bin Ali, from his father,

'From Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} forbade from (certain) characteristics, up to he^{-saww} said: 'And from looking into the stars (astrology)'.⁹

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ نَصْرِ بْنِ قَابُوسَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ
الْمُنَجِّمُ مَلْعُونٌ وَالْكَاهِنُ مَلْعُونٌ وَالسَّاحِرُ مَلْعُونٌ وَالْمُغَنِّيَةُ مَلْعُونَةٌ وَمَنْ آوَاهَا وَ أَكَلَ كَسَبَهَا مَلْعُونٌ

And from him, from Muhammad Bin Al Hassan Bin Al Waleed, from Al Saffar, from Al Hassan Bin Ali Al Kufy, from Is'haq Bin Ibrahim, from Nasr Bin Qabous who said,

'I heard Abu Abdullah^{-asws} saying: 'The astrologer is Accursed, and the soothsayer is Accursed, and the sorcerer is Accursed, and the singer is Accursed, and the one who shelters them, and the consumer of their earnings is Accursed'.

وَ قَالَ ع الْمُنَجِّمُ كَالْكَاهِنِ وَالْكَاهِنُ كَالسَّاحِرِ وَالسَّاحِرُ كَالْكَافِرِ وَالْكَافِرُ فِي النَّارِ.

And he^{-asws} said: 'The astrologer is like the soothsayer, and the soothsayer is like the sorcerer, and the sorcerer is like the Kafir, and the Kafir is in the Fire'.¹⁰

11- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ سُفْيَانَ بْنِ عُمَرَ قَالَ: كُنْتُ أَنْظُرُ فِي النُّجُومِ فَأَعْرِفُهَا وَأَعْرِفُ الطَّالِعَ فَيَدْخُلُنِي مِنْ ذَلِكَ فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ إِذَا وَقَعَ فِي نَفْسِكَ شَيْءٌ فَتَصَدَّقْ عَلَى أَوَّلِ مُسْكِينٍ تُمِ امْنُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَدْفَعُ عَنْكَ.

(The book) 'Al Mahaasin' – From his father, from Ibn Abu Umeyr, from Ibn Uzina, from Sufyan Bin Umar who said,

'I was looking into the stars. I knew them and knew of the ascendants. (Worry) entered me from that. I complained of that to Abu Abdullah^{-asws}. He^{-asws} said: 'When something occurs within yourself, then give in charity upon the first of the beggars, then continue, for Allah^{-azwj} Mighty and Majestic will Repel (whatever evil there was) away from you".¹¹

⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 7 a

¹⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 7 b

¹¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 11

14- أَقُولُ وَ رَوَى السَّيِّدُ الْحَبْرِيُّ أَيْضاً عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: لَمَّا رَحَلَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ مَهْرٍ بَيْنِ أَيْتِنَا النَّهْرَوَانَ وَ قَدْ قُطِعَ جَسْرُهَا وَ سَمِرَتْ سُنُهَا فَتَزَلَّ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَيْهِ وَ قَدْ سَرَّحَ الْجَيْشَ إِلَى جِسْرِ بَوْرَانَ وَ مَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ وَ قَدْ شَكَّ فِي قِتَالِ الْخَوَارِجِ

I (Majlisi) am saying, ‘And the Hadeeth has been reported by the Seyyid as well, from Al Asbagh Bin Nubata who said,

‘When Amir Al-Momineen^{-asws} departed from Nahrbeen, we came to Al-Nahrwan, and it’s bridges had been cut off and it’s ships had been anchored. He^{-asws}, may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and upon him^{-asws}, descended, and he^{-asws} had deployed the army to Bawran bridge, and there was a man from his^{-asws} companions with him^{-asws}, and he was doubting in battling the Khawarij.

فَإِذَا بِرَجُلٍ يَرْكُضُ فَلَمَّا رَأَى أَمِيرَ الْمُؤْمِنِينَ ع قَالَ الْبُشَيْرِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَهُ وَ مَا بُشْرَاكَ قَالَ لَمَّا بَلَغَ الْخَوَارِجَ نُزُولُكَ الْبَارِحَةَ مَهْرٍ بَيْنَ وَلَوْهَا هَارِبِينَ

A man came sprinting. When he saw Amir Al-Momineen^{-asws}, he said, ‘The good news, O Amir Al-Momineen^{-asws}!’ He^{-asws} said to him: ‘And what is your good news?’ He said, ‘When (news) of your^{-asws} descent at Nahbeen yesterday reached the Khawarijites, they turned around fleeing!’

