

# بَابُ مَا جَاءَ فِي الْكُهَّانِ وَنَحْوِهِمْ

## What has come regarding fortune-tellers (soothsayers) and their likes.

### Overview of Chapter

**Chapter 26** What has come regarding fortune-tellers (soothsayers) and their likes.

**F**rom the affairs that come under the broad umbrella of magic is “fortune-telling” and this is because this also involves the use of the Jinn. The fortune-tellers claim to have knowledge of the unseen and they seek the assistance of the Jinn in acquiring information. Claiming knowledge of the unseen is major shirk, just as seeking the assistance of the Jinn is also major shirk, whether to acquire knowledge of the unseen, or to harm others through them.

As such, “fortune-telling” clashes with Tawhīd and it used to be widespread among the Arabs in Jāhiliyyah. People would flock to fortune-tellers and soothsayers for needs, solutions and cures, and they would be embezzled of their wealth.

In the view of scholars, a kâhin refers to a soothsayer, a prognosticator, meaning one who informs about the future. And 'arrâf refers to one who informs about the past or about lost items. However, these terms are interchangeable. Ibn Taymiyyah explains that 'arrâf is a general word that includes everyone who informs about the past or present using various means whether through astrology, or drawing lines, or various other mechanisms. Likewise, the one who informs about lost items, he is also called a kâhin and an 'arrâf.

The ruling on these people, or the overwhelming majority of them, is that they are mushriks, disbelievers because their action involves major shirk. They cannot attain such knowledge except through worship of the Jinn.

Connecting with the soothayers, fortune-tellers and prognosticators and asking them is unlawful (ḥarām). The one who asks them without believing in what they say, his prayer is not accepted for forty days. The one who asks them and believes in what they say, he has fallen into disbelief, because this is believing them in their claim of knowledge of the unseen. Then there is the one who goes to them to ask them in order to expose them and make their affair known to the people, to show that what they are engaged in is fraudulent, a swindle. This is engaged in by those who are capable and is from the affairs of goodness, as it diminishes and puts an end to evil.

This is why the author (رحمه الله) placed these chapters together.

*Figure 1 Screenshot from <https://abuiyaad.com/a/kitaab-tawhid>*

**Start of the main text**

**Ahadeeth No. 1**

رَوَى مُسْلِمٌ فِي "صَحِيحِهِ" عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « مَنْ أَتَى عَرَّافًا، فَسَأَلَهُ عَنْ شَيْءٍ، فَصَدَّقَهُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا » (1) .

**It has been reported by Imām Muslim in his Saheeh from some of the wives of the Prophet (salallāhu ‘alaihi wasallam) that he said: “Whoever comes to a fortune-teller and asks him regarding an affair and then believes in what he says, his prayer will not be accepted for forty days.”**

**Ahadeeth No. 2 – Abu Hurairah**

وَعَنْ أَبِي هُرَيْرَةَ (رَضِيَ اللَّهُ عَنْهُ) عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « مَنْ أَتَى كَاهِنًا، فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ » (2) رَوَاهُ أَبُو دَاوُدَ

Abu Hurairah (radiAllahu ‘anhu) also narrated that the Prophet (salallāhu ‘alaihi wasallam) said: “Whoever comes to a fortune-teller and believes in that which he says then he has disbelieved in that which was revealed to Muhammad (salallāhu ‘alaihi wasallam).”

**Ahadeeth No. 3 – Abu Hurairah**

وَالْأَرْبَعَةَ وَالْحَاكِمَ - وَقَالَ "صَحِيحٌ عَلَى شَرْطِهِمَا" - عَنْ "أَبِي  
 هُرَيْرَةَ" « مَنْ أَتَى عَرَّافًا، أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا  
 أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ »

It has also been reported by the four (books of Sunan) and by al-Hākim (who said that it is authentic upon the conditions of Bukhāri and Muslim) from Abu Hurairah (radiAllahu ‘anhu) that Allah’s Messenger (salallāhu ‘alaihi wasallam) said: “Whoever comes to a soothsayer or fortune teller and believes him, then he has disbelieved in that which was revealed to Muhammad (salallāhu ‘alaihi wasallam).”

وَلِأَيِّ يَعْلَى بِسَنَدٍ جَيِّدٍ عَنِ ابْنِ مَسْعُودٍ مِثْلَهُ مَوْقُوفًا

Abu Ya'lā also narrates in his Musnad with a good chain of narration from 'Abdullah ibn Mas'oud, that which is like the above, however, this narration is mawqoof (the saying of a Companion).

