



## STREET FATWA - GEMINI

On this July 9th, 13th night of Muharram, 538th night of the Age of Aquarius, 1447 years after the Hijra of Muhammad ibn Abdullah (Sallallahu Ailayhi was Salaam), Yawmul Malikul Muhaymin.

RE: Is using the Zodiac Halal?



Sheikh of Hip Hop Answered:



## Ethereum Streets & The Zodiac: Why We Use It — and Why It's Halal

At Ethereum Streets, we organize everything—from wallet IDs to platform events—around the **Zodiac calendar**. And if you're wondering whether that's some kind of astrology play, let's clear that up right away:

**We use the Zodiac for timing and organization. Not prediction. That's the difference. And it's halal.**



### The Islamic View: Signs vs. Superstition

In Islam, the stars—and by extension, the Zodiac—have clear, **permissible uses**. The Qur'an tells us:

*"And it is He who made the stars for you so that you may be guided by them through the darkness of the land and sea."*

**(Surah Al-An'am 6:97)**

Muslim scholars throughout history have affirmed that using celestial signs for **navigation, counting time, and organizing life** is perfectly lawful (halal). What's forbidden is **astrology**—trying to predict the future or believe stars control your fate. That's not what we're on.



### So Why Use the Zodiac?

Simple: **everyone already knows their sign**.

Whether you're a Scorpio or a Taurus, you probably don't need a chart to remember it. So instead of inventing a new calendar, we use a system that's **familiar, easy to organize, and free of confusion**.

At Ethereum Streets:

- Wallets are grouped by **Zodiac House**.
- Time is marked by the **Zodiac month** (Aries season, Leo season, etc.).
- Rewards, challenges, and campaigns launch at the **start of each new sign**.

It's not about horoscopes. It's about having a **shared language** for coordination.

## **Organized by the Stars. Powered by Tawheed.**

We use the Zodiac the same way ancient Muslims used star charts: to **mark time, organize the calendar, and build unity across space and geography**. That's how we built Ethereum Streets—**organized by the stars, grounded in tawheed**.

---

# Halal Uses of Stars in Islam vs. Prohibited Astrology

Islam teaches a clear distinction between the **lawful (halal) uses of stars** for practical purposes and **prohibited (haram) practices** such as astrology and horoscopes. The Qur'an and Hadith encourage using the stars and other celestial bodies as signs to guide and organize human life (for navigation, timekeeping, etc.), while strictly forbidding attributing mystical influences or future knowledge to the stars. Below, we explore Quranic verses on the beneficial uses of stars, Prophetic hadith highlighting permissible uses and condemning astrology, and commentary from classical and contemporary scholars distinguishing astronomy from astrology. Citations are provided in both Arabic and English where possible to illustrate each point.

## Quranic Verses: Stars as Guides and Signs

**Stars for Navigation:** The Qur'an explicitly states that one purpose of stars is to guide humans in their journeys by night. Allah says: *وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ*, meaning *"And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea..."*. In another verse, after mentioning terrestrial landmarks, Allah says: *وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ* – *"And [He created] landmarks, and by the stars they [people] are guided [as well]"*. These verses affirm that using stars as **guiding signs for navigation** is not only permissible but a divinely intended benefit. Classical commentators note that "landmarks such as mountains [guide] during the day, **and by the stars they are guided to**

roads **and to the direction of prayer (qibla) by night**". Thus, finding one's way or determining the Qibla direction at night by observing the stars is considered a lawful use supported by the Qur'an and tafsir.

**Stars and Timekeeping:** The Qur'an also teaches that celestial bodies are made to help humans **measure time and organize their calendars**. While the sun and moon are specifically mentioned for calculating dates, by extension the positions of stars can be used to mark seasons and orientations of time. Allah says: هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْأَحْسَابِ – *"It is He who made the sun a shining light and the moon a derived light and determined for it phases – that you may know the number of years and account [of time]"*. In other words, the regulated motions of the sun, moon (and by implication, the stars' fixed patterns) are **natural tools for counting years and calculating time**. Another verse states: **"The sun and the moon [move] by precise calculation"**, emphasizing the cosmos's role in timekeeping. Early Muslim communities indeed used the **lunar stations (manāzil al-qamar)** – the cyclical positions of the moon against background stars – to organize their calendars and seasons. The Qur'an's term *"manāzil"* (phases/stages) in the verse above alludes to these 28 lunar mansion markers. Using such astronomical observations to **schedule months, seasons, prayer times, and agricultural activities** was regarded as part of Allah's signs (āyāt) meant for our benefit, **as long as one understands that these are signs placed by Allah and not independent forces**. The Qur'an reinforces that *"Allah has not created that except in truth. He details the signs for a people who know."* – stressing that observing celestial phenomena leads to recognizing Allah's wisdom, not superstition.

