

Weekly Booklet



A written extract from the sayings of Shaykh al-Tareeqah Ameer Ahl al-Sunnah, Founder of Dawat-e-Islami, Hazrat Allamah Mawlana Muhammad Ilyas Attar Qadiri Razavi مفتی محمد الیاس عطار قادری رازی

Twenty Questions About Superstition Answered by the Ameer of Ahl al-Sunnah

(English)



Taking evil omen from various things

Ruling of placing faith in the effect of stars

The ruling of taking omen upon the shattering of a mirror or glass

Effect of solar and lunar eclipses

Shaykh al-Tareeqah Ameer Ahl al-Sunnah,
Founder of Dawat-e-Islami, Hazrat Allamah Mawlana
Muhammad Ilyas Attar Qadiri Razavi

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امیر اہلسنت سے بدشگوننی کے بارے میں ۲۰ سوال جواب

Twenty Questions About Superstition Answered by the Amir of Ahl al-Sunna

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Twenty Questions About Superstition Answered by the Amir
of Ahl al-Sunna



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dua for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study **إِنْ شَاءَ اللَّهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)

Note:

Recite **ṣalāt** upon the Prophet once before and after.

Table of Contents

Twenty Questions About Superstition Answered by the Amir of Ahl al-Sunna	1
The prayer of Attar’s successor:	1
The excellence of sending ṣalāt upon the Prophet.....	1
Misconceptions concerning the number 13	4
Categories of omens	16
Important clarification:	17
Contents.....	18

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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Twenty Questions About Superstition Answered by the Amir of Ahl al-Sunna

The prayer of Attar's successor: O Lord of the Prophet!
Whoever reads or listens to the 19-page booklet, *Twenty Questions About Superstition Answered by the Amir of Ahl al-Sunna*; protect them from superstition and suspicion, and grant them and their parents forgiveness without accountability.

أَمِيرِنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of sending ṣalāt upon the Prophet

One day, Abū Bakr al-Shiblī al-Baghdādī رَحِمَهُ اللَّهُ عَلَيْهِ came to Shaykh Abū Bakr b. Mujāhid رَحِمَهُ اللَّهُ عَلَيْهِ; a great scholar of Baghdad. The shaykh immediately stood, embraced him, kissed his forehead, and seated him next to himself with great honour.

Those gathered there said, “Sayyidī, until yesterday, you and the people of Baghdad said he was insane. Why do you show him so much honour today?”

The shaykh replied:

I did not do this without reason. **أَلْحَدُ لَيْلِهِ** Last night, I beheld something astonishing in my dream. I saw Abū Bakr al-Shibli present himself before none other than the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Upon this, the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stood, embraced him, kissed his forehead, and seated him next to himself.

I asked, “O Messenger of Allah! Why has Shibli attained so much compassion from you?” The Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** (giving news of the unseen) then explained, “He recites the following verse after every salah:”

**لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ**

Surely there has come to you an exalted Messenger from among you, anxious is he by what you endure, deeply concerned for your wellbeing, exceptionally gracious, merciful to the believers.¹

“After this, he sends ṣalāt upon me.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Q: In our society, all sorts of bad omens are taken. For example:

¹ Al-Quran, part 11, Al-Tawbah, verse 128; translation from Kanz al-‘Irfān

² Al-Qawl al-Badī‘, p. 346

“If a black cat passes in front, such-and-such will happen”; “If a crow caws, such-and-such will take place”, “If oil is spilt, such-and-such will unfold” etc. What does Islam say about this?

A: Superstition is haram.¹ Amongst non-Muslims, there are some who take an evil omen from a black cat. This is to the extent; if one of them travels somewhere and a black cat crosses his path, he will stop his journey and return, thinking that if he were to continue his journey some harm would befall him. Unfortunately, some Muslims have also started to take an evil omen from black cats, due to living amongst such non-Muslims. If a superstitious thought assails one during a pious act, one should most certainly follow through with it and ignore the superstition.

For example, if you are traveling in a group and a black cat crosses the path of every person multiple times, you should maintain your journey. **إِنْ شَاءَ اللَّهُ**. You will gain greater success. You can repel superstition in this manner.

