

Bad Omen is Haraam

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bad Omen is Haraam

وَعَلَى إِلِكِ وَأَصْحِبِكَ يَا حَيِّبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحِبِكَ 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).'

Virtue of Salat-'Alan-Nabi

The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ مِائَةً مَرَّةً قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْهَا لِأَخْرَجَتْهُ وَثَلَاثِينَ مِنْهَا لِذُنُوبِهِ' the one who recites Salat [Durood] upon me one hundred (100) times daily, Allah Almighty

will fulfil his hundred (100) desires. Out of them, seventy (70) will be of the Hereafter and thirty (30) will be of this world.'

(Kanz-ul-Ummal, vol. 1, pp. 255, Hadees 2229)

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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said,

'نِيَّةُ 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 Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear 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.
4. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of the Bayan

Dear Islamic brothers! Today, I will be privileged to mention Madani pearls in relation to a bad omen. Bad omen is such epidemic which is spread all over the world. Firstly, I will present an account before you and the Madani pearls attained from it. Thereafter, I will also attain the privilege of mentioning the types of omens, Ayahs of the glorious Quran, blessed Ahadees, and the blessed fatwa [verdict] of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ regarding it before you. After this, I will also mention a few examples of bad omen, its harmful effects, and cure for it. At the end of the Bayan, I will also present Madani pearls in relation to clothing.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Deriving bad omen from different things among non-Muslims is an old custom. Their superstitious people accept the effect of everything. For example, a person leaves his house for something and an animal crosses him on the way or a certain bird's chirping is heard by him, then he instantly returns home. Similarly, it was famous among them to consider the arrival of someone, some days and months to be a bad omen. Similar kinds of ideologies are also prevalent in our society. Islam does not permit us to have any kind of such bad omens. Moreover, as Islam has abolished various other useless customs, similarly, it has also abolished this evil custom too. (*Siraat-ul-Jinan, vol. 3, pp. 412*) Let's listen to two blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding bad omen:

- The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: When you feel jealous, then do not cross the limit; when evil-presumption is built inside you, then do not believe it; and when a bad omen develops inside you, then end up performing that particular action and rely upon Allah Almighty. (*Al-Kamil, Fi Zu'afa Ar-Rijaal,, vol. 5, pp. 509*)
- Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Three things will definitely remain in my Ummah: Bad omen, jealousy and evil-presumption.

One companion رَضِيَ اللهُ تَعَالَى عَنْهُ humbly asked: 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The one who possesses these three traits, how can he cure them?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'When you have jealousy, then seek forgiveness from Allah Almighty; when you engage in an ill-assumption, then do not stick to it; and when you develop a bad omen, then end up doing that very action.

(Mu'jam-e-Kabeer, vol. 3, pp. 228, Hadees. 3227)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

I was superstitious in being bad omened

A person relates that once, I became so poor that I had to eat soil in order to satiate my hunger, but yet, I still remained hungry. I thought to myself that only if! I find such a person who feeds me. Therefore, in search of such person, I left for Ahvaz, a city in Iran, despite not knowing anyone over there. When I reached at the bank of the river, there was no boat over there. I presumed it to be a bad omen. Then, I saw a boat but there was a hole in it. This was the second bad omen. I asked the boatman's name. He said it's 'Daywzadah' (which translates as Satan in Arabic). This was the third bad omen. Anyhow, I boarded that boat. When I reached across the other shore of the river, I proclaimed: 'O the weightlifting labourer! Pick up my belongings and let's go.' At that time, I had an old quilt and some necessary provisions with me. The labourer that replied me was a one-eyed person. I thought to myself that this is a fourth bad omen. I thought to myself that wellbeing lies in returning from here. But then thinking of my need made me abandon the plan of returning. As I reached the inn and was thinking what to do, meanwhile, somebody knocked on the door. I asked: 'Who is it?' Somebody replied, 'I want to meet you.' I asked, 'do you know who I am?' He replied, 'Yes'. I thought to myself that 'either he is an enemy or a bearer of the king.' After thinking for a while, I opened the door. That person said: 'So and so person sent me to you and he passed on the message that although he has differences with you, however, fulfilment of moral rights are necessary. He heard about your circumstances. Hence, it is necessary for him to look after your needs. If you stay with them for one month or two months, then arrangements for looking after you for your entire life will be made. And

if you want to return from here, then here are 30 Dinars. Spend them on your needs and you may leave. We understand your compulsion.’ That person relates that before this I had never had possession of 30 Dinars, and it became apparent upon me that bad omen is baseless. (*Ruh-ul-Bayan, vol. 1, pp. 304*)

Dear Islamic brothers! We find out from this narration that bad omen has no base at all. That person fell prey to bad omen during his journey according to his intellect and thought to himself that wellbeing lies in abandoning the journey and returning back. As according to him, it was impossible for his need to be fulfilled after encountering so many bad omens. But his need was severe. Hence, he did not abandon his journey. When he reached there, he unexpectedly received so much money that he had not even seen before. After his need being fulfilled in such a manner, he developed a mindset that bad omen has no base.

