

RESEARCH ARTICLES

Examining the jurisprudential ruling on "Astrology and its teaching and learning" from the perspective of contemporary jurisprudence

Examinar la sentencia jurisprudencial sobre "la astrología y su enseñanza y aprendizaje" desde la perspectiva de la jurisprudencia contemporánea

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Summary

"Tanjim" means "belief in the effect of the state of the constellations and the movement of stars in human life and terrestrial events" is one of the topics that have long been of interest to humans, including Muslims. The existence of some narrations, for or against this issue, has caused the jurists of Islamic religions to disagree about its permission or sanctity. As far as it is mentioned in Shiite jurisprudential books as one of the forbidden achievements. The issues related to the jurisprudential ruling of Tanjim can be examined in four areas; The principle of entering the discussion of stars and astronomy; Teaching and learning it; Practice it; and acquire it. In this research, in a descriptive-analytical manner, with the information obtained from the library method, and by analyzing the narrations, we examine the arguments of the jurists of the two sects in the second area. Research findings show that; The teaching of astrology is permissible and sometimes recommended if it means astronomy and cosmology. However, it is forbidden if it requires other prohibitions, such as believing in the independent influence of the stars in terrestrial events, or their association with God, lying, or foretelling suspicious matters.

Keywords: astronomy; Tanjim; Teaching and learning; Jurisprudential ruling; Islamic religions.

Resumen

"Tanjim" significa "creencia en el efecto del estado de las constelaciones y el movimiento de las estrellas en la vida humana y los eventos terrestres" es uno de los temas que durante mucho tiempo ha sido de interés para los humanos, incluidos los musulmanes. La existencia de algunas narraciones, a favor o en contra de este tema, ha provocado que los juristas de las religiones islámicas no se pongan de acuerdo sobre su permiso o santidad. Por lo que se menciona en los libros de jurisprudencia chiíta como uno de los logros prohibidos. Las cuestiones relacionadas con la sentencia jurisprudencial de Tanjim pueden examinarse en cuatro áreas: el principio de entrar en la discusión de las estrellas y la astronomía; Enseñarlo y aprenderlo; Practicarlo; y adquirirlo. En esta investigación, de manera descriptiva-analítica, con la información obtenida del método de la biblioteca, y mediante el análisis de las narraciones, examinamos los argumentos de los juristas de las dos sectas en la segunda área. Los resultados de la investigación muestran que; La enseñanza de la astrología está permitida y, a veces, se recomienda si se trata de astronomía y cosmología. Sin embargo, está prohibido si requiere otras prohibiciones, como creer en la influencia independiente de las estrellas en los eventos terrestres, o su asociación con Dios, mentir o predecir asuntos sospechosos.

Palabras clave: astronomía; Tanjim; Enseñando y aprendiendo; Sentencia jurisprudencial; Religiones islámicas.

Introduction

"Astronomy" is one of the sciences that has been considered by human beings since ancient times. Astronomy was divided into two general parts. The first part is the knowledge based on empirical rules and theorems of geometric and mathematical observations, which spoke about the movements and positions of the stars and its rules in terms of eclipses and often to that science of astronomy; The delegation and the celestial science said. This noble science is praised by the intellect and the Shari'a, and no wise and prudent wise person has objected to it. The second part, which has been accompanied by superstitions and unscientific speculations throughout history, explains the relationship between the state of the planets and the events of the earth, such as war, peace, Saad, misfortune, death, birth, and the like, which became known as the astronomical "astrology" or "astronomical rules". (Hassanzadeh Amoli, Hassan (1999) Board Lessons, Vol. 2, p. 758) In some narrations received from the Prophet (PBUH) and the pure Imams (AS), its

permission is mentioned and in others, its sanctity is mentioned. Therefore, Islamic jurists have also disagreed with each other about its permission and sanctity, so much so that in the hadith books, independent and at the same time different sections have been considered for this group of narrations. (Majlisi, Muhammad Baqir (1983) *Bihar al-Anwar*, vol. 55; p. 217, Sheikh Har'amlī, Muhammad ibn Hassan (1989) *Waseel Al-Shi'a*, vol. 11, p. 370, c. 17, p. 141, Nuri, Hussain bin Muhammed Taqi (1988), *Mustadrak al-Wasail*, vol. 13, p. 99) In jurisprudential books, under the subject of "Muharram achievements", the types of astronomy and its different forms and branches and the rulings of each of them have been studied. By studying the above books, it is concluded that; The issues related to the jurisprudential ruling of Tanjim can be examined in four areas; The principle of entering the discussion of stars and astronomy; Teaching and learning it; Practicing it and acquiring it, in this research we try to examine the opinions of the jurists of the two sects in the second field, that is, the jurisprudential rule of teaching and learning astrology but to prepare the discussion, it is necessary to mention the first area briefly. In fact, the main research questions are;