قَالَ عَلِيُّ ع أَنْتَ رَأَيْتَهُمْ حِينَ وَلَوْهَا قَالَ نَعَمْ قَالَ عَلِيُّ ع كَلَّا وَ اللَّهُ لَا عَبْرُوا النَّهْرَوَانَ وَ لَا تُجَاوِزُوا الْأَنْثَالَاتِ [الْأَنْثَالَاتِ] وَ لَا النَّحْيَالَاتِ حَتَّى يَقْتُلَهُمُ اللَّهُ عَلَى يَدِي عَهْدٌ مَعْهُودٌ وَ قَدَرٌ مَقْدُورٌ وَ لَا يَقْتُلُونَ مِنَّا عَشْرَةً وَ لَا يَنْجُو مِنْهُمْ عَشْرَةٌ

Ali^{-asws} said: ‘And you saw them when they turned around?’ He said, ‘Yes’. Ali^{-asws} said: ‘Never! By Allah^{-azwj}, they will neither be crossing Al-Nahrwan nor will they exceed the anthills nor the palm trees, until Allah^{-azwj} Kills them upon my^{-asws} hands, being a pact pacted, and a determination Pre-determined, nor will they be killing ten of us, nor ten of them would be saved’.

إِذْ أَقْبَلَ عَلَيْهِ رَجُلٌ مِنَ الْفُرْسِ يُفْتَدَى بِرَأْيِهِ فِي حِسَابِ النُّجُومِ لِمَعْرِفَتِهِ بِالطَّوَالِعِ وَ الْمَرَاجِعِ وَ تَقْوِيمِ الْقُطْبِ فِي الْفَلَكَ وَ مَعْرِفَتِهِ بِالْحِسَابِ وَ الصَّرْبِ وَ الْجَبْرِ وَ الْمُقَابَلَةِ وَ تَارِيخِ السِّنْدَابَادِ وَ غَيْرِ ذَلِكَ وَ هُوَ الدَّهْقَانُ

Then a man from Persia came towards him^{-asws}, believing in his opinion based on the astrological calculation, due to his understanding of the omens, and the references, and rising of the poles in the orbits, and his understanding of the arithmetic, and the multiplications, and the algebra, and the comparisons, and history of Sindabad, and other than that, and he is Al-Dihqan.

فَلَمَّا بَصُرَ بِأَمِيرِ الْمُؤْمِنِينَ ع نَزَلَ عَنْ فَرَسِهِ وَ سَلَّمَ عَلَيْهِ فَقَالَ لَهُ أَيُّهَا الْأَمِيرُ لِمَ تَرْجِعُنَّ عَمَّا فَصَدَّتْ إِلَيْهِ وَ كَانَ اسْمُ الدَّهْقَانِ سَرْسَفِيلِ سَوَارٍ وَ كَانَ دَهْقَانًا مِنْ دَهْقَانِ الْمَدَائِنِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ لِمَ يَا سَرْسَفِيلِ سَوَارٍ

When he sighted Amir Al-Momineen^{-asws}, he descended from his horse and greeted unto him^{-asws}. He said to him^{-asws}, ‘O commander, return from what you are aiming to!’ And the name of Al-Dihqan was Sarsafeel Sawar, and he was an important person from the important persons of Al-Madain. Amir Al-Momineen^{-asws} said to him: ‘And why, O Sarsafeel Sawar?’

قَالَ تَنَاحَسَتِ النُّجُومُ الطَّالِعَاتُ وَ تَبَاعَدَتِ النُّجُومُ النَّاحِسَاتُ وَ لَزِمَ الْحَكِيمُ فِي مِثْلِ هَذَا الْيَوْمِ الْإِحْتِفَاءَ وَ الْفُعُودَ وَ يَوْمَكَ هَذَا مُيْتٌ يَقْلِبُ [تُعْلَبُ] فِيهِ رَحْمَانُ [بُرْجَانُ] وَ انْكَشَفَتْ [انْكَسَفَتْ] فِيهِ الْمِيزَانُ وَ اقْتَدَحَ مِنْ بُرْجِكَ النَّيْرَانُ وَ لَيْسَ الْحَرْبُ لَكَ بِمَكَانٍ

He said, ‘The ascendant stars are lined up and the inauspicious stars are divergent, and it necessitates the wise one in the like of this day, the hiding and the sitting (at home), and this days of yours^{-asws} is deadly. Two constellations are overcoming in it, and the Libra is eclipsed in it, and two fires are bursting from your^{-asws} constellation, and the war isn’t the place for you’.

قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَخْبِرْنِي يَا دِهْقَانَ عَنْ قِصَّةِ الْمِيزَانِ وَ فِي أَيِّ مَجْرَى كَانَ بُرْجُ السَّرَطَانِ قَالَ سَأَنْظُرُ لَكَ فِي ذَلِكَ ثُمَّ صَرَبَ يَدَهُ إِلَى كُمِهِ فَأَخْرَجَ مِنْهَا زَيْجاً وَ أَصْطُرْلَاباً

Amir Al-Momineen^{-asws} said to him: ‘Inform me, O Dihqan, about the story of the Libra, and in which flow was the constellation of the Cancer?’ He said, ‘I shall look into that!’ – and he struck his hand into his sleeve and extracted an almanac and a compass.

فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ قَالَ لَهُ يَا دِهْقَانَ أَنْتَ مُسَيِّرُ الثَّابِتَاتِ قَالَ لَا قَالَ فَأَنْتَ تَفْضِي عَلَى الْحَادِثَاتِ قَالَ لَا

Amir Al-Momineen^{-asws} smiled, then said to him: ‘O Dihqan! Did you travel (based upon the) affirmations?’ He said, ‘No’. He^{-asws} said: ‘So you are decreeing based upon the occurring events?’ He said, ‘No’.

قَالَ لَهُ يَا دِهْقَانَ فَمَا سَاعَةُ الْأَسَدِ مِنَ الْفَلَكَ وَ مَا لَهُ مِنَ الْمَطَالِبِ وَ الْمَرَاجِعِ وَ مَا الرُّهْرَةُ مِنَ التَّوَابِعِ وَ الْجُومَاعِ قَالَ لَا عِلْمَ لِي أُيُّهَا الْأَمِيرُ

He^{-asws} said to him: ‘O Dihqan! So what is the hour of the Leo from the orbit, and what is for it from the rising and the returning, and what is the Venus from the rising and the conjoining?’ He said, ‘There is no knowledge for me, O commander!’

قَالَ فَعَلَى أَيِّ الْكَوَاكِبِ تَفْضِي عَلَى الْفُطْبِ وَ مَا هِيَ السَّاعَاتُ الْمُتَحَرِّكَاتُ وَ كَمْ قَدْرُ السَّاعَاتِ الْمُدَبَّرَاتِ وَ كَمْ تَحْصُلُ الْمُقَدَّرَاتُ قَالَ لَا عِلْمَ لِي بِذَلِكَ

He^{-asws} said: ‘So upon which planets are you decreeing being upon the pole, and it is not the hours of the movements, and how much is the measurement of the hours of the pondering, and how much is the result of the Pre-determination?’ He said, ‘There is no knowledge for me of that’.

قَالَ لَهُ يَا دِهْقَانَ إِنْ صَحَّ لَكَ عِلْمُكَ عَلِمْتَ أَنَّ الْبَارِحَةَ انْقَلَبَ بَيْتٌ فِي الصَّبِينِ وَ انْقَلَبَ بَيْتَانِسِينُ وَ اخْتَرَقَتْ دُورُ الرِّبَاجِ وَ انْخَطَمَ مَنَاةُ الْهِنْدِ وَ طَفَعَ [طَفَحَ] جُبُّ سَرَانْدِيبَ وَ هَلَكَ مَلِكُ إِفْرِيقِيَّةَ وَ انْقَضَ حِصْنُ أَنْدَلُسَ وَ هَاجَ مَلُ الشَّيْحِ وَ فَقَدَ دَيَّانُ الْيَهُودِ وَ جَذِمَ شَطْرُنْجُ الرُّومِيِّ بِأَرْمِينِيَّةَ

He^{-asws} said to him: ‘O Dihqan! If your knowledge were to be corrected for you, you would know that yesterday a house in China was overturned at Yatanseen, and the houses at Al-Zanj were incinerated, and a minaret of India was demolished, and a well of Sarandeeep overflowed, and a king of Africa died, and a fortress of Andalusia fell, and the anta of Al-Sheeh were agitated, and a judge of the Jews went missing, and battalion of the Romans was defeated at Armenia;

وَعَتَا عِبَ عَمُورِيَّةَ وَ سَقَطَتْ شُرَافَاتُ الْفُسْطَاطِيَّةِ وَ هَاجَتْ سِبَاعُ الْبَحْرِ وَاتِيَتْ عَلَى أَهْلِهَا وَ رَجَعَتْ رِجَالُ النُّوبَةِ الْمَرَاجِيحِ وَ انْتَفَتِ الرُّزْقُ مَعَ الْفَيْلَةِ وَ طَارَ الْوَحْشُ إِلَى الْعَلَقِينَ وَ هَاجَتْ الْحَيْتَانُ فِي الْأَخْضَرِينَ وَ اضْطَرَبَتِ الْوُحُوشُ بِالْأَنْقَلِينَ

And Amouriya drank exceedingly, and the terraces of Constantinople fell down, and the lions of the sea roared and leapt upon it's people, and the Nubian men returned swinging, and the blue-eyed ones met with the elephants, and the beasts flew to Al-Alqeyn, and the whales raged in the green (sea), and the beasts were restless at Anqaleyn.

أَفَأَنْتَ عَلِيمٌ بِهَذِهِ الْحَوَادِثِ وَ مَا أَحَدَتْهَا مِنَ الْفَلَكَ شَرْيْقَةً أَوْ غَرْبِيَّةً وَ مِنْ أَيِّ بُرْجٍ سَعَدَ صَاحِبُ النَّحْسِ وَ أَيِّ بُرْجٍ انْتَحَسَنَ صَاحِبُ السَّعْدِ قَالَ الْبَهْقَانُ لَا عِلْمَ لِي بِذَلِكَ

Were you a knower of these events? And what I^{-asws} have narrated of the orbits, are these easterly or westerly? And which constellation has made the fortunate to be inauspicious?' Al-Dihqan said, 'There is no knowledge for me of that'.

