

Rules of caution by taking practical measures in avoiding listening to people of passions and fads and taking away from astrologers

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Abstract

In this paper, we have dealt with the definition of caution linguistically and terminologically with a statement of the meanings of practical measures. We have indicated in the research the opinions of the scholars in matters related to caution against mixing with the people of passions and heresies, praying behind them and accepting their testimony, then we explained what is meant by astrologers and how to beware of them by presenting the opinions of the jurists and their legitimate evidence based on the Holy Quran and the Prophet's Sunnah with a statement of the preponderant opinion.

Introduction

Praise be to Allah and blessing and peace be upon our prophet Mohammed, his family and his companions. Having said that . One of the blessings of Allah Almighty upon us is that He revealed the Holy Qur'an to clarify everything. the rule of all things exists in it, It is clarified by what the scented Sunnah of the Prophet Muhammad detailed or affirmed, which is the second source of legislation that is indispensable for inference of rulings Then he legislate in these two sources of rulings that achieve happiness for the human being in this world and the hereafter after these legislations included preserving religion and And avoid the people of passions and heresies and not to obey them or the astrologers and beware of them, because bypassing the warnings leading to the ban. This research is divided into three sections, the first one including a statement of caution and practical measures with the legitimacy of caution. As for the second section, it is dedicated to caution against listening to the people of passions and fads. In the third section, we explained the caution of obeying the astrologers and the ruling of prayer behind them and accepting their testimony.

Elucidate the meaning of caution and practical measures with the legitimacy of caution

The first requirement: definition of caution and practical measures

Firstly : Clarifying the meaning of caution in linguistically and terminologically

Explanation of the meaning of caution **linguistically**: caution: to be careful, and I warned something I warn him with caution, and a cautious man, that is: vigilant, cautious, and the plural is cautious

the word warn come in the sense of hidden, and it's warning is cautious, and he is cautious, he is a cautious man, that is, he is very frightened, on alert, prepared as if he is warning to be surprised.

Definition of caution terminologically

The scholars mentioned definitions of caution, that approaching to it's linguistic meaning, they said: Caution is (avoiding something for fear of it).

The experts defined it as: vigilance and precaution of fear .And for the prophetic Hadith is: (the guardianship of the fear) .Imam al -Hirawi said: (Caution is guarded by harm).

Imam Al -Manawi described the cautious believer as: (Ready, prepared for what is in his hand, alert to what is coming upon Him).

As mentioned before by the Linguistics and terminology specialists, we can define the caution:

The Muslim's vigilance and caution of things that are harmful to his religion and himself.

The one who is addressed is a Muslim, because the warnings of a non-Muslim are different from those of a Muslim.

Second: Stating the meaning of practical reflections

Explanation of the meaning of practical measures in the language: measures are a source of reflection and it is taken from a material that is managed, which is to look at the matter and what its consequence will be. linguistic meaning of by (operation "measures"): the adjective originates from the work of a deed, then it is a worker, and the currency is those who work with their hands in a variety of ways .

Stating the meaning of practical reflections in terminology

Reflection : (Thinking of the consequences of things, which is close to ponder) the difference between them is (To think) is to cogitate, to use one's mind. (To ponder) is to think over, mull over, contemplate

Terminological meaning of the practical: concerned with the actual doing of something rather than with theory and ideas.

A more detailed definition has given by the contemporaries: "Practical: the term attributed to an applied work, its theoretical reversal—the study of a practical method, and practical science: it's related to how the rules and principles of the arts and sciences were applied."

As mentioned before, we extract a definition of practical reflections as: the consideration of the results extracted from the theoretical study to apply them on the ground .

The second requirement: the legitimacy of caution in the Holy Qur'an and the Sunnah

First: the Holy Quran:

Almighty Allah said :

The point of indication: Almighty Allah tells us that our children and partners could be an enemy because their love occupies us for good deeds and obedience to Allah, for that we should beware of them, even though they are the closest people for us.