I was once traveling somewhere, and a black cat came across my path. I continued the journey regardless, and by the grace of Allah, I am here before you today. So, taking a bad omen from black cats is a belief of non-Muslims, whilst superstition is haram in Islam.²

Q: How is it to consider the number 13 as misfortunate and take

¹ Al-Ṭarīqat al-Muhammadiyya, vol. 2, p. 17

² Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 109

a bad omen from it? Also, how is it to consider the month of Şafar to be misfortunate and refrain from holding marriages during it?¹

A: Nowadays, people consider the number 13 as misfortunate and are superstitious concerning it. Yet, the number 13 has immense grandeur, as the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained in Mecca for 13 years after proclaiming his prophethood, prior to gracing Medina with his pure presence. The number 13 is not bad in any way.²

Likewise, people consider the month of Şafar to be misfortunate. What has taken hold of them? The marriage of Mawlā ‘Alī رَضِيَ اللهُ عَنْهُ and Lady Fāṭima رَضِيَ اللهُ عَنْهَا took place in the month of Şafar.³ On the other hand, these people avoid holding marriages in this month, labelling it as misfortunate. Yet, the marriage of Mawlā ‘Alī and Lady Fāṭima took place in the sacred presence of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Consequently, one should arrange marriages in this month to shatter people’s superstition.⁴

Misconceptions concerning the number 13

Many people take a bad omen from the number 13. They do not

¹ This question was included by the Malfūzāt Amir Ahl al-Sunna دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ Department, whilst the answer is from Amir Ahl al-Sunna

² Şaḥīḥ Bukhārī, vol. 2, p. 590, hadith 3908; Saḥīḥ Muslim, p. 984, hadith 6097

³ Al-Kāmil fi al-Tārikh, vol. 2, p. 12

⁴ Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 506

even write it, to the extent of omitting it on doors and seats. This is due to a lack of knowledge. This number has no bad connotations, but is in fact very blessed, due to what it is associated with.

Mawlā ‘Alī رَضِيَ اللهُ عَنْهُ was born on the 13th of Rajab.¹ The number of Companions رَضِيَ اللهُ عَنْهُمْ that participated in the Battle of Badr was 313.² The final day of *tashrīq* is the 13th of Dhū al-Ḥijjah, as the *tabkīrāt al-tashrīq* are recited from the fajr of the 9th of Dhū al-Ḥijjah until the ‘aṣr of the 13th.³ If a child is born to someone here on the 13th, will they cast away the newborn as it is a “misfortunate” date of birth? When all is said and done, the number 13 is very good.⁴

Q: Some people are superstitious in the following manner. They say, “If this dish is cooked in our home, someone will become ill or a calamity will strike.” How can one explain to these people?

A: Taking bad omens has no place in Islam and is a sin, whereas taking good omens is established.⁵ Every nation, tribe, city and village has its own superstitions, which are all delusions and have no basis according to Islamic law. These superstitions have no basis, regardless of whatever they are.

¹ Nūr al-Abṣār fī Manāqib Āl Bayt al-Nabī al-Mukhtār, p. 85

² Sunan Tirmidhī, vol. 3, p. 220, hadith 1604

³ Durr Al-Mukhtār, vol. 3, pp. 71-75, selected

⁴ Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 110

⁵ Al-Ṭarīqat al-Muhammadiyah, vol. 2, p. 17

In the question, superstition relating to eating and drinking has been mentioned. Normally, superstition is found concerning various days, months, and other similar affairs, which is due to influence from non-Muslims.¹

Q: Everyday, in the gallery of our home, two crows come with a metal wire and put together something. If someone attempts to remove them, they attack him and caw loudly. This occurred once and my mother fell ill afterwards. It happened again, and then my father became unwell. What is the reason for this? People are saying crows are Satanic creatures and should not be moved. What should we do? Please provide a solution for this.

A: The crow is not a Satanic creature. Yet, it is referred to as *fāsiq* in the nomenclature of Islamic law.² In any case, Allah knows best whether your parents fell ill because of these crows, or due to a coincidental ailment, or whether it was the psychological effect of thinking, ‘These crows are here now. Somebody has performed magic upon us, due to which we have fallen ill’, etc.

