



Superstition and Bad Omen

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**Thought-provoking
speech of weekly sunnah-inspiring ijtimia**

أَنحَدُّ إِلَهُ رَبِّ الْعَلَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Superstition and Bad Omen

الصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid, you will keep obtaining the reward of Nafil I'tikaf.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf, he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of Salat- 'Alan-Nabi ﷺ

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Undoubtedly, Allah عَزَّوَجَلَّ has appointed an angel to my grave who has been granted the ability to hear the voice of every creature. Hence, whosoever recites Salat upon me until the Day of Judgement, he [angel] presents to me that person's name along with his father's name [and] says: 'So and so has recited Salat upon you this time.' (*Musnad Al-Bazaar, vol. 4, pp. 255, Hadees 1425*)

گرنے کو بوں روک لو غوطہ لگے ہاتھ دو
ایسوں پہ ایسی عطا تم پہ کروڑوں درود

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool ﷺ has said, 'يَبِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ'. *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes, the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to the religious discourse.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ, اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

Who is ill-omened?

Once a king and his companions were going hunting towards the jungle. Sounds of horses' hoofs were very clearly heard in the dead silence of the morning. Many passers-by would leave the path as they hear the sounds because the king did not like anyone to come in his way when he would go hunting. The vehicles of the king and his companions were passing with great splendour through the city. As soon as the king reached near the city wall, he saw a one-eyed man coming from his opposite direction, walking very carelessly instead of stepping aside. The king cried in fury when he found him coming from the opposite direction: 'Ah! It is an extremely ill omen. Doesn't this accursed one-eyed person know that one should step aside when the royal procession [vehicles of the king] is passing, but this ill-omened one-eyed person has proved to be extremely accursed by crossing our path'.

The king turned towards the soldiers and cried angrily: 'I order you to fasten the one-eyed person to the pillars and he should remain fastened here until we return. On my return I will decide punishment for him.' The guards immediately carried out the orders and fastened the person to the pillars. The king and his companions hurriedly set out for jungle. Contrary to his fear, the king hunted all day successfully. He hunted the animals and birds as per his wish. He was very happy because that day he did not miss a single target; whatever animal he wanted, he successfully hunted. Counting the animals and birds, the minister said: Wow! Today, you have had a great day in hunting animals and birds. What an eye and what a shot! Similarly, all other companions were busy praising the king.

In the evening, when the king reached near the city, he found the man there fastened with ropes. Along with the vehicles of the king, a two-wheeled cart was also coming loaded with animals and birds. Looking at the cart, the king and his companions were extremely happy. Having seen the two-wheeled cart loaded with animals and birds. That man addressed the king in a loud voice: O king! Now tell me! Who is ill-omened—you or me? Hearing this, the guards of the king pointed swords at the person, but the king stopped them by gesturing with his hand. Not afraid of anything, that person again addressed the king: O the king! Tell me who is ill-omened—me or you?

Having seen you, I had to be in the scorching heat of the sun after being fastened with ropes throughout the day. Whereas having seen me today, you hunted a large number of animals and birds. Having heard this, the king felt ashamed and immediately freed him and also gave him lots of gifts and favours. (*Bad-Shuguni, pp. 6*)

Dear Islamic brothers! Have you heard that considering the one-eyed person to be ill-omened, the superstitious king punished him by imprisoning him in the sun the whole day, but even then he hunted more animals and birds than before. This parable has totally rejected the superstition of the person who considers any human, animal or day to be ill-omened only because of his superstition, though there is no existence of such thing in Shari'ah. Remember! The person, who suffers the evil of superstition, considers everything to be ill-omened. Sometimes, deceived by unwise people, a superstitious person makes a wrong decision and by making a wrong decision, not only does he put himself in trouble, but he also becomes a trouble for others. Considering a Muslim to be ill-omened can make us suffer the evil of hatred. The superstition of being ill-omened is the weapon of Satan, causing Muslims to fight and quarrel one another and destroy their peace.