Almighty Allah said

the point of indication :Almighty Allah warns his noble prophet from a dangerous group in society who remain renewed in various ages, they are the hypocrites who are lining what they do Without minds, they should not be trusted and beware of them.

Almighty Allah said:

The point of indication: that caution here came to indicate the existence of a fear of what should be watched and guarded against, so he made: Caution, his instrument by which he protects himself and protects his soul.

Almighty Allah said:

The point of indication: An order from the Almighty, the Wise, to be obligated to seek knowledge for the purpose of guidance and warning of what was revealed to the Prophet From the necessity of performing the obligatory duties and avoiding sins, so caution came after the warning to indicate the importance of the matter.

Almighty Allah said:

The point of indication: Allah Almighty warns the believers and the hypocrites in general against disobeying His commands, Glory be to Him, or the orders of His prophet, so that they will not be afflicted with trial in this world and severe torment in the Hereafter.

Second: The Holy Sunnah

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The believer should not be stung twice from the same hole."

The point of indication: a believer has to be sensible, cautious, and alert; otherwise, he will get easily deceived in the affairs of this world or the hereafter.

Jabir ibn 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "Fear injustice. Injustice will appear as darkness on the Day of Rising. Fear avarice. Avarice destroyed people before you and led them to shed one another's blood and to make lawful what was unlawful for them."

The point of indication: The Prophet, may Allah bless him and grant him peace, warn the believers against oppression and to eschew it because oppression brings nothing but darkness and a reason for not being guided on the Day of Resurrection.

Hadith of Ibn Umar He said: The Prophet, may Allah bless him and grant him peace, stood among the people, he mentioned the Antichrist and said: I warn you against him,

there is no a prophet who has not warned his people, I will tell you about him something that no prophet has said to his people, that he is one-eyed, and that Allah is not one-eyed.

The point of indication: Severe warning from the Prophet and the previous prophets against the trial of Dajjal (antichrist) when they knew of the great trial and severity of his ordeal, none of them knew the time of his emergence, each of them expected that he was in his time, so he exaggerated the warning.

Section two: Beware of listening to the people of passions and fads, the ruling on praying behind them and accepting their testimony

It has two requirements:

The first requirement: Beware of listening to the people of passions and fads, and the ruling on praying behind them

The jurists have stated that it is banned to sit with the people of passions and heresies for fear of being affected by their words, so they boycott and avoid greeting them.

Sheikh Muwaffaq al-Din Ibn Qudamah al-Hanbali - may Almighty Allah have mercy on him - said: (The Salaf used to forbid sitting with people of fads, looking at their books and listening to their words) It is inferred:

Almighty Allah said

Point of indication: This prohibition is generally not to sit with the oppressors; Because sitting with them in your choice, is a signification satisfied with their actions.

The prophet may Allah bless him and grant him peace said: 'Allah will not accept any fasting, prayer, charity, Hajj, 'Umrah, Jihad, or any other obligatory or voluntary action from a person who follows innovation (Bid'ah). He comes out of Islam like a hair pulled out of dough.'

The point of indication: innovation here is misguidance, generally every work that has been innovated in it or in every act that is innovated, and if it is on the Sunnah, it is not accepted because he innovated in other than it.

The prophet) may Allah bless him and grant him peace) said "I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And beware of newly-invented matters, for every innovation is a going astray."

The urge to adhere to the correct Sunnah in belief, actions, and words, there is a strong warning against following heresies that have no basis in the Shari'ah.

The jurists' differed about praying behind the people of innovations and fads, is it permissible or not?

In two sayings: **The first saying:** It is not permissible to pray behind one of the people of desires and innovations if he shows his heresy and whims or disbelieves in it, which is the school of the Hanafis, Malikis and Hanbalis, and if he prays behind them, he must repeat the prayer with Imam Malik. It is inferred:

What was narrated by Jabir bin Abdullah, who said: The prophet of Allah, may Allah bless him and grant him peace, addressed us, and he said: "A woman does not lead a man, and a Bedouin does not lead a migrant, and an immoral person does not lead a believer, unless he defeats him with authority, fearing his sword and whip.