Get hold of amulets from the stalls set up under Dawat-e-Islami’s Spiritual Cures department and hang them up in your home as a solution for this issue. Both your parents, and in fact all your family members should wear them also. May Allah

¹ Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 504

² Ṣaḥīḥ Bukhārī, vol. 1, p. 204, hadith 1829, derived

grant you salvation from this predicament.¹⁻²

Q: Roosters call azan, but why do chickens not do so?

A: The rooster calls azan upon seeing angels.³ When it does this, one should supplicate for Allah’s grace and mercy. Chicken do not call azan, and if on occasion it does so, people have the wrong opinion that “This chicken is bad luck”, due to which people slaughter it. Neither should one have this thought, nor should one say this regarding chickens.⁴ They are in fact good creatures.⁵

Q: If a chicken begins to call azan, can its eggs and meat be consumed?

A: It is perfectly permissible to consume the eggs and meat of a chicken which calls azan. Some people deem such a chicken to be misfortunate and slaughter it, whereas this is superstition, and it is impermissible to have this superstition as stipulated by Islamic law.

¹ Imam Muhammad Effendī al-Rūmī al-Birkilī رَحْمَةُ اللهِ عَلَيْهِ writes: “Taking evil omens is forbidden and taking good omens is recommended.” (Al-Tariqat al-Muhammadiyya, vol. 3, pp. 175-189) If a superstitious thought entered the mind and one repelled it immediately, there is no censure upon that. If one believed it was effectual and based upon this, refrained from continuing with an act; he is then sinful. For example, if one believed something to be misfortunate and refrained from travel or a business transaction, thinking “Now, I will certainly suffer loss”, he will be sinful. (Bad-Shugūnī, p. 13)

² Malfūzāt Amīr Ahl al-Sunna, vol. 2, p. 435

³ Ṣaḥīḥ Bukhārī, vol. 2, p. 405, hadith 3303

⁴ Tafsīr Na’īmī, part 9, Al-A’rāf, under verse 132, vol. 9, p. 119

⁵ Malfūzāt Amīr Ahl al-Sunna, vol. 10, p. 26

There are many similar superstitions widespread amongst laypeople. For example, considering the month of Şafar or some specific date to be misfortunate, deeming the crossing of a black cat in front of oneself or the flickering of an eyelid as a cause of calamity, etc. These are all manifestations of superstition, which must be necessarily avoided. To attain detailed information concerning such false conjectures, refer to Dawat-e-Islami's 127-page book *Bad-Shugūnī*.¹

Q: We have heard that the final Wednesday of Şafar weighs heavily upon men. Is this correct?

A: **نَعُوذُ بِاللَّهِ** If you have heard such a thing, then you have heard falsehood. Neither the first nor the final Wednesday of Şafar weigh heavily upon any person. There is no day, hour, or moment in the month of Şafar which is like this. Yet, that time in which a person disobeys Allah is misfortunate for the person, and the time in which he performs an act of piety and obedience is one of prosperity.²⁻³

¹ Malfūzāt Amīr Ahl al-Sunna, vol. 1, p. 176

² Imam Ismā'il Ḥaqqī رَحِمَهُ اللهُ عَلَيْهِ states: "Units of time are equal from the perspective of their original reality, without any difference between them. Due to variance between the piety or sin which takes place in them, disparity then occurs. For this reason, Friday is a day of felicity, from the perspective of the one who performs righteousness in it. As for he who sins during it, the very same Friday shall become misfortunate for him". (Tafsīr Rūḥ al-Bayān, part 24, Al-Sajdah, under verse 16, vol. 8, p. 244)

³ Malfūzāt Amīr Ahl al-Sunna, vol. 10, p. 124

Q: I have heard from my teachers that scissors should not be used on Tuesdays. They should not be merely opened and closed nor used on clothing, as misfortune occurs due to this. Is this true?

A: Opening and closing scissors or cutting cloth on Tuesdays is not a cause of misfortune.¹

Q: If someone's established affairs become ruined, people say, "Brother, your stars are in a state of rotation." Is it correct to say this? Please also inform us whether stars come into a state of rotation.