Remember! There is no concept of considering any person, place thing or time to be ill-omened. These are only superstitious thoughts. A'la Hadrat رحمته اللہ تعالیٰ علیہ was asked the same type of question: It is famous about a person that if someone sees his ill-omened face in the morning or while going somewhere for work and he comes before someone, so that person will certainly face some problems and have worries. No matter how greatly he is sure that his work will be done, yet he feels that he may have some obstacles and worries. So such people have this experience every time as per their thoughts and they continue to take care of it that if going somewhere they come across him, they come back to their homes and then go to their work later on after getting it confirmed whether the ill-omened person is there or not. Now the question arises how are these beliefs and the manner of these people? Is there anything against Shari'ah or not?

A'la Hadrat رحمته اللہ تعالیٰ علیہ replied: There is no reality of it in Shari'ah. It is the superstition of people. Shari'ah says: 'إِذَا تَطَيَّرْتُمْ فَأَمْضُوا' i.e. when a bad omen

comes into your mind, do not act upon it. It is only the manner of Hindus. On such occasions, Muslims should recite ‘اللَّهُمَّ لَا طَيْبَ إِلَّا طَيْبُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ’ and should go to their work after trusting their Lord عَزَّوَجَلَّ; they must not stop at all, nor should they come back. وَاللَّهُ تَعَالَى أَعْلَمُ.

(Fatawa Razawiyyah, vol. 29, pp. 641)

Dear Islamic brothers! The religion Islam condemns such kinds of superstitions and thoughts which hurt someone’s feelings. Therefore practising Islamic teachings, we should avoid ill omens and superstition. Let’s listen to the definition and kinds of ill omen.

Definition of omen

‘The definition of omen is to consider a particular object, person, act, sound or time to be good or bad for you.’ There are basically two types of omens: (1) Good omen (2) Bad omen.

‘Allamah Muhammad Bin Ahmad Ansari Qurtubi عَلَيْهِ تَعَالَى اللهُ رَحْمَةً has written in *Tafseer Qurtubi*: A good omen is when you receive good impression about the act you intend to perform after hearing something about it. It applies when the thing you have heard is good, but if it is bad, it is an ill omen. Shari’ah has commanded that we should be happy with good omen and finish our work happily, but if we hear something evil, then we should not pay attention to it, nor should we stop our work due to it. (*Tafseer Qurtubi*, vol. 8, pp. 132, Juz: 16)

Difference between good and bad omen

Dear Islamic brothers! Understand the difference between good and bad omens. Both of them have a basic difference. Bad omen is prohibited by Shari’ah and good omen is Mustahab (preferable). In addition, taking good omen is a blessed manner of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, whereas bad omen is the manner of non-Muslims. One can expect goodness from the mercy and blessing of Allah عَزَّوَجَلَّ by taking good omen, whereas hopelessness breeds bad omen. Good omens bring about comfort and pleasure to the heart which are necessary for the struggle and accomplishment of every work,

whereas bad omen brings about grief and anxiety without any reason. Good omen leads humans to success and prosperity and makes them practising, whereas bad omen breeds disappointment, laziness and idleness, leading to demotion.

It is stated in *Mirat-ul-Manajih*: It is Sunnah to take good omen; herein lies hope from Allah ﷺ and it is prohibited to take bad omen as it has hopelessness from Rab ﷺ. Hope is good, whereas hopelessness is bad. Always hope from Allah ﷺ. (*Mirat-ul-Manajih, vol. 6, pp. 255*)

Bad omen is an old custom of polytheists

Dear Islamic brothers! The custom of taking different things as ill omen is old among non-Muslims. Superstitious people amongst them are affected by everything. For example, if a person left home for some work and an animal passed by him or he heard the sound of any specific bird, he would instantly return to his home. Similarly, the arrival of someone, some days and months were also considered to be ill-omened amongst them. These types of concepts and thoughts are also prevailing in our society. Islam does not allow such kinds of superstition. Islam has not only wiped out other useless customs but at the same time, has ended this bad custom as well. (*Siraat-ul-Jinaan, vol. 3, pp. 412*)

Let's listen to 2 blessed sayings of the Beloved Rasool ﷺ about ill omen:

1. The Beloved Rasool ﷺ has said: When you feel jealousy, do not exceed limit, when you develop bad presumption, do not believe it, and when you take ill omen, get that (work) done and trust in Allah ﷺ. (*Al-Kamil fi Du'afa-ir-Rijaal, vol. 5, pp. 509*)
2. The Beloved Rasool ﷺ has said: Three things will certainly remain in my Ummah: Bad omen, jealousy and ill presumption. A blessed companion رضى الله تعالى عنه humbly asked: O Beloved Rasool ﷺ, how can the person who has these three habits get rid of them? It was replied: When you feel jealousy, do Istighfar to Allah ﷺ, when you

have bad presumption, do not stick to it and when you take bad omen, do that work. *(Al-Mu'jam-ul-Kabeer, vol. 3, pp. 228, Hadees 3227)*

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, regarding this, the manner of our pious predecessors is something to be followed because these people did not use to suffer from mental torture by believing horoscopes or bad omen or considering a specific person, place, time or object to be ill-omened. Instead, they used to have absolute trust in Allah عَزَّوَجَلَّ and do the work for which they used to intend. Let's listen to two instructive parables in this regard:

1. Did not stop journey

When Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُ intended to travel to fight against Kharjis, a fortune-teller obstructed and started saying: O Ameer-ul-Mu'mineen! [Please] do not go. When Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُ asked about the reason, he replied: This time, the moon is in scorpion (a sign of the zodiac). If you go now, you will be defeated. Having heard this, Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُ replied: The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and [Sayyiduna] Siddeeq and 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا did not believe astrologers. Trusting in Allah عَزَّوَجَلَّ and in order to prove you false, I must travel.

He رَضِيَ اللهُ تَعَالَى عَنْهُ then set out for the journey. Allah عَزَّوَجَلَّ bestowed more blessings upon him in this journey than any other journey after the blessed life of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. All the enemies were killed and Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُ happily returned with victory.

(Ghiza-ul-Albaab, vol. 1, pp. 191)

2. Denial of ill omen

Muzahim, the slave of Ameer-ul-Mu'mineen, Sayyiduna 'Umar Bin'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَلَيْهِ, has said: When we departed from Madinah, I noticed that the moon was in 'Dabaraan' [دَبْرَان]. I did not think it appropriate to tell him what I had noticed, instead I said: Please have a look at the moon! How beautiful it is looking. When he رَضِيَ اللهُ تَعَالَى عَلَيْهِ saw the moon, it was in 'Dabaraan'. He رَضِيَ اللهُ تَعَالَى عَلَيْهِ said: Perhaps you wanted to tell me that the moon is in Dabaraan. Muzahim! We do not rely on the sun and moon, but rather follow the Will and Commandment of Allah عَزَّوَجَلَّ.

(SeeratIbn 'Abdul Hakm, pp.27)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Real curse lies in sins

Dear Islamic brothers! Remember! Any time can be blessed and of great excellence such as the month of Ramadan, Rabi'ul-Awwal, blessed Friday, etc., but no month or day can be ill-omened. Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: In Islam, there is no day or moment ill-omened. However, some days are holy. (*Mirat-ul-Manajih, vol. 5, pp. 484*)

اَلْحَمْدُ لِلَّهِ وَعَزَّوَجَلَّ! Safar-ul-Muzaffar is also a holy month like other months. The way Allah عَزَّوَجَلَّ bestows His grace and blessings upon other months, similarly, the grace and blessings can be bestowed upon this month as well, or rather it is called Safar-ul-Muzaffar, that is, *the month of success*. اَلْحَمْدُ لِلَّهِ وَعَزَّوَجَلَّ, in this sacred month, Sayyiduna 'Ali-ul-Murtada رَضِيَ اللَّهُ تَعَالَى عَنْهُ and Sayyidatuna Fatimah Zahra رَضِيَ اللَّهُ تَعَالَى عَنْهَا got married. (*Al-Kamil fit-Tareekh, vol. 2, pp. 12*)

Muslims were blessed with the victory of Khyber in Safar-ul-Muzaffar.