From a religious point of view, is the principle of entering into the discussion of astrology permissible or not? What is the jurisprudential ruling on "teaching and learning astrology" from the point of view of Islam and the jurists of the sects? Since the analysis of all views and their arguments is beyond the scope of a research, so it has been tried to examine the most important reasons for permission or sanctity proposed by the jurists of Islamic religions. Regarding the research background, in addition to hadith collections and jurisprudential books and their explanations, the following works can be mentioned:

A thesis entitled "Astrology and Man in the Qur'an and tradition" written by Hassan Hakim at the Faculty of Principles of Religion and under the guidance of Dr. mad Abedi in Arabic. The dissertation "Astronomy and astronomical superstition in the Safavid era" written by Tereh Foroutan at Sistan and Baluchestan University under the guidance of Dr. Seyed mad Aghili; The article on stars and astronomy written by Seyyed Mohsen Kharazi, which is in fact a commentary on the discussion of the astronomy of Sheikh Ansari, The book "Al-Tanjim and Al-Astronomers and the ruling of that in Islam" written by Abdul Majid Ibn Salem Mashabi, The book "History of Tanjim in the Arab world" by Yya Shami, and... But, the author's search indicates that no work has been written regarding the study of the jurisprudential ruling on teaching and learning astronomy and the analysis of the reasons put forward by the jurists of Islamic religions.

Conceptology

Najm

"Najm" basically means dawn and reappearance, for example, when it is said "Najm al-Qarn wa al-Nabat" meaning horns and grass grew and appeared. The star is also called "Najm" because it rises. It also means the gradual work and the payment of taxes in installments, and since in the past, time was measured by the rising and setting of the stars and they did things according to it, and when each star rose at the time, it was a special task. "Duty," they said. (Ragheb Isfani, Hussein Ibn Muhammad (1992) *Al-Mufradat*, p. 791).

Astronomy

The sum of "astronomy" is stars and star. And it means stars. (Ragheb Isfani, Hussein Ibn Muhammad (1992) *Al-Mufradat*, p. 791). The word astronomy is derived from the English and Greek words Astronomy: Astron meaning star and Nomos meaning law. Over time, the science of astronomy has developed, a science in which the state of the components of the universe in terms of their shapes and conditions relative to each other and the dimensions and distances between them and the state of the movements of the heavens are examined the size of the spheres, the poles are obtained "(Meyer, Degani 1990). Astronomy in simple language, p. 3) and this is the part of astronomy that is known by names such as astronomy, teaching astronomy and majesty. Nasr, Seyyed Hossein 1958, *Science in Islam*, p. 105).

Astronomy

"Tanjim" is from the word "Najm", which means ruling and commenting on the stars. "Monjam" is the noun of the subject from "Najm" meaning astronomer, (Ragheb Isfani, Hussein Ibn Muhammad (1992) *Al-Mufradat*, p. 792). Najm so-and-so: the observer of the astronomy and his

rival knows the state of the world. That is, he paid attention to the situation of the stars in order to understand how the world is from it. (Khoei, Seyyed Abolghasem (1996) Astrology in English means Astrology which is composed of Astron meaning star and logy meaning cognition. Therefore, astronomy means astrology and cognition of stars. (Meyer, Degani (1989) Astronomy in simple language, p. 3) The term has several definitions, including; Informing about future events such as war or peace, illness such as cholera and health, and the misfortune or happiness of the days by referring to the constellations and matters such as connection, differentiation, confrontation, squaring and consecration that affect the planet. (Hashemi Shroudi, Mmoud (2005) Farhang Fiqh, vol. 2, p. 641)" Astrology content industry judgments and influence and is inferred ground accident conditions and astronomical Altmazij between astronomical forces and ground midwives". (Ibn Taymiyy, mad Ibn Abd al-Halim (1831) Total Fatwas, vol. 35, p. 192. The word astronomy is known by names such as the rules of astronomy, astronomical rules, astrology, the industry of astrology, etc. (Nelino, Carlo Alfonso (1971) History of Islamic Astronomy, p. 23).