A: "Your stars are in a state of rotation"; this is an idiom. Otherwise, stars are always rotating; they do not come to a standstill. It is also said: "There is rotation over you."

Sometimes, periods of calamity and anxiety pass over a person, in which he begins to say, "I used to put my hand to soil, and it would become gold. Now, if I touch gold, it turns to soil." In such situations, this figure of speech is mentioned. When a person is in a state of wellbeing, he falls prey to heedlessness. Then disaster strikes and he remembers Allah. In this way, hardship proves to be a blessing for many and a turning point in their lives. They become submissive to Allah and begin imploring Him to remove their distress.²

¹ Ibid, vol. 10, p. 552

² Malfūzāt Amīr Ahl al-Sunna, vol. 4, p. 253

Q: How is it to believe in positive and negative effects of stars?

A: *Nujūm* is the plural of *najm*, and the word *nujūmī* is derived from it. Unfortunately, pitiful people lacking in knowledge fall into the deceptions of these astrologers, whereas it is not permitted to even go to them (yet alone listen to their words).¹ There is an excess of superstition attached to stars in our society.²⁻³

¹ It is permissible to determine timings, find directions, and navigate using stars. Allah declares: **وَيَا أَقْبَرُ مَنِ يَسْتَرْشِدُونَ**

(*And they find the way through the stars.*) (Al-Quran, part 14, Al-Nahl, verse 16; translation from Kanz al-'Irfān) Yet, believing they bring about rain and seeking unseen news from them is impermissible. Astrology is false, whereas timekeeping and astronomy are valid. (Mir'āt al-Manājih, vol. 2, p. 503)

² Imam Ahmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ was asked concerning believing in the positive and negative effect of stars. He replied:

Nothing is misfortunate for the obedient Muslim and nothing is felicitous for the disbelievers. For the disobedient believer, his belief in Islam is a means of prosperity. Righteousness is felicitous upon the condition of it being accepted. Disobedience itself is misfortunate. Mercy and intercession save one from its misfortune, and in fact, can even turn misfortune into felicity; **فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَيُغْفِرُ لَهُمْ** (so for those people Allah will change their sins into good deeds) (Al-Quran, part 19, Al-Furqān, verse 70; translation from Kanz al-'Irfān)

Sometimes, sin turns into felicity, as a person then becomes fearful of Allah afterwards. He strives and repents, causing his sin to be washed away and him attaining many virtues. As for stars, there is no misfortune or felicity in them. If one believes in their innate effectuality, this is polytheism. Seeking aid from them is forbidden. Otherwise, giving them consideration opposes *tawakkul*.

³ Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 505

Q: Do the stars have any effect on destiny?

A: No. One should not think in this way.¹ Never fall in to the trap of these palmists etc. Otherwise, you will be entrapped and prey to conjectures. Form the mindset that whatever Allah wills will come to pass.²

Q: How is it to take a good or bad omen from the flickering of an eyelid?

A: It is permissible to take a good omen, whereas it is impermissible to take a bad omen from something. For example, it is impermissible to infer the occurrence of a calamity due to the flickering of one's left eyelid.³

Q: If something made of glass or a mirror breaks in the home, some people say, "Some good news is about to arrive." Others say, "A calamity has been averted." Is there any reality to these words?

A: Neither do I know anything of this sort concerning the breaking of objects, nor have I read such things. I have not heard such from scholars كثيرهم الله either. Many groundless things circulate amongst the public; maybe this is one of them. Having said this, there is no harm in thinking upon the breakage of a

¹ Şaḥīḥ Muslim, p. 944, hadith 5819

² Malfūzāt Amīr Ahl al-Sunna, vol. 4, p. 254

³ Bad-Shuḡūnī, p. 120; Malfūzāt Amīr Ahl al-Sunna, vol. 2, p. 71

glass object that, “Perhaps a greater calamity was to happen, but has been averted by a minor mishap.” Thinking in this way is to have good opinion of and hope in Allah; there is no problem in this. In general terms, there is always a greater calamity.¹

Q: Can the marriages of several people of the same family take place simultaneously? Some people consider this a cause of loss. Please guide us; is it correct to think like this?