**Other Purposes of Stars in the Qur'an:** Apart from human uses, the Qur'an mentions stars as celestial adornment and protection. Allah says: *"وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ"* – *"And indeed We have adorned the nearest heaven with lamps (stars) and made them missiles against the devils..."* (Qur'an 67:5). Thus, stars beautify the sky and, by Allah's command, meteoric stars guard the heavens from evil spirits. While this function is in the unseen realm and not a "use" for humans, it is part of the **divine wisdom in star creation**. Classical scholar **Qatādah** (a student of the Companions) famously summarized: *"Allah created these stars for three purposes: (1) as adornments of the heavens; (2) as missiles against the devils; (3) as signs by which people are guided. Whoever seeks anything beyond that from the stars has erred..."*. This statement, recorded by Imām al-Bukhārī, concisely captures the **lawful roles of stars** as taught in Islam and warns that any other attributions (such as astrological fortune-telling) are a mistake.

## Prophetic Hadith on Permissible Uses vs. Astrology

The Prophet Muhammad ﷺ also guided his followers on using the stars in lawful ways and sternly warned against the practices of astrology, horoscope-reading, and star-based omens. A number of **authentic hadiths** illustrate this distinction:

- **Using Stars for Direction:** Although there is no specific hadith needed to permit what the Qur'an clearly allows, we find that the early Muslims, by the Prophet's approval, navigated and determined the Qibla by the stars when needed. For instance, during travel at night they would locate the North Star or other constellations to find directions. The tacit approval of this is understood from the Qur'anic verses and general practice of the Companions. In fact, as mentioned in **Tafsīr al-Jalālayn**, the stars guide people on land/sea routes and even *"to the direction of prayer (qibla) by night"*. Moreover, the Prophet ﷺ advised prayer timings related to dawn and dusk by observing celestial signs (though these involve the sun and horizon, not stars per se). **No hadith condemns using astronomy for navigation or timekeeping**; on the contrary, such use is considered part of appreciating Allah's signs rather than seeking superstition.
- **Hadith Forbidding Astrology:** In contrast, there are explicit hadiths **forbidding the practice of astrology and belief in horoscope-like predictions**. Prophet Muhammad ﷺ said: «من اقتبس علماً من النجوم اقتبس شعبة من السحر، زاد ما زاد» – *"Whoever acquires a branch of the knowledge of the stars (astrology) acquires a branch of magic, increasing in sin as he increases in it."* In this hadith narrated by Ibn 'Abbās, the Prophet compares astrological fortune-telling to **sorcery (sihr)** – declaring it a form of magic and unbelief. The **explanation** of this hadith makes clear that **"telling about the future based on the conditions of the stars" is forbidden because it is a claim of knowledge of the unseen (ghayb)**. However, the same explanation explicitly notes: *"But it is permissible to look at the stars to determine the directions, the Qiblah, or the commencement of seasons and months."* Thus, the Prophet's teaching condemns **astrology (tanjeem)** – i.e. using star alignments to predict personal destinies or events – but **permits astronomy**, i.e. using celestial bodies for practical guidance.
- **Attributing Weather to Stars:** The Prophet ﷺ also warned against a common pre-Islamic belief that **stars cause rain**. Zayd bin Khālid al-Juhanī reported that after a night of rainfall the Prophet said: *"This morning, some of my slaves remained as true believers and some became disbelievers. Those who said: 'We have had rain by the grace and mercy of Allah' are believers in Me (Allah) and disbelievers in the stars. As for those who said: 'We have had rain due to the rising of such-and-such star,' are disbelievers in Me and believers in the stars."* This hadith (agreed upon by Bukhari and Muslim) labels the attribution of rain to star positions as **an act of disbelief**, because it ascribes power to created objects rather than the Creator. The wording *"مُطرنا"* *"We were rained on because of such-and-such star"* is identified as a form of shirk. The Prophet ﷺ thus drew a clear line: **It is Allah who sends rain** – observing that a certain starrise coincided with rain is acceptable as a weather **timing indicator**, but saying the star **caused** the rain crosses into shirk. The Companions understood the nuance; they could say *"we got rain at the time of this star's rise"* (as a calendrical reference) but not *"because of this star."* In Islamic belief, stars have no influence on events – they merely coincide with seasons by Allah's decree. Any **astrological claim that stars control weather or fortunes is forbidden**. The Prophet ﷺ in fact listed