(*Al-Bidayah wan-Nihayah, vol. 3, pp. 392*)

Sayfullah, Sayyiduna Khalid Bin Waleed, Sayyiduna 'Amr Bin'Aas and Sayyiduna Usman Bin Talhah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ came to the blessed court of Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the 8th of Safar-ul-Muzaffar and embraced Islam.

(*Al-Kamil fit-Tareekh, vol. 2, pp. 109*)

Mada'in (in which was the palace of Kisra - Cyrus) was also conquered in 16th Hijri, in the month of Safar-ul-Muzaffar. (*Al-Kamil fit-Tareekh, vol. 2, pp. 357*)

But unfortunately, as the holy month of Safar-ul-Muzaffar comes, the unwise superstitious people, the victims of ill omen, start spreading different kinds of messages of misconceptions. This month is considered to be extremely unlucky by considering it that it is the month in which evils and troubles descend. Therefore the Niyaz of Kabuli Chana (chickpea) is given or balls of kneaded flour are put into the sea. The last Wednesday, in particular, of this month is

considered to be very unlucky. Let's listen to the prevailing misconceptions about this month:

'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: People consider the month of Safar to be unlucky. They do not have marriages in it and nor do they have Rukhsati of their daughters. Further, they also avoid many other such types of acts including journey, especially the first 13 days of the month of Safar are considered to be extremely unlucky. These days are also called 'Tayra Tayzee'. All these are related to ignorance. It is stated in a blessed Hadees: Safar is not anything.

(Sahih Bukhari, vol. 4, pp. 36, Hadees 5757)

That is, people's act of considering it unlucky is wrong. Similarly, many people consider the month of Zee-Qa'dah to be bad and call it the month of emptiness. It is wrong too. The dates such as 3, 13, 23, 8, 18, 28 are also considered to be unlucky every month, which is also a nonsense. The last Wednesday of the month of Safar is celebrated a lot in India. People close their business, visit famous and interesting places for fun and go hunting. Pooris are cooked and people take bath and rejoice a lot. They say that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had bath (Ghusl) (after his recovery) on this day and went sightseeing out of Madinah.

All these are untrue, instead the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was seriously ill in these days. These things are false. Some people say that calamities befall on this day and they talk about different types of other things. All are without any evidence. Rather the blessed saying stated in a Hadees: 'لَا صَفَرَ' i.e. 'Safar is not anything'¹ rejects all such nonsense. *(Bahar-e-Shari'at, vol. 3, pp. 659)*

Madani Dars, one of the 12 Madani activities

Dear Islamic brothers! It has become obvious that the misconceptions about Safar-ul-Muzaffar amongst people have nothing to do with reality, but rather it is resulted from only superstitious thoughts and lack of Islamic knowledge. Therefore as a Muslim, we should keep away from such superstitious thoughts.

¹ Sahih Bukhari, vol. 4, pp. 36, Hadees 5757

We should associate ourselves with the Madani environment of Dawat-e-Islami and take part actively in the 12 Madani activities of Zayli Halqah, because a person is given a strong mind-set of staying safe from superstition and bad omen in this Madani environment. Their cure is also suggested in this environment.

‘Madani Dars’ is one of the 12 Madani activities. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, those who deliver and listen to Madani Dars get a great opportunity to learn and teach goodness. It is narrated: Allah **عَزَّوَجَلَّ** revealed to Sayyiduna Musa Kaleemullah **عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ**: Learn good things yourself and teach them to others as well. I will illuminate the graves of those who learn goodness and teach it so that they do not feel any kind of terror. (*Hilya-tul-Awliya, vol. 6, pp. 5, Hadees 7622*)

Let’s listen to a faith-refreshing parable of Madani Dars and rejoice:

Adorned ‘Imamah by the blessing of Dars

Once a Madani Qafilah visited Sukkur, Bab-ul-Islam Sindh. An Islamic brother delivered Madani Dars after Salah, and in his Dars, he mentioned Sunan of drinking water. In the end of the Madani Dars, he mentioned the disadvantages of drinking water in the standing position. An elderly man who was also attending the Madani Dars began to weep. He expressed his feelings in this way: I have spent a big part of my life but I regret, I did not know about these Sunan. Now, though I am close to death, I am not aware of the blessed Sunan of the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. How will I be able to recognize the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in my grave? That elderly man was too weak to stand without anyone’s support. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** he was deeply impressed by Dawat-e-Islami and adorned his head with ‘Imamah.