A: There is no misfortune or loss in convening the marriages of siblings at the same time, whether they are 3 or 313! There is no consideration for superstition in Islam. It is merely from people’s conjecture to deem three weddings together to be a cause of loss.

The way weddings are held nowadays, with music and dancing; this is a cause of harm even in one wedding. So, how much harm will there be in three such weddings? Remember, harm does not lie in weddings themselves, but due to the sins perpetrated in them. It is apparent that when sin-laden weddings take place, divine mercy will not descend. The doors of mercy are instead closed, which is a cause of loss.²

Q: Is it true that cutting nails in a shop or place of trade is a misfortune? Furthermore, can nails be cut at night?

A: Cutting nails is not a misfortune, but instead the enactment

¹ Malfūzāt Amīr Ahl al-Sunna, vol. 6, p. 125

² Ibid, vol. 7, p. 460

of a Sunna. If one cuts them with the intention of fulfilling a command of Islamic law, he will be rewarded. If cutting nails in a shop was a cause of misfortune, they would not be cut in the home either, due to potential misfortune occurring.

Cutting nails is not a means of misfortune. It is a Sunnah to cut them within 40 days. If more than 40 days have elapsed and the nails have not been cut, the person will be sinful. It is also permissible to cut one's nails at night. Many say cutting nails at night is forbidden, and this is not correct.¹

Q: How is it for a person to hold the belief that if someone calls him from behind, such-and-such a matter of his will be ruined?

A: Holding such a mindset is superstition. It is necessary to repent from this.²

Q: My left eyelid is flickering. Please inform me of a prayer that will remedy this.

A: Some people take a bad omen from the flickering of the left eyelid. There is no such thing, and we will not pay attention to this line of thinking, and thereby remain mentally relaxed.

Recite Āyat al-Kursī after every salah, and when you reach the words the fingers of both hands on your place - **وَلَا يُؤْدَةُ حِفْظُهُمَا**³ -

¹ Malfūzāt Amīr Ahl al-Sunna, vol. 2, p. 342

² Ibid, vol. 2, p. 235

³ Part 3, Surah Al-Baqarah, verses 255

eyes and repeat these words eleven times. Then, blow upon all your fingers and pass them over your eyes. If you have not memorised this verse, repeat **يَا نُورُ** eleven times, blow upon your fingers and pass them over your eyes.

Similarly, the following litany is also beneficial for the eyes:

فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

so, We removed your veil from you so this day your sight is sharp.¹

Recite this, blow on both hands, and pass them over your eyes, Allah willing; your eyelid will stop flickering.²

Q: What happens when cats meow persistently?

A: One should not take a bad omen from the crying or meowing of cats. Thinking that some calamity will occur due to the crying of cats, and cancelling trips and business transactions for fear of loss due to this has no basis. Cats cry, people cry, and children cry too. Rather than taking a bad omen from this, one should learn a lesson. A book mentions that when children cry, one should recall the crying of the denizens of the Hellfire.³ It appears that a child is crying out of helplessness.

¹ Al-Quran, part 26, Qāf, verse 22; translation from Kanz al-'Irfān

² Malfūzāt Amīr Ahl al-Sunna, vol. 8, p. 100

³ Musū'at Ibn Abī Dunyā, vol. 3, p. 218, number 253

In the Hellfire, people will cry helplessly. May Allah grant us His grace, so that we do not enter the Fire and cry or wail therein. May Allah grant us ability to keep performing pious deeds, so we may spend our time in good instead of sinning.¹

Q: Please give some examples of taking good omens.

A: Taking good omens is permissible.² One should take them, as this has been mentioned in hadith.³ For example, a good omen can be taken from; for example, a phone call from a righteous person in the morning or meeting a pious person when exiting the home.⁴

Q: Is there any effect of a lunar eclipse upon an expectant woman or her child?