” Significant : It is forbidden to pray behind an imam whose prayer is not valid because the prayer is invalid .

A disbeliever is not valid to pray behind, whether he reveals his disbelief or conceals it, so is the innovator.

The second saying

It is disliked to pray behind the people of fads and innovations. If he prays, his prayer is valid if the innovator does not disbelieve in his innovation, which is the view of the Shafi'is and Zaydis. And they infer:

On the authority of Ibn Umar (may Allah be pleased with them), he said: The Prophet of Allah, may Allah bless him and grant him peace, said: “Pray for the one who said: There is no Allah but Allah, and pray behind the one who said: There is no Allah but Allah.”

Significance: It is possible to pray behind the people of innovations and desires, and that his prayer is valid, his imam is valid, and if it is better that the imam be the best of the people.

Because that does not deviate him from Islam.

Preference: After presenting the opinions of the jurists and their evidence, what seems to me more likely is that it is not permissible to pray behind someone who shows his whims or innovations for fear that he will influence people and spread innovations and desires that may affect the Muslim's belief and follow the path of innovations.

The second requirement: the ruling of accepting the testimony of the people of desire and innovations

Jurists differed in accepting the testimony of the people of heresy, is it permissible or not? In two words:

The first saying

The testimony of the people of desires and innovations is accepted if a whim or a heresy does not expiate its owner and is not repugnant and is just in his dealings.

But if he atoned for it, then his testimony is not accepted. Imam Abu Hanifa - may Allah Almighty have mercy on him - said: (The testimony of the people of desires is permissible. Do you not see that the companions of Muhammad, peace be upon him, differed and fought and killed each other, and the testimony of one another against the other was permissible? There is no difference between the owners of desires More severe than what was fought among the Companions of the Prophet of Allah, may Allah bless him and grant him peace. It is the doctrine of Hanafi, Shafi'i and Zaydi.

They infer:

- 1- Because he is a fair Muslim in his dealings, he testified to others from every aspect, and he is one of the people of martyrdom.
- 2- They are correct in their claim, and it has not appeared from them that they lose confidence.

The second saying

The testimony of the people of whims and innovations is not accepted. If he testifies, his testimony is not accepted, it is the doctrine of the Malikis and Hanbalis. They gave their opinion:

That they are accused of lying, and testimony entails establishing rights and repelling harm, so the innovator's case was like a debaucher.

Preference: After presenting the opinions and evidence of the jurists, what seems to me to be more likely is that the testimony of the people of whims and fads is accepted if the innovator is fair and does not disbelieve in his innovation, the innovations or whims are not what drops confidence in him or his statement.

The third topic: Beware of taking from by astrologers

It has two requirements:

The first requirement: Defining astrologers and the ruling on being guided by them

Linguistically astrologers

The plural of an astrologer from astrologers, astrology is the one who looks at the stars according to their timing and course and finds out from that the conditions of the universe.

Terminologically

(He is the one who learns the stars to judge them and to attribute effects of good and evil to them).

Astrology was defined by the Sheikh of Islam Ibn Taymiyyah - may Allah have mercy on him (it is the inference of earthly events by astronomical conditions and the combination of astronomical forces and earthly variables). In this way, they differ from the scientists who study the planets and their influence.

If the specialization in these sciences is permissible.

Delving into astrology, which is a kind of temptation, is forbidden by consensus ().

The jurists infer their opinion the following:

Almighty Allah said:

Significance: Allah Almighty makes it clear that the knowledge of the unseen is specific to him alone, so whoever claims that he knows something of the unseen from astrologers and others, then he has committed disbelief and must beware of them ().

On the authority of Abu Hurairah, may Allah be pleased with him, that The Prophet (ﷺ) 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.

Significance: It is forbidden to go to astrologers and those like them, and caution against listening to them or believing them in what they claim .