قَالَ فَهَلْ ذَلِكَ عِلْمُكَ أَنَّ الْيَوْمَ فِيهِ سَعَدَ سَبْعُونَ عَالِماً فِي كُلِّ عَالَمٍ سَبْعُونَ أَلْفَ عَالَمٍ مِنْهُمْ فِي الْبَحْرِ وَ مِنْهُمْ فِي الْبَرِّ وَ مِنْهُمْ فِي الْجِبَالِ وَ مِنْهُمْ فِي السَّهْلِ وَ الْعِيَاضِ وَ الْحَرَابِ وَ الْعُمُرَانِ فَأَبِنَ لَنَا مَا الَّذِي مِنَ الْفَلَكَ أَسَعَدَهُمْ قَالَ الْبَهْقَانُ لَا عِلْمَ لِي بِذَلِكَ

He^{-asws} said: 'Has your knowledge pointed you that during today, seventy worlds are fortunate, in each world being seventy thousand worlds. From them are the ones in the sea, and from them are ones in the land, and from them are ones in the mountain, and from them are ones in the coast, and the thickets, and the ruins, and the built-up areas. So, clarify to us what is that from the orbits which makes them fortunate?' He said, 'There is no knowledge for me of that'.

قَالَ لَهُ يَا دِهْقَانُ أَظُنُّكَ حَكَمْتَ عَلَى افْتِرَاقِ الْمُشْتَرِي بِرُحْلٍ حِينَ لَأَحَا لَكَ فِي الْعَسَقِ قَدْ شَارَفَهَا وَ اتَّصَلَ جِزْمُهُ بِجِزْمِ الْقَمَرِ وَ ذَلِكَ دَلِيلٌ عَلَى اسْتِحْقَاقِ أَلْفِ أَلْفٍ مِنَ الْبَشَرِ كُلُّهُمْ مُوَلَّدُونَ فِي يَوْمٍ وَاحِدٍ وَ مِائَةَ أَلْفٍ مِنَ الْبَشَرِ كُلُّهُمْ يَمُوتُونَ اللَّيْلَةَ وَ عَدَاً وَ هَذَا مِنْهُمْ وَ أَوْمَأَ بِيَدِهِ إِلَى سَعْدِ بْنِ مَسْعُودِ الْخَارِثِيِّ وَ كَانَ فِي عَسْكَرِهِ جَاسُوساً لِلْخَوَارِجِ فَظَنَّ أَنَّ عَلِيّاً عَ يَقُولُ خُذُوا هَذَا فَعَبَضَ عَلَى فُؤَادِهِ فَمَاتَ فِي وَقْتِهِ

He^{-asws} said to him: 'O Dihqan! I^{-asws} think you decided based upon the separation of the Jupiter with Saturn when they shone at you during the dusk, having overlooked and connect it with the body of the moon, and that is evidence upon the deservedness of a thousand, thousand, from the mortals, all of them being born in one day, and a hundred thousand from the mortals, all of them dying tonight and tomorrow morning, and this one is from them' – and he^{-asws} gestured by his^{-asws} hand towards Sa'ad Bin Masoud Al-Harisy, and he was from his^{-asws} army, a spy for the Khawarijites. He thought that Ali^{-asws} was saying: 'Seize this one!' He grabbed upon his heart and died during that very time.

فَقَالَ عَلِيُّ عَ لَمْ أَرَكَ عَيْنَ التَّوْفِيقِ أَنَا وَ أَصْحَابِي هَؤُلَاءِ لَا شَرَفِيَّةً وَ لَا غَرْبِيَّةً وَ لَا عَزَبِيَّةً إِنَّمَا نَحْنُ نَاشِئَةُ الْقُطْبِ وَ أَعْلَامُ الْفَلَكَ وَ أَمَا مَا زَعَمْتَ أَنَّ الْبَارِحَةَ افْتَدَحَ مِنْ بُرْجِي الْبَيْرَانَ فَقَدْ يَجِبُ عَلَيْكَ أَنْ تَحْكُمَ بِهِ لِي لِأَنَّ ضِيَاءَهُ وَ نُورَهُ عِنْدِي وَ هَبَهُ وَ حَرِيقَهُ ذَاهِبٌ عَنِّي

Ali^{-asws} said: 'Did I^{-asws} not show you the eye of inclination that I^{-asws} and these companions of mine are neither easterly nor westerly? But rather we are resultant at the pole, and flags of the orbits. And as for what you have claimed that yesterday the two fires burst out from a constellation, so it should oblige upon you that you decide with it for me^{-asws}, because it's

illumination, and it’s light are with me^{-asws}, and it’s flame and it’s burning is going away from me^{-asws}.