¹ Malfūzāt Amīr Ahl al-Sunna, vol. 2, p. 137

² Tafsīr Na‘īmī, part 9, Al-A‘rāf, under verse 132, vol. 9, p. 119

³ The Companion Burayda رضي الله عنه came to the Prophet صلى الله عليه وآله وسلم with seventy horsemen of the Banū Sāhm. The Prophet صلى الله عليه وآله وسلم asked, “Who are you?” He replied, “Burayda.” So, the Prophet صلى الله عليه وآله وسلم then turned to Abū Bakr رضي الله عنه and said, *يَرِدُ أَمْرُنَا وَصَلَّمَ* – “Our affair has cooled and become good.” He then asked Burayda, “Which people are you from?” He replied, “From *أَشْجَمَ*.”

The Prophet صلى الله عليه وآله وسلم then announced to Abū Bakr, *سَلِينَنَا* – “We shall endure in safety.” He then asked, “Which tribe are you from?” Burayda responded, “From the *بَنُو سَهْمٍ*.” The Prophet صلى الله عليه وآله وسلم declared, *حَرَجٌ سَهْمِيٌّ* – “O Abū Bakr! Your portion has come forth”. (Al-Isti‘āb fī Ma‘rifat al-Aṣ’ḥāb, vol. 1, p. 263)

⁴ Malfūzāt Amīr Ahl al-Sunna, vol. 5, p. 87

A: It is widely believed that if a woman uses scissors during a lunar eclipse, the child's lips will be cut etc. Remember! Islamic law does not support such things. Sometimes, a child is born with a cleft lip and people say the child's mother used scissors during a lunar eclipse. There is no reality to this according to Islamic law.

The questions posed to the Amir of Ahl al-Sunnah and his answers end here.

Categories of omens

The definition of omen is to consider a particular object, person, act, sound, or time to be a portent of good or bad in your right.

There are essentially two types: good and bad.

The scholar Muhammad b. Aḥmad Anṣārī al-Qurṭubī رحمة الله عليه writes in *Tafsīr al-Qurṭubī*:

A good omen is when you take an indication about the act you intend to perform after hearing something about it. This applies when the thing you have heard is good. Yet, if it is bad, it is labelled an ill omen.

Islamic law has commanded that a person should be happy taking a good omen and finish his task wholeheartedly. When he hears something evil, he

should neither pay attention to it, nor refrain from his action due to it.¹

Imam Muhammad Effendī al-Rūmī al-Birkilī رحة الله عليه writes in *Al-Ṭarīqat al-Muhammadiyya*, “Taking evil omens is impermissible, whereas taking good omens is recommended.”²

Mufti Aḥmad Yār Khan Na‘īmī رحة الله عليه writes, “It is permissible to take good omens in Islam but forbidden to take bad ones.”³

Important clarification: Sometimes, even without intending, the thought of an evil omen appears in one’s mind. A person will not be declared a sinner just by the thought of evil omens entering his heart. Declaring somebody deserving of punishment by the mere entry of a bad thought in the heart is

¹ Al-Jāmi‘ li al-Aḥkām al-Quran li al-Qurṭubī, part 26, Al-Aḥqāf, under verse 4, part 16, vol. 8, p. 132

² Al-Ṭarīqat al-Muhammadiyya, vol.2, pp. 17-24

³ Tafsīr Na‘īmī, vol. 9, p. 119

to task a person beyond his capacity, which goes against the stipulations of Islamic law.¹

Contents

Taking evil omen from various things

Considering the number 13 misfortunate

People's wrongful conjecture concerning the number 12

When such a thing is cooked people fall ill

Considering a chicken to be misfortunate when it calls the azan

Can the eggs and meat of a chicken that calls the azan be consumed?

Considering the final Wednesday of Şafar to be misfortunate

Should scissors not be used on Tuesdays

¹ Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 40

Do someone's stars rotate

Ruling of placing faith in the effect of stars

There is no effect of stars upon destiny

The ruling of taking omen from the flickering of an eyelid

The ruling of taking omen upon the shattering of a mirror or glass

Marrying off several people from the same family simultaneously

Paring nails in a shop or place of trade

Deeming a call from behind oneself as being bad

Supplication for flickering eye

When cats cry

Examples of good omens

Effect of solar and lunar eclipses

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