The difference between astronomy and stars

Examining the astronomical relics of the past, we find that in Islamic civilization, the terms astronomy and astrology (rules of astronomy) were often used interchangeably, and there was no clear boundary between the two sciences. (Nelino, Carlo Alfonso (1971) History of Islamic Astronomy, p. 23, Nasr, Seyyed Hussein (1958) Science in Islam, p. 105) After the advent of calligraphy, astronomy, like other sciences, developed rapidly, and the special systems that existed in the solar system were discovered one after another. The symmetry of some astronomical motions with some terrestrial events has at least led a group of astronomers to believe that the motions of stars influence the fate of terrestrials. This notion became so widespread that stars in the sky were gradually given to mankind and his destiny was tied to the movements of that star, and at least new science was formed as the science of "astronomical rules" along with the science of "astronomical conditions". The "state of astronomy" was based only on calculations made about the motions of stars, but the "rules of astronomy" were a set of ideas that linked events on Earth and the fate of the inhabitants of this planet to the stars in the sky. (Makarem Shirazi, Nasser (1996) Tafsir Nemoneh, vol. 17, p. 100).

The jurisprudential ruling of astrology

As it has been said, the matters related to the jurisprudential ruling of astrology are classified into four areas, The principle of entering the discussion of astronomy and stars; Teaching and learning it; Practice it; And acquire it, In this research, we try to examine the second field, that is, the jurisprudential rule of teaching and learning astrology, but in order to prepare the discussion, it is necessary to refer to the first field briefly:

The first area: the principle of entering the discussion of astrology

The first area of the jurisprudential ruling is the principle of entering the topics of stars and astronomy. Because entering the science of stars and astronomy has different motives and has had many effects on human life, this issue can also be considered in two parts and two directions: A) Examining the sentence of astrology in accordance with public rules B) Examining the sentence of astrology according to the requirements of special evidences.

Examining the sentence of astrology according to general rules

In the first discussion, it is necessary to examine several issues according to the general rules in order to determine what the rules require? And is it permissible to enter the science of astrology or not? In the following, we will suffice to examine two issues:

Understanding "Celestial Phenomena"

The first issue is to enter into the discussion of recognizing celestial bodies and examining their effect and effects according to the scientific criteria that are done by conventional science methods, whether in the old methods and with astrolabes, etc., or with advanced tools such as telescopes that exists today, it is one of the types of research methods. Therefore, the science of astrology in this sense (without entering into unconventional matters such as considering occult influences, and prophecies, etc.) such as medical sciences, chemistry, etc., according to the rules,

generalities and information, are among the desirable and recommended sciences. Especially if it is to realize the greatness and power of God or wants to be used to serve others. In addition, by quoting verses, the Qur'an encourages people to know the sky and celestial bodies, etc., which in itself provides the ground for a tendency towards astronomy. (Ghashiy / 18) Secondly, in order to enjoy their benefits, a continuous scientific effort must be made (Nl / 16, An'am / 97) Therefore, according to the general rules, knowing the first issue, that is, knowing the laws governing the celestial bodies, is permissible and recommended in itself, in order to discover divine revelations and respond to human needs and provide better comfort and life, it is recommended. (Mohagheghsani, Ali Ibn Hussein (1994) Jame 'al-Maqassid, vol. 4, p. 31, A'rafi, Alireza (2008) Tanjim (course outside of Islamic jurisprudence), Qom, Institute of Enlightenment and Mysticism, sessions 45-50).

Learning foreign sciences

The second issue is that man wants to deal with stars and astronomy for things that are considered as alien sciences, such as the time of birth and death, and so on. Now the question is, what is the ruling on this issue according to public rules? This issue can be divided into two parts:

Astrology as a science

Astrology is sometimes as a science, it has reality and has rules, but it is not a natural science and so-called science and based on experiences, but it is a strange and unnatural science. In this case, if it is a science and it also has evidence, that is, sometimes it has correct results, and of course, according to the appearance of some narrations, there is a truth in the matter, entering this science is like other sciences and there is no obstacle to announcing its results. The end to the extent that it has reached, that is, if the result is definite, it can declare definite (Sib Jawar, Mohammad Hassan (1984) Jawar al-Kalam, vol. 22, p. 108).

Astrology as a suspicion

If astrology is to be considered as a suspicion, it must be declared as a suspicion, not definitively. It is not permissible if he wants to state a matter that is speculative and suspicious. Because it is a lie. And if it is illusory and has no results, and in other words it is futile and vain, it is abominable to enter it.

Judgment of astrology according to special evidences

Special arguments refer to verses and hadiths that are used in the discussion of astrology. In the second discussion, the previous issues are examined to determine what the specific evidence requires.

Recognition of celestial phenomena:

As we have said, several verses deal with the subject of astronomy and its importance for human life. Now, these verses either invite to know the world of nature, or specifically invite to know the sky, the planets and the stars, or the references that have been given to these verses in jurisprudence about the qibla and the time of prayer. Therefore, this type of knowledge is permissible but also recommended.