اے بیمارِ عصیانِ تُو آج ایہاں پر	گناہوں کی دیدیگا دوامدِ نیماحول
شفا ئیں ملیں گی تیلائیں ٹلین گی	یقیناً بے برکت بہرا مدنیماحول
گنہگار و آؤ سہ پہکار و آؤ	گناہوں کو دیدیگا چھڑا مدنیماحول
یہاں سُنستیں سیکھنے کو ملیں گی	دلّائے گا خوفِ خدا مدنیماحول

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Superstition is the disease that deprives a person of his happiness and comfort, and destroys the abilities of his intellect. Those who fall victim to superstition, it seems as if they do not give importance to personages, places, times, signs, dates, days, nights, months or year, etc. They take everything except themselves as a bad omen and hence fall prey to different evils. For example:

Forms of bad omens

They take sometimes a blind, lame or one-eyed person or a disabled person as a bad omen, and sometimes they take a bad omen by seeing a specific bird or animal or by hearing its sound. Sometimes they take a certain time or day or a month as a bad omen. Sometimes if they intend to do something, but someone points out something harmful to them in the method or asks them to stop that thing, they take it as a bad omen by saying: *Now you have poked your nose into it, it will not be done.*

They take sometimes the sound of ambulance and sometimes the sound of fire brigade as a bad omen. Sometimes they become sad by reading the game of stars published in the newspapers. Sometimes they consider the act of sweeping at home after their guest has left to be ill-omened. While taking off shoes, they sometimes take the act of placing shoes over other shoes as a bad omen. If the right eye twitches, they believe a trouble will come. If the Eid falls on Friday, they consider it very hard for the government.

They sometimes take the crying of a cat and sometimes the crying of a dog in the night as a bad omen. If the first customer goes away without buying anything from the shop, it is taken as a bad omen. If someone passes away after a new bride steps into the home or a woman has only daughters, she is labelled to be ill-omened. They do not allow a pregnant woman to go near a dead body by saying that it will have a bad effect upon the baby. They consider the woman, who becomes widow at a very young age, to be unlucky. They feel that operating scissors without anything brings about quarrel at home. They believe that if someone uses the comb of someone else, it will

bring about quarrel between both of them. They feel if empty pots or spoons strike each other, they bring about quarrel at home. They believe if there is lightening and the elder child of the family goes out, the lightening will fall upon him. If a child develops unaligned teeth, it will be hard for his maternal grandparents' family (i.e. maternal uncles, etc.).

If a small child passes through someone's legs, he will remain short. If a child is sleeping and during sleeping someone passes over him, his height will stop to grow. Do not sit at the door after Maghrib because it is the time when evil spirits are passing by. The one, who falls over while running at the time of earthquake, will become dumb. Seeing mirror at night brings about wrinkles on the face. Cracking fingers leads to a bad luck. A pregnant woman should not cut anything with a knife during a solar eclipse because her child then will be born with his hand or foot cut or torn. Do not squeeze the clothes of a new-born baby because it causes pain in the body of the baby.

They sometimes consider numbers to be unlucky (especially those living in European countries), that's why they do not have floor #13 in their tall buildings (after floor number 12, they give the number 14 to the next floor). Similarly, bed 13 or room 13 is not found in their hospitals because they consider this number to be unlucky. They believe that all the lights should be switched on at Maghrib, otherwise evil spirits will descend. In addition to the above-mentioned bad omens, there are different types of other bad omens in different societies, nations and communities. (*Bad-Shuguni, pp. 16-18*)

Dear Islamic brothers! Whoever amongst us takes such bad omens should become sensible and immediately get rid of this disease because the destructions of bad omen are so many that 'الْأَمَانُ وَالْخَفِيظُ'. Let's listen to something about the destructions of taking something as a bad omen for admonition.