فَهَذِهِ قَضِيَّةٌ عَمِيقَةٌ فَاحْسِبْنَهَا إِنْ كُنْتَ حَاسِبًا وَ اعْرِفْهَا إِنْ كُنْتَ عَارِفًا بِالْأَكْوَارِ وَ الْأَدْوَارِ وَ لَوْ عَلِمْتَ ذَلِكَ لَعَلِمْتَ عَدَدَ كُلِّ قَضِيَّةٍ فِي هَذِهِ الْأَجْمَةِ وَ كَانَتْ عَنْ يَمِينِهِ أَجْمَةُ قَضَبٍ

This is a deep issue, so calculate it if you were a mathematician, and know this if you were a knower of the vertices and the rotations, and if you were to know that you would know the number of every reed in this thicket’ – and there was a collection of reeds on his^{-asws} right.

فَتَشَهَّدَ الدَّهْقَانُ وَ قَالَ يَا مَوْلَايَ الَّذِي فَهَّمَّ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدًا عَ مَفْهَمُهُمْ مَفْهَمُكَهَا يَا أَمِيرَ الْمُؤْمِنِينَ فَهُوَ وَ اللَّهُ الْمَشَارُ إِلَيْهِ وَ لَا أَتَرَ بَعْدَ عَيْنٍ مَدَّ يَدَكَ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّكَ الْإِمَامُ وَ الْوَصِيُّ الْمَفْتَرَضُ الطَّاعَةَ.

Al-Dihqan testified, and said, ‘O my Master^{-asws}! The One^{-azwj} Who Gave understanding to Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}, and Muhammad^{-saww}, their^{-as} understanding, has Granted you^{-asws} the understanding. So He^{-azwj} is Allah^{-azwj}! It is the indication to Him^{-azwj}, and there is not impact after an eye (witness), so I hereby testify that there is no god except Allah^{-azwj}, Alone, there being no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and you^{-asws} are the Imam^{-asws} and the successor^{-asws} of obligatory obedience’^{.12}

16- وَ مِنْهُ، نَقَلًا مِنْ أَصْلٍ مِنْ أُصُولِ أَصْحَابِنَا اسْمُهُ كِتَابُ التَّجْمُلِ بِإِسْنَادِهِ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَ عَمَّنْ ذَكَرَهُ قَالَ: كَانَ قَدْ عَلِمَ نُبُوَّةَ نُوحٍ عَ بِالنُّجُومِ.

And from him, copied from an original from the originals of our companions, it’s name is ‘Kitab Al Tajammul’, by his chain from Jameel, from Zurara,

‘From Abu Ja’far^{-asws}, from the one who mentioned it (recording error), said, ‘It was so that knowledge of Prophet-hood of Noah^{-as} was known by the stars (astrology)’^{.13}

17- النُّجُومُ، وَجَدْتُ فِي كِتَابِ عَتِيقٍ عَنْ عَطَاءٍ قَالَ: قِيلَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ هَلْ كَانَ لِلنُّجُومِ أَصْلٌ

(The book) ‘Al Nujoom’ – I found in an ancient book from Ata’a who said,

‘It was said to Ali^{-asws} Bin Abu Talib^{-asws}, ‘Is there any origin to the stars (astrology)?’

قَالَ نَعَمْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ قَالَ لَهُ قَوْمُهُ إِنَّا لَا نُؤْمِنُ بِكَ حَتَّى تُعَلِّمَنَا بَدَأَ الْخَلْقِ وَ آجَالَهُ

¹² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 14

¹³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 16

He^{-asws} said: ‘Yes. A Prophet^{-as} from the Prophets^{-as}, his^{-as} people said to him^{-as}, ‘We will not believe in you^{-as} until you^{-as} teach us beginning of the creation and its terms!’

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى غَمَامَةٍ فَأَمْطَرَتْهُمْ وَاسْتَنْفَعَ حَزَلُ الْجَبَلِ مَاءً صَافٍ ثُمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ أَنْ تَجْرِيَ فِي ذَلِكَ الْمَاءِ ثُمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى ذَلِكَ النَّبِيِّ أَنْ يَرْتَقِيَ هُوَ وَقَوْمُهُ عَلَى الْجَبَلِ فَارْتَقَوْا الْجَبَلَ

So, Allah^{-azwj} Mighty and Majestic Revealed to a cloud and it rained upon them clean water swamped around the mountain. Then Allah^{-azwj} Mighty and Majestic Revealed to the sun and the moon and the stars: “Flow in that water!” Then Allah^{-azwj} Mighty and Majestic Revealed to that Prophet^{-as} that he^{-as} and his^{-as} people should climb upon the mountain. So they ascended the mountain.