Imran ibn Husayn and Ibn Abbas (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said: "He is not one of us who seeks omens or has omens interpreted for him, or who practices soothsaying or has it done for him, or who practices sorcery or has it done for him. And whoever goes to a soothsayer and believes in what he says has disbelieved in what was revealed to Muhammad (may Allah's peace and blessings be upon him)."

Significance: an explicit text prohibiting believing in astrologers because of the great command that ensues, which is disbelief .

Astrology is not permissible because it is from divination, so it is not permissible to believe news contained in it about the unseen.

The second requirement: distinguishing ruqyah from astrology

If the matter of astrology becomes clear, a distinction must be made between astrology and ruqyah

Linguistically

the ruqyah: the 'Uthah, the plural of ruqyah, the sick person seeks refuge with it, such as reciting a verse from the Qur'an or seeking refuge with his names or attributes.

Terminologically : (Audha by which the owner of the affliction seek refuge with, such as fever, epilepsy, and other afflictions).

There is no dispute among the jurists on the legality of the ruqyah, which includes remembrances and supplications with a request from Allah, without attributing the matter to the will of the people who have been sung or the planets and their variables .

The jurists infer their opinion:

The Almighty's saying:

The point of indication: an explicit text from Almighty Allah that the Noble Qur'an contains a cure for apparent diseases if a person performs ruqyah with it or seeks refuge with it, and so on (), as well as a healing for hearts.

On the authority of Abu Saeed Al-Khudri, may Allah bless him and grant him peace, that some of the companions of the Prophet, may Allah bless him and grant him peace, came to one of the Arab neighbourhoods and did not read them. They said: You did not read us, and we do not do until you make us a sheep, so they made for them a herd of sheep, so he began to recite the Qur'an, collect his slugs and spit, and he recovered, so they brought the sheep, and they said: We do not take him until we ask the Prophet, so they asked him, and he laughed and said, "How did he come to know that it (Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

Significance: A statement from the Prophet, may Allah bless him and grant him peace, that the ruqyah is permissible if it is in the Holy Qur'an, the names and attributes of Allah, and in the Fatiha of the Book they are all the words of Allah and a warning against ruqyah that is done without the book of Allah or without the tongue of the Arabs.

On the authority of Anas bin Malik, may Allah be pleased with him, who said: Shall I not seek refuge in you with prophet's Ruqyah , may Allah's prayers and peace be upon him? He said: Yes, he said: Oh Allah remove the harm, O Lord of the people, and heal him, you are the healer, there is no cure but your cure, a cure from which no disease can come out.

The significance of the indication: Prophet Muhammad authorised the Ruqyah, which is evidence of the legitimacy of the Ruqyah from the eye that can afflict the human, and from all diseases; Because the texts came absolute.

On the authority of Umm Salamah (may Allah be pleased with her) that the Prophet, may Allah bless him and grant him peace, saw in her house a maid scalded in the face, so he said: "Why do you not find someone to make an incantation to protect it from the evil eye?"

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Significance: an explicit text that indicates that supplication is permissible in the ruqyah, and it is the action of the Prophet (peace be upon him) If a sick person supplicates, he can say this supplication, and a person can be cured of every disease or pain that may afflict him.

Conclusion

After we have reached the conclusion of this research, we must mention the most important results that we have reached, which are the following:

1. It is not permissible to sit with people of innovation and desires for fear of following their path and being influenced by them.
2. Praying behind the followers of heresy is not valid. Because prayer is one of the most important of the best deeds, and praying with it is a follower of the Imam.
3. The testimony of the innovator may be accepted if it is one of the things that do not lose confidence in his statement.
4. Beware of astrologers and what they say of news and not to believe them, and to distinguish them from specialists in the study of astronomy.
5. The ruqya shar'yiah that includes remembrances and supplications is permissible, It is not an innovated matter, rather it is a Sunnah that is not similar to astrology . and it is the act of the Prophet, may Allah bless him and grant him peace ..

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