Learning foreign sciences

This issue has also been considered by special arguments, Of course, what can be mentioned from the verses is the verse: “Then he looked at the stars - and he said, “ I am sick ”(As-Saffat / 88-89) / 88 and 8. *فَمِنْ ظُنِّ ظَرْفٍ إِلَى جَوْفٍ أَلَّ لَيْسَ رَقِيْمٌ» (الصرفيات /*

Some commentators believe that Prophet Ibrim (AS) discovered his disease through alien sciences and by looking at the stars. (Makarem Shirazi, Nasser (1996) Tafsir Nomoneh, vol. 19, p. 91) But what is important in this regard is the existence of narrations. Of course, these narrations are also divided into two categories: some of them, in general, consider this to be true and permissible. Some have also forbidden the entry of this science. Such narrations have been collected in the jurisprudential books of the sects, especially in the Shiite books, in special chapters. (Majlisi, Muhammad Baqir (1983) Bihar al-Anwar, vol. 55; p. 217, Sheikh Har'amlī, Muhammad ibn Hassan (1989) Shiite means, vol. 11, p. 370, vol. 17, p. 141, Nouri, Hussein 1408), Mustadrak al-Wasa'il, vol. 13, p. 99) Therefore, the principle of entering into the discussion of astrology is sometimes recommended in accordance with public rules and special permissible arguments. But if it is a suspicion but the results are announced definitively because it requires a lie, it is forbidden. On this basis, some have considered entering into the discussion of astronomy and extracting rulings from them as forms and signs of the truth of the miracles of the prophets,

however, the lack of conclusive rational and narrative evidence on the claims of the rulings and also the inaccuracy of the rulings in this field are considered in many cases as the reason for rejecting these claims and rulings. (Shaykh Mufid, Muhammad ibn Muhammad (1994) Early articles, vol. 1, p. 264, Ibn Tawus, Ali ibn Musa (1990) Faraj al-Mmum, p. 38).

Second area: Teaching and learning astrology

Conceptology:

"Teaching" and "learning" are both derived from the word science and its derivatives, and have been used in the case of action and action (three more) to express the meaning of teaching as well as learning. Education, then, means teaching, informing, and punishing or warning the human soul to conceive of meanings; and learning means awareness and punishment of the soul for imagining what it learns. (Ragheb Isfani, Hussein Ibn Muhammad (1992) Mufradat, p. 580)

Scholars and jurists of Islamic religions (Imamiyya and popular) also have different views on teaching and teaching astrology. Of course, each of them has provided a reason for itself. The views of common jurists are also different from each other. Most of them consider the teaching of astronomy to be absolutely forbidden. But some have also been allowed to study astronomy, another point is that Sunni jurists have provided less jurisprudential arguments in arguing for their claims and in most of the fatwas, they have discussed the limits or implications of teaching astronomy with the permission or not, and they have not been exposed to the evidence.

It is clear that it is beyond the scope of this study to examine all the evidence. Therefore, we will suffice to examine some of them:

Reasons for those who believe in the sanctity of teaching and learning astrology:

Verses

Some Sunni jurists believe that according to some verses, teaching and learning astrology is forbidden. Among the verses cited are: ﴿عَلَّمَ الْغَيْبَ يُظْهِرُ لِقَايَ رَبِّهِ أَحَدًا﴾ (Jinn 27:27) "The one who knows the unseen does not show anyone to his unseen." (Jinn 27:27) Therefore, only God is absolutely aware of the generalities and details, not others. Therefore, any information about the unseen, including astrology in any other way, causes corruption and is not permissible, and also according to the verse: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ...﴾ (Isra / 36) "And do not stop that for which you have no knowledge ..." (Isra / 36) Do not follow things you are not sure about. Astrology is also one of the things that is not certain, so it will not be reliable.

Bukhari also quotes a narration from the Prophet (PBUH) under verse 34 of Loghman

«فَمَتَاحُ الْغَيْبِ خَمْسٌ يَوْمُ الْقِيَامَةِ يَوْمُ الْقِيَامَةِ يَوْمُ الْقِيَامَةِ يَوْمُ الْقِيَامَةِ يَوْمُ الْقِيَامَةِ...»

«The key to the unseen is five that only God knows: Nobody knows what will happen tomorrow, and no one knows what will be in the womb, and the soul does not know what it will gain tomorrow, and no soul knows what land will die, and no one knows when the rain will come.» He then concludes that since the knowledge of the above matters belongs to God alone, and on the other hand the participation of the Creator and the creature in the unseen sciences is not acceptable, therefore any divination outside the divine channel was invalid and not permissible. (Bukhari, Muhammad ibn Ismail (2001) Sih Bukhari, vol. 2, p. 33; Ibn Taymiyy, Taqi al-Din (1995) Total Fatwas, vol. 35, p. 192).