“الاستسقاء بالنجوم” (seeking rain through stars) as one of the pagan practices that would persist among some Muslims – *“Four things of Jahiliyyah my Ummah will not abandon: boasting of lineage, slandering ancestry, seeking rain by the stars, and wailing [over the dead]”*. In another narration, he said, *“I fear for my nation three things: belief in the stars (i.e. seeking rain by star omens), the injustice of rulers, and denial of Divine Decree.”*. Clearly, **resorting to star-based omens for weather or destiny is a serious sin in Islam**, regarded as a form of kufr or shirk (disbelief).

- **Fortune-Telling and Horoscopes:** Along with these, the Prophet ﷺ generally forbade going to astrologers or soothsayers. For example, *“Whoever goes to a kahin (fortune-teller) and believes what he says has disbelieved in what was revealed to Muhammad”* (Musnad Ahmad). Astrology in the form of **horoscopes – believing that one’s birth under a certain zodiac star controls fate – is encompassed by this prohibition**. It falls under claiming knowledge of the unseen and is considered a branch of sorcery as the earlier hadith stated. Thus, reading daily horoscopes or predicting someone’s success based on zodiac signs is **strictly haram**. Muslims are taught to instead trust in Allah and observe that all fortune (good or bad) comes by His will, not by the position of celestial objects.

## Classical Tafsir and Scholarly Commentary

Islamic scholars throughout history have consistently upheld this distinction. **Classical tafsirs** on the Quranic verses about stars emphasize their practical benefits and reject astrological interpretations:

- **Tafsir of Surah An-Nahl 16:16:** On the verse *“By the stars they are guided,”* Imam al-Qurṭubī and other mufasssīrūn note that this guidance is **literal and physical** – using stars to find one’s way. They also mention that **some people wrongly tried to use stars for divination**, which Islam came to abolish. Al-Qurṭubī, for example, after explaining the navigation by stars, will often cite the hadiths against astrology to caution readers. Tafsīr al-Jalālayn, as quoted earlier, even adds that stars guide one to the **direction of the Ka’bah** at night, underscoring a *religious* benefit of astronomy.
- **Differing Views on Learning Star Tables:** Early Muslim jurists did discuss whether it was permissible to study the detailed movements of stars (**‘ilm al-manzil or al-anwā’**). Because of the close association with astrology in pre-Islamic times, **some scholars were cautious**. It is recorded that *“Qatādah disliked learning the lunar mansions, and Sufyān ibn ‘Uyaynah did not allow it,”* while *“Imām Ahmad and Ishāq ibn Rāhawayh permitted learning the star phases.”*. The concern of those who discouraged it was to block any approach to astrological practices. However, the prevailing **“correct view is**

that it is permissible and there is nothing wrong with it, so long as one does not attribute events (like rainfall) to the stars”. Studying the positions of stars and planets – in our terms, **astronomy** – is allowed for beneficial aims. **Imam Ahmad** reportedly said there is no harm in learning the seasonal positions (*mawāqīt*) of stars for **agriculture** and **knowing times**, as long as one does not say rain or anything occurs *because* of stars. In effect, scholars drew a line between **folk astrology** (forbidden) and **astronomical calculation** (permissible). This distinction continued through later centuries and is upheld by modern scholars as well.

- **Scholars on Astronomy vs. Astrology:** Classical scholars like **Ibn Taymiyyah** and **Ibn Qayyim** wrote against astrology, calling it a deviation from pure Tawḥīd. They encouraged the study of astronomy for practical needs (e.g., compiling prayer timetables, qibla directions, and calendars). The **reliance on calculations for prayer times and direction** in the Muslim world (e.g. using instruments like the astrolabe) was pioneered by scholars who were also religious figures. This was never seen as contradictory to faith – rather, it was using the “**signs of Allah**” in the heavens to fulfill **His commands** (such as praying on time and facing Makkah). Meanwhile, astrologers who cast horoscopes were often condemned by Muslim authorities. Many fatwas from past to present explicitly state that believing the stars and planets determine human fate is shirk. Classical jurists even held that if someone truly believes the stars control destiny, it could amount to apostasy, because it denies Allah’s sole Lordship.