Destructions of bad omen

It is stated on page 20 of a 126-page book named, '*Bad Shuguni*' [Bad Omen] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The trust of the people taking things as bad omens become weak in Allah عَزَّوَجَلَّ. Their faith in fate starts getting weak. Satanic thoughts come into their minds. Bad omen creates superstition, cowardice, fear, discouragement

and narrowness in a man. There may be many reasons of failure such as incorrect method of doing work, doing something at a wrong time and wrong place, and also inexperience, but the person, who believes in bad omen, declares it to be the reason for his failure, and thus remains deprived of his reformation. If relations are severed due to a bad omen, people start quarrelling one another. The people, who believe in a bad omen, consider everything to be unlucky.

Introduction to book ‘Bad Shuguni’

Dear Islamic brothers! Study the 126-page book, namely ‘*Bad Shuguni*’ published by Maktaba-tul-Madinah, in order to get information about bad omen and to get rid of this deadly disease. This book contains types of omen, examples of good and bad omens, different forms of bad omens, disadvantages of bad omen, practising fortune-telling and the commandment of its income, the methods of performing Istikharah, Du’as and their benefits, some historical events that took place in the month of Safar, method of saving cultivated lands from the evil eye, blessings of the sacred hair of the Beloved and Blessed Rasool ﷺ, difference between bad and good omens, admonitory parables and events and many other Madani pearls.

Therefore, buy this book today from the stalls of Maktaba-tul-Madinah. Study it yourself and also persuade other Islamic brothers to do so. It is highly appreciable if you can distribute it in a large number, if you can afford. It can be read, downloaded and printed from the website of Dawat-e-Islami—www.dawateislami.net.

Dear Islamic brothers! Remember! Though superstition and bad omen are very deadly diseases, they are still curable and one can get rid of them. Therefore, trust in Allah ﷻ and His mercy instead of giving Satan a chance by feeling disappointment. Concentrate on their causes and get them cured immediately. Let’s concentrate on the causes of bad omen and their cure.

6 Causes of bad omen and their cure

1. The first cause of bad omen is unawareness of Islamic beliefs. The cure for this is to believe in destiny, that everything good or bad has been written by Allah ﷻ according to His eternal knowledge—whatever was going to happen and whoever was going to do whatever, He (ﷻ) knew through His knowledge and the same He wrote. If you believe in it, then there will be no room for bad omen in the heart because whenever a person suffers a loss, he will make this mind: ‘It was written in my destiny and it has not happened due to the curse of anything.’
2. The second cause of taking something as a bad omen is the lack of absolute trust in Allah ﷻ. The cure for this is that whenever a person feels a bad omen in his heart, he should trust in Allah ﷻ. The thought of bad omen will vanish from the heart, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
3. The third cause of bad omen is to refrain from any work due to a bad prediction. The cure for this is that whenever you have a bad prediction about any work, do it. Do not let this thought settle in your heart by thinking that you will suffer loss, etc., due to that bad prediction.
4. The fourth cause of taking bad omen is having no awareness of its harm and destructions, because how will a person avoid a particular thing if he is not unaware of its harm? The cure for this is that one should read about the harm and destructions of bad omen and try to protect himself from them by concentrating on them.
5. The fifth cause of bad omen is not to have a habit of reciting spiritual invocations in everyday life. A’la Hadrat, Maulana Shah Imam Ahmad Raza Khan رحمته الله تعالى عليه has stated the cure for this: If you have thoughts and satanic whispers like these (superstitions etc.), then here are a few brief but greatly beneficial invocations from the Holy Quran and blessed Hadees. You and your family members should recite them once or more.