To critique this discussion, we can get help from a narration of Imam Ali which is mentioned in a part of it; When Imam Ali announced some future events, one of his companions said: O Commander of the Faithful! Are you talking about the unseen? And are you familiar with the science of the unseen? The Imam said: O brother Kalbi! This is not the knowledge of the unseen, this is a learning from a scholar (ie the Prophet). The knowledge of the unseen is the only knowledge of the Day of Judgment, and what God Almighty has mentioned in this verse... These are unseen sciences that no one knows except God, and they are other than the sciences that God taught His Prophet and he taught me, and he prayed for me that God would place them in my heart (Sayyid Razi, Muhammad Razi (1996) Nj al-Balagh, p. 128, p. 186) Therefore, it can be said that, firstly, knowledge of some of these matters in the form of general knowledge - that is, through divine teaching - has nothing to do with assigning their detailed knowledge to the pure essence of God. Therefore, as we have said, this summary is not intrinsic and independent, but

has a transversal and didactic aspect, and is through divine teaching, as much as God wants (Makarem Shirazi, Nasser (1996) Tafsir Nomoneh, vol. 17, p. 100) Secondly, it turns out that God has taught some occult sciences to the Prophet (PBUH) and he to Imam Ali (AS), one of which is to predict future events. Thirdly, if the infallibles (AS) will do the unseen, God will teach it to them.

Fordidden narrations:

Sheikh Saduq (RA) concludes by quoting two narrations from Imam Sadegh (AS) that;

«اللعن جم الملحون هوالذي يقول بدم اهلهك و قول بغم لك و خلقه عز وجل»

"The cursed astrologer is the one who says with the age of the astronomy and does not say about its kingdom and its creator, the Almighty."

The accursed astronomer is one who believes in the antiquity of the universe, and does not believe in its creator. In another place, the narrator says: I said to Imam Sadegh: I have astronomy, so whenever I have a need and want something, I look at astrology, so if my astrology is evil, I do not pursue my goal and sit down, and when I see good astrology, I follow it. What is my duty? The Imam said to me: Do you rule after seeing astrology? I said: Yes. The Imam said: Burn your books. (Sheikh Saduq, Muhammad ibn Ali (1993) from not attending the jurisprudent, vol. 2, p. 269).

The late Sheikh Ansari has narrated the following: A detailed requirement has been given in the narration of Abdul Malik and Imam (AS) has said: If looking at astrology is in astrology, there is no problem without ruling according to it, and if it is ruled, it is not permissible and books should be burned. Therefore, there is no problem if the astronomer suffices as soon as he looks at it and does not make a ruling, or if he understands well from fortune-telling, he performs divination and, assuming the use of evil, gives alms to avoid getting into trouble. (Sheikh Ansari, Morteza (1995) Al-Makasib, vol. 1, p. 210).

From the Sheikh's explanations, it can be understood that the guiding aspect of the narration has been strengthened more than its obligatory aspect and the tone of the narrative is such that the reader finds a way to get rid of the problems and temptations to use astronomy in his daily life.

Mohaghegh Thani has also stated that the owner of the Shari'a has forbidden the teaching of astronomy in the strongest way, and the evidence of that is the order of Imam Ali (AS) who said:

"It is incumbent upon you to study astronomy, except to guide you on the sea, so it is forbidden to enter it and teach it. (Mohaqeq Thani, Ali Ibn Hussein (1994) Jame Al-Maqassid, vol. 4, p. 31).

In criticizing his words, it can be said that first of all, along with the narrations, there are a large number of narrations that have considered the study of this science permissible. In Baralanvar, there is a chapter entitled "Astronomy and the practice of astronomers" in which more than 80 narrations can be seen, some of which are licensed. (Majlisi, Muhammad Baqir (1983) Bar AL-Anvar, 1983, vol. 55, p. 217) So much so that Muhaddith Nouri has included a chapter of his book under the title of "Permission to study astronomy and action and to look at them". Therefore, these types of narrations are in conflict with licensed narrations. Although sometimes they have the ability to add.