Types of omens

Dear Islamic brothers! Omen means to predict something; i.e. considering something, someone, an action, a sound or time to be either good or bad for you. It basically has two types. 1. Bad omen and 2. Good omen. Therefore, while explaining the same very fact, ‘Allamah Muhammad Bin Ahmad Ansari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: A good Omen refers to the fact that when a person intends to perform a certain action, then after listening to a certain thing regarding it, he considers it to be a proof for it. This refers to it when whatever he hears is good. If it is not good, then it is a bad omen. Shari’ah has commanded one to happily accept the good omen and accomplish his task happily. Whereas, when he hears something bad, he shall not pay too much attention towards it and nor shall he refrain from performing his task due to it. (*Al-Jami’ Li-Ahkaam-il-Quran, Lil-Qartabi, Part. 26, Taht-al-Ayah. 4, vol. 8, pp. 132*)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: taking righteous omen in Islam is permissible, whereas having bad omen is ‘Haraam.

(*Tafseer-e-Na’eemi, vol. 9, pp. 119*)

Dear Islamic brothers! We came to know that taking righteous omen by looking at something is permissible. For example, we are going for a certain

task. Somebody calls out: ‘Ya Rasheed [i.e. O the guided one]’, ‘Ya Sa’eed [i.e. O the obedient one]’, ‘O the fortunate one’, and we thought that it’s a good name. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** we will succeed in our task. Or we beheld a noble and righteous person. So we deemed it to be good in our favour thinking that **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** we will now succeed in our task; this is a good omen and Islam has liked it. Whereas, Islam prohibits us from developing a bad omen by looking at something. For instance, a person left his house with the intention of travelling. But a black cat crossed him on the way. Now the person has developed the mindset that due to its curse, he will definitely face a difficulty in his journey. Hence, he stopped from travelling. Therefore, doing so is falling prey to bad omen and Shari’ah has prohibited from it. There is no concept in Islam for considering any person, place, thing or time to be bad omened.

Ayahs of the Holy Quran

The Holy Quran prohibits from bad omen at various places. Therefore, Allah Almighty states in part 9, Surah Al-A’raf, Ayah no. 131, regarding the people of Pharaoh:

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرَهُمْ
عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

Translation from Kanz ul Iman: So when they received any goodness, they would say, ‘this is for us (i.e. we deserve it),’ and when misfortune befalls them, so they would consider it as a bad omen from Musa and his companions. Pay heed! The misfortune of their ill fate is by Allah, but most of them are unaware. *(Part. 9, Surah Al-A’raf, Ayah 131)*

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** writes under this Ayah: When the people of Pharaoh would get afflicted with any calamity (drought etc.), then (they) would have a bad omen towards Sayyiduna Musa **عَلَيْهِ السَّلَام** and his believer companions. They used to say that since these people have come in our lands, we have been inflicted with calamities since then. (The honourable Mufti further writes): A person repents after falling

prey to afflictions and calamities, but they were such rebellious people that their eyes did not open up to it; instead, their disbelief and rebelliousness increased even further. As whenever they are blessed with goodness, such as the abundance of low priced provision etc., then they would say that these goodness are our own possessions. We are deserving of it. Moreover, we have attained this goodness due to our own efforts. (*Tafseer-e-Na'eemi, vol. 9, pp. 117*)

At another place, it is stated regarding Jews in part 5, Surah An-Nisa, Ayah no 78:

وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَسْأَلُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ مِّنْ عِنْدِ اللَّهِ فَمَنْ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

Translation from Kanz-ul-Iman: If some good reaches them (hypocrites), they say, 'This is from Allah,' and if any misfortune reaches them, they say, 'This is from you (O Muhammad).' Say you (O Beloved), 'Everything is from Allah.' What is the matter with those people; that, they do not seem to understand anything? (*Part. 5, Surah An-Nisa, Ayah 78*)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ writes under this Ayah: When Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to the blessed and luminous Madinah and invited the non Muslims of Madinah towards Islam, the majority of these non Muslims rebelled and became determined in opposing the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Moreover, some of them pretended to have recited the Kalimah and entered the group of Muslims (while concealing their disbelief) and started harming Muslims in different ways.