If your heart strengthens and those thoughts vanish, then good, otherwise whenever you have any of those satanic whispers, then recite them once and believe that the promises of Allah ﷻ and His Rasool صلى الله تعالى عليه وآله

are true and that the whispers of the accursed Satan are false. With the help of Allah عَزَّوَجَلَّ that superstition will vanish after a few attempts and there will absolutely be no harm in them. Here are the Du'as:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Translation from Kanz-ul-Iman: Allah is sufficient for us and what a great Creator. *(Part 4, Surah Aal-e-'Imran, Ayah 173)*

اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَلَا خَيْرَ إِلَّا خَيْرُكَ وَلَا إِلَهَ غَيْرُكَ

Meaning: O Allah عَزَّوَجَلَّ! There are no omens except Your omens, and there is no goodness except Your goodness, and there is no god except You. *(Baatini Beemariyon ki Ma'loomat, pp. 289)*

6. The sixth reason for a bad omen is lacking of a good omen or not to pay any attention to take good omen and not to have its basic information. Shari'ah forbids from acting upon the bad omen, while taking good omen as per Shari'ah is Mustahab. Hence, form a habit to take good omen in order to avoid a bad omen.

Majlis Aimmah-e-Masajid

Dear Islamic brothers! One of the best sources of recognizing the causes of bad omens and their cure is to associate with any good environment; and by associating with a good environment, one can become busy serving Islam and can overcome this deadly disease. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, in the Madani environment of Dawat-e-Islami, not only attention is paid to the causes of bad omen including many other evils, but Madani pearls are also given about the methods of their cure. Therefore, you are also requested to associate yourself with Madani environment and earn lots of blessings.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami is actively working in more than 104 departments serving Islam for the propagation of calling towards righteousness. Majlis Aimmah-e-Masajid is one of them which has the responsibility for appointing Imams and Muazzins for Masjid so that these Islamic brothers can call towards righteousness with great fervour and enthusiasm without having being worried for financial difficulties. Imams and Muazzins play a vital role in filling Masjid with Salah-offering people.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Imams, associated with the Madani environment of Dawat-e-Islami, fill Masjid with Salah-offering people carrying out the following Madani activities: They perform Sada-e-Madinah (awakening people for Fajr Salah), persuade people to perform Salah with congregation by making individual efforts, deliver Dars from *Faizan-e-Sunnat*, attend Madani Halqahs after Fajr Salah and prepare Madani Qafilahs of devotees of Rasool to teach Sunnahs. May Allah عَزَّوَجَلَّ bless Majlis Aimmah-e-Masajid with more prosperity and success!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

بو جائیں مولا مسجدیں آباد سب کیسب
سیکو نمازیدے بنایا رَمَّصَطْفَے
احکامِ شرعیہ پر مجھے دے دے عمل کا شوق
پیکرِ خلوص کا بنایا رَمَّصَطْفَے

Blessed Zikr of Umm-e-'Attar

Dear Islamic brothers! The blessed month of Safar-ul-Muzaffar is showering its blessings upon us. In this month, the respected mother رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهَا of Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهَا الْعَالِيَةِ passed away. With reference to it, let's listen about her:

She رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهَا was a pious lady who gave Islamic upbringing to her children, despite facing lots of financial problems after the demise of (her) husband. Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهَا الْعَالِيَةِ himself is its perfect example. He once told: 'اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ', my mother used to act upon Faraaid and Wajibat so strictly that she started advising us to offer Salah when we were very

young and not only did she advise us, but she also became strict in making us offer Salah. She used to wake all of us especially for Fajr Salah. By virtue of this kind of advice and upbringing, I do not remember if I had ever missed Fajr Salah in my childhood.'

Ameer-e-Ahl-e-Sunnat said: My mother passed away on Friday night [the midnight of Thursday and Friday] at Methadar, [Bab-ul-Madinah] Karachi. She **رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهَا** missed me very much at the time of her death. My sister told me, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** the last words that my mother recited were Kalimah and Istighfar (repentance). Her face had become very bright, especially after the Ghusl [ritual bath given to a deceased]. Fragrance was felt for many days at the place where she passed away. Different fragrances were felt especially in the part of the night in which she had passed away.