The futility of astrology

Seyyed Morteza has been one of the opponents of the license of astrology and has clearly stated this opposition in his works. He has considered the futility of teaching astronomy as one of the reasons for the sanctity of astronomy. Because he believes that if the result of astrology predicts some events, including the birth of individuals and what is required by the stars, what is the use? After all, every child is born, whether it is known or not. Therefore, if the industry of a person and the knowledge of a scientist are not knowledgeable, then learning it will be in vain and how can what is not useful to learn and what is not harmful to not learn? Therefore, astronomy is not allowed. (Seyyed Morteza, Ali Ibn Hussein (1985) Rasa'il al-Sharif Morteza, vol. 2, p. 309)

In criticizing his words, it can be said that; First of all, it is obvious that astronomy is not only the sponsor of the time of birth of people, so that it can be ruled in vain and consequently not allowed to be taught, because there are many benefits in astronomy, the lack of which may cause harm to the world and the hereafter of Muslims, how can it be useless to identify the ways and predict the weather and determine the times of prayers and qibla, etc.?

Secondly, his claim that the star of the life of a poet or craftsman determines their fortunes and that they themselves have no role in their skills, there is a claim without reason and there is less

astronomer whose purpose in teaching and learning this science is purely astrology and such a relationship that, for example, the purpose of astrology is to express the omen and predict the future of people who become scientists or poets in the future, induces determinism. Although the ultimate goal of an astrologer may be astrology, but because of the probability and personal purpose of a person, its translation and learning cannot be considered useless cancellation, but in such cases, the prevailing atmosphere and type of people should be determined, not an individual.

The heresy of astronomical calculations

Some Sunni scholars, such as Ibn Taymiyy, in addition to believing in the magic of astronomy, insist that it is not permissible to determine the time of prayer from astronomical and mathematical calculations because they are heresies;

«فنحن نقول: إن شريعة الله موحدة لا تتعدد، ولا يجوز أن يكون لكل بلد أو لكل زمان دينه الخاص، وإن كان طريقاً أصحاً... وإن كان الفقيه من الناس قد أحسن طرقاً أخرى، ولم يفرق بين ما هو من الله وما هو من هذا من جملتهم

“We set out that the law of Islam and its knowledge are not limited to something that is learned from non-Muslims in the first place, even if it is a correct path And if many people have introduced other methods, and many of them think that knowledge of the Sharia is not possible without it, and this is from their ignorance". (Ibn Taymiyy, Taqi al-Din, (1995) *Majmoe Fatwas*, vol. 1, p. 14) As can be seen, Ibn Taymiyy rejects and emphasizes any astronomical calculations in religious matters; Anyone who thinks that religious matters are related to such matters is mistaken and a sign of their ignorance. While others do not believe that religious affairs depend on sciences such as astronomy and mathematics, but say that other sciences can be used to meet the basic needs of religion, such as determining the time of prayer or the direction of the qibla.

Repelling corrupt beliefs

Allama Hali (1326) divided astronomers into two groups; one group believes that the seven stars are alive and in control, and the second group said: they are anxious and powerless in their actions. And then emphasizes that both views are false and writes about the teaching of astronomy; "Astronomy and learning it by believing in their effectiveness is forbidden, or believing that they are interfering in profit and loss, and getting paid for it is all forbidden but there is no problem for one who learns from astronomy the same circus and their distance and the conditions of the eclipse and the eclipse and others. (Allama Hali, Hassan Ibn Yusuf (1993) *Rules of Rulings*, vol. 2, p. 9) Shidaval (1384) and Mohaghegh Thani (1534) have also emphasized this issue. (Shid al-Awal, Muhammad ibn Makk (pbuh)) *Islamic lessons*, vol. 3, p. 165, Mohaqeq Thani, Ali ibn Husayn (1994) *Jame 'al-Maqassid*, vol. 4, p.

According to him, "repelling corrupt belief" is a reason for its prohibition of astrology and its teaching. In other words, the same reason that bans astronomy will be the reason for the sanctity of astronomy. Because the belief in the effectiveness of astronomy in terrestrial events (independent effect) or interference in the effect (partnership effect) will cause disbelief and corruption, so it is not permissible to learn to repel the corrupt belief.

Criticism of this statement can be said that repelling corrupt beliefs cannot prevent experimental and organic sciences, especially if a science has many benefits.

Criticizing this view, Fazel Naraghi (1830) stated that the ban on astrology due to corruption in religion is not valid because what happens to it is that if something is in the stars, something happens, and that astrology is like medicine, just as medical science is not based on a doctor's belief for example, is the effect of medicine on the part of the physician himself or on the part of the Almighty, whose action is permissible if he believes in its effectiveness on the part of the Creator of the universe, and whose action is forbidden if he does not believe in it. Perhaps the corruption of the belief of some astronomers has caused the illusion of some jurists that this corruption of belief is due to astrology. While the principle of astrology has no subject in sanctity. (Naraqi, mad Ibn Muhammad (1994) *Shiite Documentary*, vol. 14, p. 119).