Sometimes, it would not rain there on time and at times, the production of fruits would be very low; as was the state of the previous nations. Upon this, the hypocrites said that نَفُوذُ بِاللهِ, since this person (Muhammad Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) has come here, our blessings have reduced. All these calamities have befallen upon us due to his arrival. So these blessed Ayahs were revealed in their rebuttal. (*Tafseer-e-Na'eemi, vol. 5, pp. 240*)

Dear Islamic brothers! We came to know that having bad omen is a sign of disbelievers and through them, this epidemic also spread among some Muslims having weak intellects. Therefore, we shall abstain from it as having bad omen is 'Haraam and an act that leads towards the Hell. Remember! Along with it being extremely dangerous from a religious perspective for a Muslim, the bad omen is also very dangerous for him from a worldly perspective. It makes a person fall into the mire of whispers and he ends up being scared of every little thing to the extent that he even feels scared of his own shadow. He falsely believes that all the misfortune of the world has gathered around him and other people are leading a peaceful life. Such a person even looks at his own loved ones with a doubtful gaze which creates enmity in the hearts. One afflicted with the spiritual disease of bad omen becomes mentally useless and is unable to perform any task properly. Imam Abul Hasan Ali Bin Muhammad Maawardi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ writes: Be aware! Nothing more than bad omen harms one's thought process and deteriorates one's strategy. (*Adab-ud-Dunya wad Deen, pp. 274*)

Blessed Ahadees

Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed his displeasure from those who take bad omens in the following words: **لَيْسَ مِنَّا مَنْ تَطَيَّرَ وَلَا تَطَيَّرَ لَهُ** i.e. He is not one of us (i.e. he is not on our way) who has taken bad omen and for whom bad omen has been taken. (*Al-Mu'jam-ul-Kabeer, vol. 18, pp. 162, Hadees. 355*)

Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: A person who has three things cannot reach high ranks. (1) One who gives the news of unseen (i.e., tells future happenings) based on his guesswork, (2) One who finds out about his fate through augury, or (3) One who abandons his travel due to a bad omen.

(*Tareekh-e-Ibn-e-'Asakir, vol. 18, pp. 98*)

Sayyiduna Mu'awiyah Bin Hakam رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: I humbly asked in the blessed court of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! We used to carry out some actions in the era of ignorance. (Kindly tell us the ruling regarding them?) We used to go to the astrologers (كاهن).'
Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'Do not go to the astrologers.' I humbly asked: 'We also used to take omens (from birds etc.)?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

‘This is a thing (i.e. an imagination) which any of you finds it in your heart. However, may it not prevent you (from your need, etc.) (Muslim, pp. 1223, Hadees. 537)

It is narrated that a person came to the blessed court of the Holy Rasool ﷺ and humbly said: ‘Ya Rasoolallah ﷺ, we used to live in a house. We had abundant of household and wealth in it. Then, we changed our house which resulted in a reduction in our household and wealth.’ Holy Rasool ﷺ said: ‘Leave it! It is bad to say such thing.’ (Adab-ud-Dunya wad Deen, pp. 276)

Dear Islamic brothers! After listening to the aforementioned blessed Ahadees condemning bad omen, we came to know that a person falling prey to bad omen remains deprived of attaining high ranks. Regarding such person, Holy Rasool ﷺ has stated that he is not upon our way. Similarly, while complaining about his house, when a blessed companion رضى الله تعالى عنه said that since we shifted in this house, there has been reduction in our household and wealth. Then Holy Rasool ﷺ straightaway denied this thought and said: ‘It is bad to say so.’ Unfortunately, the bad omen is so common in our society that we are seen falling prey to it upon every smallest of the matters. For example:

Fatwa of A’la Hadrat regarding bad omen

At times, upon listening to the ambulance or fire brigade while going for a new employment, people develop a mindset that they will not succeed today. At times, if the first customer leaves without buying anything, then shopkeepers consider it to be a bad omen. Similarly, people don’t let a pregnant woman go near a deceased and at times, a woman becoming widow at a young age is called bad-omened and her feelings are hurt by calling her to be inauspicious, she becomes a victim of slandering and evil-presumption and various other bad names are given to her.