فَقَامُوا عَلَى الْمَاءِ حَتَّى عَرَفُوا بَدْءَ الْخَلْقِ وَ أَجَالَهَ بِمَجَارِي الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ وَ سَاعَاتِ اللَّيْلِ وَالنَّهَارِ وَ كَانَ أَحَدُهُمْ يَعْلَمُ مَتَى يَمُوتُ وَ مَتَى يَمْرُضُ وَ مَنْ ذَا الَّذِي يُؤَلِّدُ لَهُ وَ مَنْ ذَا الَّذِي لَا يُؤَلِّدُ لَهُ فَبَقُوا كَذَلِكَ بُرْهَةً مِنْ دَهْرِهِمْ

They stayed upon the water until they understood the beginning of the creation, and its terms with the flow of the sun, and the moon, and the stars, and times of the night and the day. And it was so that one of them knew when he would be dying and when he would be falling sick, and who is the one there would be a birth for him, and who is that whom there would be no birth for him. They remained like that for a time from their ages.

ثُمَّ إِنَّ دَاوُدَ ع قَاتَلَهُمْ عَلَى الْكُفْرِ فَأَخْرَجُوا إِلَى دَاوُدَ فِي الْقِتَالِ مَنْ لَمْ يَحْضُرْهُ أَجَلُهُ وَ مَنْ حَضَرَ أَجَلُهُ خَلْفُوهُ فِي بُيُوتِهِمْ فَكَانَ يُقْتَلُ مِنْ أَصْحَابِ دَاوُدَ ع وَ لَا يُقْتَلُ مِنْ هَؤُلَاءِ أَحَدٌ

Then Dawood^{-as} fought them upon the Kufr. They brought out to the battle the ones whose death had not presented (by calculation), and the ones whose death had present, they left him behind in their houses. So, the companions of Dawood^{-as} were killed and not one of them was killed.

فَقَالَ دَاوُدُ ع رَبِّ أَقَاتِلْ عَلَى طَاعَتِكَ وَ يُقَاتِلْ هَؤُلَاءِ عَلَى مَعْصِيَتِكَ يُقْتَلُ أَصْحَابِي وَ لَا يُقْتَلُ مِنْ هَؤُلَاءِ أَحَدٌ

Dawood^{-as} said: ‘Lord^{-azwj}! I^{-as} am fighting upon Your^{-azwj} obedience and they are fighting upon Your^{-azwj} disobedience. My^{-as} companions are getting killed and not one of them is getting killed!’

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِنَّي كُنْتُ عَلَّمْتُهُمْ بَدْءَ الْخَلْقِ وَ أَجَالَهَ وَ إِنَّمَا أَخْرَجُوا إِلَيْكَ مَنْ لَمْ يَحْضُرْهُ أَجَلُهُ وَ مَنْ حَضَرَ أَجَلُهُ خَلْفُوهُ فِي بُيُوتِهِمْ فَمِنْ تَمَّ يُقْتَلُ مِنْ أَصْحَابِكَ وَ لَا يُقْتَلُ مِنْهُمْ أَحَدٌ

Allah^{-azwj} Mighty and Majestic Revealed: “I^{-azwj} had Taught them beginning of the creation and its terms, and rather they have brought out to you^{-as} the one whose term (death) has not presented yet, and the ones whose death has presented, they have left them behind in their house. So, from then, the ones from your^{-as} companions are getting killed, and not one of them is getting killed!”

قَالَ دَاوُدُ ع يَا رَبِّ عَلَى مَا دَا عَلَّمْتَهُمْ

Dawood^{-as} said: ‘O Lord^{-azwj}! What is that You^{-azwj} have Taught them?’

قَالَ عَلِيُّ مَجَارِي الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ وَ سَاعَاتِ اللَّيْلِ وَالنَّهَارِ

He^{-azwj} Said: “Upon courses of the sun, and the moon, and the stars, and hours of the night and the day!”

قَالَ فَدَعَا اللَّهَ عَزَّ وَ جَلَّ فَحَبَسَ الشَّمْسُ عَلَيْهِمْ فَزَادَ النَّهَارُ وَ اخْتَلَطَتِ الزِّيَادَةُ بِاللَّيْلِ وَ النَّهَارِ فَلَمْ يَعْرِفُوا قَدْرَ الزِّيَادَةِ فَاخْتَلَطَ حِسَابُهُمْ

He (Amir Al-Momineen^{-asws}) said: ‘He^{-as} supplicated to Allah^{-azwj} Mighty and Majestic, so He^{-azwj} Withheld the sun upon them, and the day increased, and the increased mingled with the night and the day, so they could no longer understand the measurement of the increase, and their calculations were mixed up’.

وَ قَالَ عَلِيُّ عَ فَمِنْ تَمَّ كَرَهُ النَّظْرُ فِي عِلْمِ النُّجُومِ.

And Ali^{-asws} said: ‘So, since then, looking into the knowledge of the stars (astrology) is disliked’.¹⁴

22- النُّجُومُ، بِإِسْنَادِهِ عَنِ الْكَلْبِيِّ فِي كِتَابِ تَعْبِيرِ الرُّؤْيَا بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ سَامٍ [بِسَامٍ] قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ قَوْمٌ يَقُولُونَ النُّجُومُ أَصْحُ مِنَ الرُّؤْيَا وَ ذَلِكَ كَانَتْ صَحِيحَةً حِينَ لَمْ يَرِدْ الشَّمْسُ عَلَى يُوشَعَ بْنِ نُونٍ وَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَلَمَّا رَدَّ اللَّهُ عَزَّ وَ جَلَّ الشَّمْسَ عَلَيْهِمَا ضَلَّ فِيهَا عُلُومُ عُلَمَاءِ النُّجُومِ.