The late Sheikh Ansari (RA) writes about astrology and its types: Astrology is a forbidden and illegitimate act, and according to the second researcher, it is: The orders of the stars considering the constellations and the constellations. (Sheikh Ansari, Morteza (1994) *Al-Makasib*, vol. 1, p. 201) He has considered the description of the subject as a condition for speaking in several positions. In the third place, which is entitled: News of events and the verdict on them, citing the effect of their relationship independently or merely interference, it is stated that: The well-known term for astrology, which is strictly forbidden, is when; The astronomer informs about the events

46, p. 42, Waj 55, p. 250, Nouri, Hussein bin Muhammad Taqi (1988), Mustadrak al-Wasa'il, vol. 13, p. 100).

Tendency and use of astronomy by great Islamic scholars

Sayyid Ibn Tawus (1266) is one of the scholars who agreed with the science of astronomy and astronomy and in the book "Faraj al-Mahmum" has criticized the views of dissident scientists. What this book proves is that: Astronomy is forbidden and condemned in the language of Sharia, a science that considers the stars to have power and activity and considers them as the source of many events and gives them a definite effect. On the other hand, astronomy, which is a science and is used to know the ways and qibla, year, month, etc., and is considered by the stars and their position as the only sign from God on some events. It is not forbidden and many Muslim elders have learned and used it.

In fact, the reason for Sayyid ibn Tawus for the permission to study astronomy has been the participation of a large number of Islamic jurists in the study of astronomy. According to him, according to the rule of "evidence for the possibility of the occurrence of things", if the study of astronomy was not permissible, why did the great scholars of the sects tend to this science? How can their tendency and effort to explain and teach this science be ignored and they be accused of committing a forbidden act? Accordingly, in his book, he names 61 Shiite astronomers and introduces them. And also in Bobby entitled

«من كان عالماً بالعلوم من غير الشريعة من أهل البيت»

"Whoever is a non-Shi'a scientist with the stars among the Muslims"

The names of 32 Sunni astronomers have been mentioned. (Ibn Tawus, Ali ibn Musa (1990) Faraj al-Mahmum, p. 121).

Ability to add between forbidden and allowed narrations

Some Shiite jurists tried to collect the narrations that indicate the permission of the astronomer by examining the narrations that indicate the permission of the astronomer and to confirm the permission of the teaching of the astronomer. The jeweler believes that; there are many hadiths that indicate the accuracy of astronomy, on the other hand, some narrations indicate that we do not rely on astronomy, in these hadiths, astronomers are denied and are considered as priests and sorcerers. But it is possible to reconcile and combine these two groups of narrations, so to speak: If it is believed that: Astronomy, they have an independent will and an autonomous actor and their effects are independent without being subservient to God, in which case the astronomer is like a sorcerer and a priest. But if it is believed that the constellations are all signs of God's tradition and habit, and that God has made their effects according to His wisdom, then it is not forbidden, in particular, the Almighty is able to change their effects through almsgiving, prayer, mystery, and need, because the Supreme Being obliterates whatever He wills and remains constant.

«يُمحى ما يشاء ويثبت و هو له ام الكتاب» (رعد/ 39)

"God erases what He wills and establishes with Him the Mother of the Book" (Al-Raad / 39).

But it is not possible to be surrounded by astronomical details other than the treasures of divine knowledge. However, the above statement should not prevent the exploration of astronomy books. (Sahib Jawahir, Mohammad Hassan (1984) Jawahir al-Kalam, vol. 22, p. 108).

Lack of correct knowledge of the planets and astronomy

After explaining the concept of the heavens, astronomy and its application, some jurists emphasize the permission of teaching and learning it. Among the Shahid Aval is that; the knowledge of the body and the heavens is not forbidden, and it is probably recommended because it is a source of awareness of God's command and the greatness of His power. (Shahid Aval, Muhammad ibn Makkah (unpublished) Sharia lessons, vol. 3, p. 165) Ayatollah Khoei (RA) also provides explanations in four general perspectives based on the use of the planets, only one face of it is invalid according to the scholars of the two sects because it leads to the denial of the creator or the monotheism of God or the denial of the necessity of the religion of Islam, which will not be forcibly taught. But the other three forms of his teaching are permissible, and in his opinion, those who believe in the sanctity of the three forms are due to the lack of correct knowledge of the heavens and the discussion of astronomy. (Khoei, Sayyid Abu al-Qasim (1996) Mesbah al-Fiqah, vol. 1, p. 392). Therefore, it is quite clear that due to the existing restrictions, the prohibition of astrology in the narrations is a guidance prohibition. Therefore, any teaching and learning of astronomy is permissible if one does not believe in the effect of astronomy.