Remember! Islam has declared it ‘Haraam to consider someone to be accursed (منحوس) in this way. A similar kind of question was asked to my master, A’la Hadrat, Imam of Ahl us Sunnah, revivalist of Sunnah, Maulana Imam Ahmad Raza Khan رضى الله تعالى عنه that:

It is famous regarding a person that if his inauspicious face is seen in the morning, or he comes in front of you while you are going somewhere for some work, then you will definitely have to face some hardship or trouble. Moreover, no matter how confident you are in the fulfilment and completion of your task, you still have this thought in your mind that there will definitely be an obstacle or trouble. Therefore, such people have experiences according to their mindset every time. And they specially make sure that if they come across a certain person while going somewhere, then they come back to their home, and then leave after a short while after ensuring that the accursed person is not there anymore. Now the question is that what is the ruling on such beliefs and actions of such people? Is there anything negative in it from the perspective of Shari'ah?

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: It has no base in the blessed Shari'ah. People encounter their own superstition. The ruling of Shari'ah is: إِذَا تَطَيَّرْتُمْ فَأَمْضُوا i.e. when you get bad omen, then do not act upon it. At such instances, a Muslim shall recite اَللّٰهُمَّ لَا طَبِيْرَ اِلَّا طَبِيْرُكَ، وَلَا خَيْرَ اِلَّا خَيْرُكَ، وَلَا اِلهَ غَيْرُكَ (i.e. 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.) and go to perform his task while relying on his Allah Almighty. He shall not stop at all and neither shall he return.

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

صَلُّوْا عَلَي الْحَبِيْب صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّد

Refrain from hurting feelings

Dear Islamic brothers! Declaring someone to be accursed hurts his feelings severely, makes one (declaring this) face humiliation in the Hereafter and makes one deserving of the Hell. If we hurt somebody's feelings by calling them accursed due to a bad omen, or hurt his feelings in any way, for example, swore at him, called him with a bad name, made fun of him, scared him off by staring at him, beat him, copied him or backbit him and now he has found it out, in short, we became a means of hurting the other person in one way or the other without a Shar'i permission, then it is necessary to

apologize to every single one of them individually. No matter how close relationship you may have with such people. It might be your elder brother or father, father-in-law or mother-in-law, president or minister, teacher or Peer [spiritual guide], Muazzin or Imam or Khateeb, whoever they may be, seek apology from them quickly without any hesitation and make them happy. Otherwise, you will not be able to bear the unbearable punishment of the hell. Sayyiduna Yazeed Bin Shajarah رَضِيَ اللهُ تَعَالَى عَلَيْهِ states: The way ocean has shores, similarly, Hell also has shores [edges]. Snakes like Bukhti camels and scorpions like mules reside there. When the people of Hell will present their pleas for the reduction in their punishment, then they will be ordered to leave from the edges. As soon as they will leave, the snakes will grab them from the lips and faces and will even take their skins off. To protect themselves from there, those people will run towards the fire. Then, they will be afflicted with the itch. They will itch themselves so much that all their flesh will fall off and only bones will be left behind. It will be said: 'O so and so! Are you going through pain?' He will reply: 'Yes.' Then it will be said: 'This is exchange for that pain which you used to give to the believers.'

(At-Targheeb wat Tarheeb, vol. 4, pp. 280, Hadees. 5649)

Dear Islamic brothers! Hurting a Muslim's feelings and cause him harm is undoubtedly 'Haraam and an action leading towards the Hell. In order to develop the respect of Muslims in your hearts and to refrain from hurting their feelings, associate yourselves with the Madani environment of Dawat-e-Islami. Moreover, purchase the booklets of the founder of Dawat-e-Islami, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi Ziyaae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ titled 'The Respect of a Muslim' and 'Catastrophic consequences of Cruelty' from Maktaba-tul-Madinah and read them from beginning to end.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Is the birth of daughter inauspicious?

Dear Islamic brothers! Different bad omens exist in different areas, nations and tribes. Some of them are such that exist in almost every area and nation,

such as considering the continuous birth of daughters to be a severe inauspiciousness. Some people become extremely worried upon the birth of a daughter. Whereas, whether it is a son or a daughter, both are the blessings of Allah Almighty. A Muslim should pay gratitude to Allah Almighty upon this blessing. It is commonly observed that the joy and happiness that is displayed upon the birth of a son, sweets are distributed all around, people congratulate you etc., not even a tenth of this is displayed at the birth of a daughter. Parents and families don't apparently get any worldly benefits from the daughters; rather, the burden of the huge expenses of marrying them off comes on the shoulder of the father. This perhaps is the reason why those foolish people show displeasure upon the birth of daughters. Moreover, the mother of the daughter is also taunted in one way or the other. She is threatened to be divorced. In fact, in case consecutive daughters are born, they practically act upon this threat and even divorce the mother of the daughter. Moreover, further act of cruelty is that daughters are considered to be inauspicious. Remember! Whether it is a son or a daughter, it is the bestowment of Allah Almighty. He عَزَّوَجَلَّ bestows some with only sons and some with only daughters, and some with neither any son nor any daughter. Therefore, Allah Almighty states:

يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ﴿٤٦﴾
 أَوْ يَزُوجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٤٧﴾

Translation from Kanz ul Iman: He may bestow daughters to whomever He wills, and sons to whomever He wills. Or may mix them; the sons and daughters, and may make infertile whomever He wills. Indeed He is All-Knowing, All-Powerful.