(The book) ‘Al Nujoom’, by his chain, from Al Kulayni in the book ‘Tabeer Al Ru’ya’, by his chain from Muhammad Bin Saam who said,

‘Abu Abdullah^{-asws} said: ‘There are a people who are saying that the stars (astrology) are more correct than the dream, and that was correct when the sun had not returned to Joshua Bin Noun^{-as} and Ali Amir Al-Momineen^{-asws}. When Allah^{-azwj} Mighty and Majestic Return the sun to them^{-as}, the knowledge of the scholars of the stars (astrologers) strayed during it’.¹⁵

31- وَ رَوَيْنَا بِإِسْنَادِنَا عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ فِي كِتَابِ أَصْلِهِ حَدِيثاً آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: فِي السَّمَاءِ أَرْبَعَةُ نُجُومٍ مَا يَعْلَمُهَا إِلَّا أَهْلُ بَيْتِ مِنَ الْعَرَبِ وَ أَهْلُ بَيْتِ مِنَ الْهِنْدِ يَعْرِفُونَ مِنْهَا نَجْماً وَاحِداً فَبِذَلِكَ قَامَ حِسَابُهُمْ.

And we are reporting by our chains from Muawiya Bin Hukeym, in it’s original there is another Hadeeth,

¹⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 17

¹⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 22

‘From Abu Abdullah^{-asws} having said: ‘In the sky there are four stars, no one knows these except the people of a household from the Arabs and people of a household from India who are knowing one star from these, so by that their calculations stand’’.¹⁶

36- وَ فِيهِ، أَيْضاً أَهْمَا كَتَبَا إِلَيْهِ نَحْنُ وَوَلَدُ بَنِي نُوْبَكْتِ الْمُنَجِّمِ وَ قَدْ كُنَّا كَتَبْنَا إِلَيْكَ هَلْ يَحِلُّ النَّظَرُ فِيهَا فَكَتَبْتَ نَعَمْ وَ الْمُنَجِّمُونَ يَحْتَلِفُونَ فِي صِفَةِ الْفَلَكَ فَبَعْضُهُمْ يَقُولُ إِنَّ الْفَلَكَ فِيهِ النُّجُومُ وَ الشَّمْسُ وَ الْقَمَرُ مُعَلَّقٌ بِالسَّمَاءِ وَ هُوَ دُونَ السَّمَاءِ وَ هُوَ الَّذِي يَدُورُ بِالنُّجُومِ وَ الشَّمْسِ وَ الْقَمَرِ وَ السَّمَاءِ فَإِنَّمَا لَا تَتَحَرَّكُ وَ لَا تَدُورُ

And in it as well –

‘They both wrote to him^{-asws}, ‘We are sons of the clan of Nowbakht, the astrologers, and we are writing to you, ‘Is it permissible to look into it?’ He^{-asws} wrote: ‘Yes’, and the astrologers are differing in the description of the orbits. Some of them are saying that the orbit is such, the stars, and the sun and the moon are in it, suspended in the sky, and it is below the sky, and it is which rotates with the stars and the sun, and the moon, and the sky, for these are neither moving, nor rotating’.

وَ يَقُولُونَ دَوْرَانُ الْفَلَكَ تَحْتَ الْأَرْضِ وَ إِنَّ الشَّمْسَ تَدُورُ مَعَ الْفَلَكَ تَحْتَ الْأَرْضِ وَ تَغِيبُ فِي الْمَغْرِبِ تَحْتَ الْأَرْضِ وَ تَطْلُعُ بِالْعَدَاةِ مِنَ الْمَشْرِقِ فَكَتَبَ نَعَمْ مَا لَمْ يَخْرُجْ مِنَ التَّوْحِيدِ.

And they said, ‘The rotations of the orbits is beneath the earth and that the sun is rotating with the orbit beneath the earth, and it disappears in the west beneath the earth and emerges in the morning from the east’. He^{-asws} wrote: ‘Yes, for as long as one does not exit from the Tawheed’’.¹⁷

48- نَوَادِرُ الرَّوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَتْ أَرْضٌ بَيْنِي وَ بَيْنَ رَجُلٍ فَأَرَادَ قِسْمَتَهَا وَ كَانَ الرَّجُلُ صَاحِبَ نُجُومٍ فَنَظَرَ إِلَى السَّاعَةِ الَّتِي فِيهَا السُّعُودُ فَخَرَجَ فِيهَا وَ نَظَرَ إِلَى السَّاعَةِ الَّتِي فِيهَا التُّخُوسُ فَبَعَثَ إِلَى أَبِي

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘There used to be a (piece of) land between me^{-asws} (my^{-asws} father^{-asws}) and a man, so I^{-asws} wanted to divide it, and the man was a companion of stars (astrologer). He would look at the time in which was fortunate, so he would come out in it, and he would look at the time wherein was inauspiciousness, he would send a message to my^{-asws} father^{-asws}.