It is not permissible to imitate Qibla's knowledge and it is permissible during prayer times

There are also Sunni jurists who believe in the permissibility of teaching astrology. Among the GHara'fi about astronomy and its teaching and learning has been believed to be permissible. It should be noted that in his view the meaning of the license in the title of "Permitting it in a more general sense" and includes three rulings of obligation, recommended and hideousness, and the ruling of obligation itself is divided into objective obligation and sufficiency obligation in the mentioned discussion.

He states that the reason for the objective necessity of studying astronomy is the impermissibility of imitation in qibla studies and writes: If astronomy is used in the knowledge of the qibla, which is the prelude to entering prayer, learning this type of astronomy is obligatory for every obligated person. Because according to the Kaaba, in case of power over ijtihad, imitation is not allowed. According to him, the necessity of learning astronomy is the permission to imitate during prayer, which means that: Since chronology is necessarily obligatory in prayer, any way to recognize it is permissible, and the principle is the permission to imitate during prayer. The reason for its acceptance is verse 97 of Surah An'am, according to him, according to this verse, any use of astronomy to guide human beings is permissible and it is recommended.

And finally, the reason for its hideousness is the occupation of useless science and the illusion of access to unseen science therefore, knowledge of the lunar eclipse and the fact that the moon is less than thirty days or the sighting of the crescent moon and eclipses is inevitable, and knowing or not knowing them is of no use to him. (Ibn Hanbal, Ahmad Ibn Muhammad (2000) Musnad, vol. 3, p. 454).

Astronomy is a pleasant and undisclosed science

Ibn Abidin Muhammad Amina Ibn Umar (Hanafi jurist) Ibn Abidin, the title of several Hanafi jurists who lived in Syria during the late Ottoman period and Khalil bin Abdul Qadir Sheibani, also known as Al-Nahlawi, who is a Hanafi jurist, has explicitly stated that astronomy is a good science and then he divided it into two types of arithmetic and reasoning and ruled on its permission. (Ibn Abedin, Mohammad Amina (1992) Rad al-Muhtar, vol. 1, p. 43, Sheibani, Khalil bin Abdul Qadir (2018) since he has used the verses of the Qur'an in this view, it is an indication of the permission to use astronomy and study it. Because astrology has no inherent ugliness and sanctity, but if it leads to corruption in practice and the outside world, it is not permissible, while sciences such as magic, witchcraft, magic and priesthood are inherently forbidden.

Conclusion

By analyzing the verses, narrations, and arguments of scholars and jurists of Islamic religions regarding the permission and sanctity of astrology in two areas, "the principle of entering the discussion of astronomy and astrology"; And "teaching and learning it"; the following results are obtained:

1. The principle of entering into the discussion of astrology is permissible according to public rules and special arguments, and sometimes it is strongly recommended. But if it is a suspicion, it should be declared as a suspicion, not definitively. Now, if the results are announced definitively because it requires a lie, it is forbidden, and if it is illusory and has no results, in other words, it is useless, it is hideousness to enter it;
2. There is no problem with entering, teaching and learning the astrology "without clothes". But since not all of this knowledge can be achieved, it is difficult to know future events definitively and in detail. Rather, we must say, according to the correct rules of this science that it is customary for an event to occur in a certain state;
3. If one considers the stars to be the activity and source of events and has a definite effect on them, it is forbidden. But if it is used to know the ways and the qibla, the year and the month, etc., and it is considered by the stars and their condition as a sign from God on the events, it is permissible and even obligatory, and there is no problem in teaching and learning it;
4. Absolute teaching and learning of astrology is not forbidden, except when one wants to learn it from the beginning with the intention of acting and believing in the certainty of one's personal perceptions. In other words, those who study astronomy with the intention of magic and sorcery, their teaching is forbidden, not absolutely forbidden.

5. If one considers the constellations and events to be effective in earthly phenomena without the will of God and in an independent or shared way, one is a disbeliever and a polytheist even if he considers the divine will to be higher than the effect of these matters, but he predicts future events with certainty and certainty in a way that is contrary to religious teachings such as the effect of prayer and almsgiving, it is forbidden.

6. Although in some narrations the teaching and learning of astronomy is absolutely forbidden and includes cases that have no restrictions, but in other cases, the belief in the effectiveness of celestial bodies in the form of independence or sharing in influence, which requires disbelief or polytheism, it is clear that the prohibition of astrology in the narrations is a guiding prohibition.

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