On the day of Sawyam, I brought some roses which remained fresh almost till the evening. I laid them over my mother's grave with my own hands. Believe me! They had such pleasant fragrance which I have never smelt in my life to date. I was completely astonished; the fragrance could be felt even from my hands for many hours. (*Tazkirah Ameer-e-Ahl-e-Sunnat, part 2, pp. 41*)

جَبِيں مِيلِيں ہيں ہوتيد بَنَمِيلاں ہيں ہوتا
غلاما محمد کا کفنمِيلاں ہيں ہوتا

Dear Islamic brothers! Undoubtedly, the mother of 'Attar was not an ordinary woman, but she **رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهَا** was the pious, courageous, thankful and forbearing bondwoman of Allah **عَزَّوَجَلَّ**, who remained busy bringing up her children steadfastly as per Sunnah in the face of financial problems. She not only used to offer Salah regularly and follow Sunnah strictly herself, but she also used to advise her children to offer Salah. Perhaps, this is her noble action which Allah **عَزَّوَجَلَّ** liked and she departed this life in the state of Iman. Her face became very bright after her demise and the place where she passed away was full of sweet fragrance.

If our Islamic sisters also learn from the blessed character of the mother of 'Attar and oppose Nafs and Satan, follow Shari'ah in every matter, offer

Faraaid and Wajibat strictly; if they make efforts to make their children offer Salah and acquire necessary Islamic knowledge in the same way as they focus on their children's worldly education and try to make them regular at school and tuition; then they will not only have many benefits in this world, but they will also attain many blessings in the Hereafter.

The 'Urs of the mother of Attar is celebrated on 17 Safar-ul-Muzaffar. If possible, travel with 3-day Madani Qafilahs for the Isal-e-Sawab of the mother of Attar.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of speech

Dear Islamic brothers! In today's weekly Sunnah-inspiring Ijtima', we have heard about superstition and bad omen, and attained some Madani pearls.

- Islam has no concept of considering any person, place, thing, month, year, time or date to be unlucky because the real curse lies in sins.
- The act of taking something as a bad omen is a satanic act and taking something as a good omen is a preferable act.
- The act of taking something as a bad omen is an international disease. People from different countries take different things as a bad omen.
- Taking bad omen is very dangerous for man from worldly and religious perspective.
- Considering the month of Safar-ul-Muzaffar or its last Wednesday to be unlucky, having belief in the effects of the stars and going to the astrologers are the acts contrary to Shari'ah. They have nothing to do with reality.
- Our pious predecessors did not believe in the effects of the stars at all. Therefore, whatever act they intended to do, they would not leave it incomplete.

- At the end, we have been privileged to hear about the blessed Zikr of Umm-e-‘Attar. May Allah ﷺ protect us from the bad omen and the evil of superstition for the sake of Umm-e-‘Attar!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever loves my Sunnah, loves me, and whoever loves me, will be with me in Jannah.’ (Ibn ‘Asakir, vol. 9, pp. 343)

سينہ تری سُنَّتِ کا مدینہ بنے آقا
جَنَّتِ میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Wearing shoes: 7 Madani pearls

- A saying of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Wear shoes abundantly, because it is as if one is on a ride (that is, he does not tire much) as long as he is wearing shoes.’ (Sahih Muslim, pp. 1161, Hadees 2096)
- Clean out the shoes before wearing them so that any insects or stones are removed.
- First put on the right shoe then the left. When taking them off, take off the left one first, then the right.
- Men should wear men’s shoes and women should wear women’s shoes.

5. The legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Women should not wear men's shoes. Furthermore, all those things which differentiate the two genders are not allowed for the opposite, whether it is the action or appearance. Neither should men adopt feminine styles, nor should women adopt masculine styles.' (*Bahar-e-Shari'at*, pp. 65, vol. 16)
6. When you sit down, take off the shoes as this gives comfort to the feet.
7. One of the causes of poverty is to leave the shoe lying upside down when found like that. If you see a used shoe upside down, put it upright.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the devotees of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول
دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdal-us-Salawat 'A'la Sayyid-is-Sadat, pp. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*Ibid, pp. 65*)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عليه رحمة الله الهادي reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afdal-us-Salawat 'A'la Sayyid-is-Sadat*, pp. 149)

5. Closeness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night, it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.