## Distinguishing Astronomy from Astrology in Islam

**Islamic teachings clearly differentiate** between *‘ilm al-falak* (astronomy/astronomy-based science) and *‘ilm al-nujūm* in the forbidden sense (astrology/omen-reading). In modern terms, **astronomy** is the scientific study of celestial bodies and their movements – this is **halal** and even encouraged when used for beneficial purposes. **Astrology**, on the other hand, refers to assigning powers of fate to star and planet positions – this is **haram**. As the hadiths and scholars cited above show, the former is considered a branch of knowledge, while the latter is considered a branch of witchcraft.

*An Islamic astrolabe, is an ancient astronomical instrument used by Muslims for navigation and timekeeping. Such devices were employed to determine prayer times, the Qibla direction, and the lunar calendar by observing the stars and planets – exemplifying the **permissible use of celestial calculations** in Islam.*

**Contemporary scholars** continue to uphold this view. For example, Shaykh Muhammad ibn Ṣāliḥ al-‘Uthaymīn explained that studying star movements **for practical needs** falls into two categories:



- If done for a **religious duty**, it can be *necessary* knowledge – “*such as using the stars to determine the direction of the qiblah (for prayer)*”. For instance, a Muslim traveler in an unknown land at night may **need** to identify the North Star to locate the direction of Masjidul Haram; learning that skill is praiseworthy.
- If done for **worldly purposes like navigation**, it is *permissible and not disliked*. “*Using the stars to work out directions...is permissible. Allah says: ‘By the stars [during the night], they guide themselves’ (16:16)*”. This covers everything from desert travel to sea voyages guided by constellations, which Muslims historically excelled in (as navigators and explorers).
- Using knowledge of lunar phases or star positions to mark **seasons** or climate patterns is also allowed. Shaykh al-‘Uthaymīn notes that “*there is nothing makrooh in it, because there is no shirk involved – unless one learns it in order to attribute rainfall or cold weather to it, saying that such-and-such star causes this weather (which is shirk). But simply knowing the time of year from it...there is nothing wrong with that.*”. In other words, compiling an **agricultural almanac** based on star rise times is halal; saying “star X brings the winter rains” is haram. This nuanced view echoes the classical positions mentioned.

#### Sources:

- The Holy Qur’an – verses on stars’ purposes (guidance in travel, time calculation) and commentary.
- *Ṣaḥīḥ al-Bukhārī* – Chapter “What is said regarding Astrology (Kitāb al-Tawḥīd)” narrating Qatādah’s statement on the three purposes of stars (Arabic: ).
- *Ṣaḥīḥ Muslim* and *Ṣaḥīḥ al-Bukhārī* – Ḥadīth of Zayd bin Khālīd on attributing rain to stars; Commentary in *Riyāḍ al-Ṣāliḥīn* emphasizes tawḥīd vs. shirk in this context.
- Sunan Abū Dāwūd, Ibn Mājah, Musnad Aḥmad – Ḥadīth of Ibn ‘Abbās forbidding learning astrology (“...a branch of magic”). Explanation from hadith scholars clarifying permissible vs. impermissible star usage.
- *Fath al-Bārī* / Ibn Hajar – cites early scholars on lunar mansions; see also Islamweb/Islamic articles on **al-Anwā’** (pre-Islamic star omens) and the Prophet’s sayings about them.
- *Tafsīr al-Qurṭubī* and *Tafsīr Ibn Kathīr* – commentary on Qur’an 16:16 and 6:97 (uses of stars) and condemnation of astrology; includes Jalālayn excerpt about Qibla by stars.



- Islam Q&A fatwa #22445 “Astrology vs. Astronomy” – Shaykh al-Munajjid summarizing Ibn ‘Uthaymīn’s rulings: permissibility of using stars for Qibla, navigation, seasons vs. prohibition of astrological claims.
- Hadith Encyclopedia (hadeethenc.com) – classification of related hadiths and scholarly benefits drawn from them.
- Wikimedia Commons – image of an Islamic astrolabe (Tabriz, 2013) demonstrating practical astronomy in Islamic civilization.

---

WITNESS MY NOBLE SEAL, Upper



Sheikh of Hip Hop

WITNESS MY NOBLE SEAL, Lower