¹⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 31

¹⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 36

فَلَمَّا افْتَسَمَا الْأَرْضَ حَرَجَ خَيْرَ السُّهُمَيْنِ لِأَبِي فَجَعَلَ صَاحِبَ النُّجُومِ يَتَعَجَّبُ فَقَالَ لَهُ أَبِي مَا لَكَ فَأَخْبَرَهُ الْخَبَرَ

When I^{-asws} divided the land, the better of the two portions came out for my^{-asws} father^{-asws}. The companion of the stars (astrologer) was astounded. My^{-asws} father^{-asws} said to him, ‘What is the matter with you?’ He informed him^{-asws} the news.

فَقَالَ لَهُ أَبِي فَهَلَّا أَذُوكَ عَلَى خَيْرِ مِمَّا صَنَعْتَ إِذَا أَصْبَحْتَ فَتَصَدَّقْ بِصَدَقَةٍ تُدْهِبُ عَنْكَ نَحْسَ ذَلِكَ الْيَوْمِ وَإِذَا أَمْسَيْتَ فَتَصَدَّقْ بِصَدَقَةٍ تُدْهِبُ عَنْكَ نَحْسَ تِلْكَ اللَّيْلَةِ.

My^{-asws} father^{-asws} said to him, ‘Shall I^{-asws} point you upon better than what you have done? Whenever it is morning, give charity, the inauspiciousness of that day will go away from you, and when it is evening, then give in charity, the inauspiciousness of that night will go away from you’.¹⁸

51- الْمَكَارِمُ، فِي الْحَدِيثِ أَنَّهُ نَهَى عَنِ الْحِجَامَةِ فِي الْأَرْبَعَاءِ إِذَا كَانَتِ الشَّمْسُ فِي الْعُقْرَبِ.

(The book) ‘Al-Mukarim’ – In the Hadeeth, ‘He^{-saww} forbade from cupping (being performed) during the Wednesday when the sun was in the Scorpio’.¹⁹

55- نَوَادِرُ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَافَرَ أَوْ تَزَوَّجَ وَالْقَمَرُ فِي الْعُقْرَبِ لَمْ يَرَ الْحُسْنَى.

(The book) ‘Nawadir’ of Ali Bin Asbat – From Ibrahim Bin Muhammad Bin Humran, from his father,

‘From Abu Abdullah^{-asws} having said: ‘One who travels or gets married while the Moon is in the Scorpio will not see the goodness’.²⁰

60- الْفَقِيهِيُّ، رُوِيَ عَنِ ابْنِ أَبِي عَمِيرٍ أَنَّهُ قَالَ: كُنْتُ أَنْظُرُ فِي النُّجُومِ وَاعْرِفْتُهَا وَاعْرِفْتُ الطَّلَعَ فَيَدْخُلُنِي مِنْ ذَلِكَ شَيْءٌ فَشَكَوْتُ ذَلِكَ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع فَقَالَ إِذَا وَقَعَ فِي نَفْسِكَ شَيْءٌ فَتَصَدَّقْ عَلَى أَوْلِ مَسْكِينٍ ثُمَّ امْضُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَدْفَعُ عَنْكَ.

(The book) ‘Al Faqeeh’ – It is reported from Ibn Abu Umeyr having said,

‘I was looking into the stars (astrology) and I understood these and understood the ascendants. Something from that entered me, so I complained of that to Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}. He^{-asws} said: ‘When something occurs within yourself, then give

¹⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 48

¹⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 51

²⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 55

charity upon the first poor one, then continue, for Allah^{-azwj} Mighty and Majestic would Repel it away from you".²¹

63- مَعَانِي الْأَخْبَارِ، عَنِ الْقَطَّانِ عَنِ ابْنِ زَكْرِيَّا عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ مُجْلُوْلٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ أَبِيهِ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: الدُّنُوبُ الَّتِي تُظْلِمُ الْهَوَاءَ السِّحْرُ وَ الْكِهَانَةُ وَ الْإِيمَانُ بِالنُّجُومِ وَ التَّكْذِيبُ بِالْقَدْرِ الْحَقِيرِ.

(The book) 'Ma'any Al Akhbar' – From Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Bin Al Fazl, from his father, from Abu Khalid Al Kabuly,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The sins which darken the air are the sorcery, and the fortune-telling, and the belief in the stars (astrology), and the belying with the Pre-determination' – the Hadeeth".²²

بيان ظلمة الهواء كناية عن التحير في الأمور أو شدة البلية و ظهور آثار غضب الله في الجو .

Explanation: 'Darkens the air' – is a metaphor about the confusion in the affairs, or difficult afflictions, and appearance of the traces of Wrath of Allah^{-azwj} in the atmosphere.

²¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 60

²² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 63