**Ahadeeth No. 4 – 'Imrān bin Hussayn**

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ مَرْفُوعًا « لَيْسَ مِمَّا مِنْ تَطَيَّرَ أَوْ تُطَيَّرَ لَهُ،

أَوْ تَكْهَنَ أَوْ تُكْهَنَ لَهُ، أَوْ سَجَرَ أَوْ سُجِرَ لَهُ، وَمَنْ أَتَى كَاهِنًا،

فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ » (4) رَوَاهُ الْبَزَّازُ بِإِسْنَادٍ جَيِّدٍ

وَرَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ بِإِسْنَادٍ حَسَنٍ مِنْ حَدِيثِ ابْنِ

عَبَّاسٍ، دُونَ قَوْلِهِ وَمَنْ أَتَى .. إِلَى آخِرِهِ

It is also reported from 'Imrān bin Hussayn marfoo'an, i.e., it is considered as a saying of the Prophet (salallāhu 'alaihi wasallam), where he

said: “He is not from us who seeks omens or has omens interpreted for him, or the one who practices fortune-telling or has his fortune told, or the one who practices magic or the one for whom magic is done. And whoever approaches a fortune-teller and believes in that which he has said, then he has disbelieved in that which was revealed upon Muhammad (salallāhu ‘alaihi wasallam).”

Imām at-Tabarāni also reported the above from the Hadeeth of ibn Abbās, in al-Awsat with a good chain of narration but without the saying, “Whoever goes to a fortune-teller...”

**Quote No. 1 – Imām al-Baghawi**

قَالَ الْبَغَوِيُّ "الْعَرَّافُ الَّذِي يَدَّعِي مَعْرِفَةَ الْأُمُورِ بِمُقَدِّمَاتٍ  
يُسْتَدَلُّ بِهَا عَلَى الْمَسْرُوقِ وَمَكَانِ الصَّلَاةِ وَنَحْوِ ذَلِكَ"  
وَقِيلَ هُوَ الْكَاهِنُ، وَالْكَاهِنُ هُوَ الَّذِي يُخْبِرُ عَنِ الْمُعْتَبَاتِ فِي  
الْمُسْتَقْبَلِ

وَقِيلَ الَّذِي يُخْبِرُ عَمَّا فِي الصُّمِيرِ

Imām al-Baghawi said in Sharh as-Sunnah (12/182), “The ‘Arrāf is the one who claims knowledge of the affairs by using preceding or impending signs and using them to point out the locations of stolen items. It is said that this person is a kāhin (soothsayer/fortune teller), and he is the one who informs regarding the hidden affairs that will occur in the future. It is also said that the kāhin is the one who informs regarding that which is in the hearts.”

**Quote No. 2 – Abul ‘Abbās ibn Taymiyyah**

وَقَالَ أَبُو الْعَبَّاسِ ابْنُ تَيْمِيَّةَ الْعَرَّافُ اسْمٌ لِلْكَاهِنِ، وَالْمُنْجِمِ  
وَالرَّمَالِ، وَخَوْهِمْ، مِمَّنْ يَتَكَلَّمُ فِي مَعْرِفَةِ الْأُمُورِ بِهَذِهِ الطَّرِيقِ وَقَالَ

Abul ‘Abbās ibn Taymiyyah said in Majmoo’ al Fatāwa (35/173), “The ‘Arrāf is another term used for the kāhin (soothsayer/fortune teller), and

for the munajjim (astrologer), the rammāl (diviner) and others like them who claim knowledge of the unseen using these means.”

**Quote No. 3 – Ibn ‘Abbās**

ابْنُ عَبَّاسٍ فِي قَوْمٍ يَكْتُبُونَ (أَبَا جَادٍ) وَيَنْظُرُونَ فِي النُّجُومِ مَا  
أَرَى مَنْ فَعَلَ ذَلِكَ لَهُ عِنْدَ اللَّهِ مِنْ خَلْقٍ

Ibn ‘Abbās said regarding those who write down the Abā Jād and those who look into the stars: “I do not believe that those who do this will have any share of reward with Allah.”

(Note: Sheikh al-Fawzān mentions in his explanation of Kitāb at-Tawhid that Abā Jād are the individual alphabetical letters that are separated out and used for the purpose of divining.)



**Important Points - 7**

Important issues of the Chapter:	فِيهِ مَسَائِلٌ:
Belief in a Kahin and faith in the Qur'an cannot coexist.	الأولى: أَنَّهُ لَا يَجْتَمِعُ تَصَدِيقُ الْكَاهِنِ مَعَ الْإِيمَانِ بِالْقُرْآنِ.
Declaration that to do so (i.e. believe in a Kahin) is disbelief.	الثَّانِيَةُ: التَّصْرِيحُ بِأَنَّهُ كُفْرٌ.
Mention of the one whose fortune is told.	الثَّالِثَةُ: ذِكْرُ مَنْ تُكْهَنَ لَهُ.
Mention of the one for whom an omen is sought.	الرَّابِعَةُ: ذِكْرُ مَنْ تُطَيَّرُ لَهُ.
Mention of the one for whom sorcery is done.	الخَامِسَةُ: ذِكْرُ مَنْ سُحِرَ لَهُ.
Mention of the one who learns Abjad (use of alphabet in soothsaying or astrology).	السادسة: ذِكْرُ مَنْ تَعَلَّمَ أَبَا جَادٍ.
The difference between the Kahin and the 'Arraf	السَّابِعَةُ: ذِكْرُ الْفَرْقِ بَيْنَ الْكَاهِنِ وَالْعَرَّافِ .