Dear Islamic brothers! We should also express immense joy at the birth of a daughter as well, the way we express joy at the birth of a son. Those who become displeased upon the birth of daughters, make faces, in fact, those unfortunate people who indulge in the sin of ingratitude of blessing by uttering something foul, should ponder upon this fact. Remember! To make faces and get displeased over the birth of daughters is the custom of the

disbelievers of ignorance era. As they used to bury their daughters alive. Therefore, it is stated in part 14, Surah An-Nahl, Ayah no. 58-59:

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ ۗ أَيَسَّرَ لَهُ عَلَىٰ هُونٍ أَمْرٌ يُدْأَسُّ فِي التُّرَابِ إِلَّا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

Translation from Kanz-ul-Iman: And when one amongst them is given the glad tidings of a daughter, his face darkens for the whole day, and he is full of anger. (He is) hiding from the people because of the shame of this news; will he keep her with disgrace, or bury her alive in the earth? Behold! Very evil is the judgement they apply. *(Part 14, Surah An-Nahl, Ayah 58 - 59)*

Those who lose their hearts on the birth of daughters or grieve because of this, they should listen to the 4 blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in relation to the excellence of a daughter and her birth.

1. When a daughter is born at the house of a person, Allah عَزَّوَجَلَّ sends angels who come and say: اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الْبَيْتِ i.e. O people of this home! Peace be upon you. Then the angels take the baby girl under the shade of their wings and, stroking her head, they say that she is a weak being who has been born by a weak being. The one who takes the responsibility of bringing up this weak being, Allah عَزَّوَجَلَّ will help him till the Judgment Day. *(Majma-uz-Zawai'd, vol. 8, pp. 285, Hadees 13484)*
2. [If] a daughter is born at the house of a person and he does not distress her and nor does he consider [her] bad and nor does he prefer the son to the daughter, then Allah عَزَّوَجَلَّ will make that person enter Heaven. *(Mustadrak, vol. 5, pp. 248, Hadees 7428)*
3. One who has three daughters and he treats them well, Heaven becomes Wajib for him. It was humbly asked: If there are two, then? The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Even if there are two.' It was humbly asked: If there is only one, then? The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Even if there is only one.' *(Al-Mu'jam-ul-Awsat, vol. 4, pp. 347, Hadees 6199)*

4. The person who is burdened with bringing up daughters and he treats them well, so these daughters will become a shield for him against Hell. *(Muslim, pp. 1414, Hadees 2629)*

Dear Islamic brothers! Rather than considering a daughter to be inauspicious and her birth to be a bad omen, we shall also rejoice immensely upon her birth while staying within the boundaries of Shari'ah. Moreover, if you find anyone to be grieved, heartbroken, or severely depressed upon the birth of a daughter, then try to reform him while presenting him the call towards righteousness. In order to provide your daughter with good education and upbringing, enrol her in the Madrasa-tul-Madinah Lil-Banaat, Jami'a-tul-Madinah Lil-Banaat and Dar-ul-Madinah Lil-Banaat, which are being run under the supervision of Dawat-e-Islami. Make them attend the weekly Ijtima of Islamic sisters regularly held in your city/area. Develop their Madani mindset to take part in Dawat-e-Islami's 8 Madani activities for Islamic sisters along with the local Islamic sisters. If your daughters have grown older but have not yet recited the Holy Quran, then enrol them in Madrasa-tul-Madinah Balighat run under the supervision of Dawat-e-Islami. In these Madrasahs, along with teaching them the Glorious Quran, Islamic sisters also explain to them the important rulings pertaining to the Islamic sisters. They teach them. They make them into a Muballighah and a Mu'allimah. They teach them the respect of parents. They present Madani pearls in order to develop a Madani environment at home. Besides this, in order to attain Madani pearls in relation to the better upbringing of children specially daughters, reading the booklets of Maktaba-tul-Madinah 'Awlad kay Huqooq' and 'Upbringing of daughter' will also prove to be extremely beneficial.

Dars in the Educational Institutes

Dear Islamic brothers! *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, under the supervision of Dawat-e-Islami, Dars is delivered in different educational institutes, for example, colleges and universities, from the books and booklets (except some) of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyae *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*. Dars is delivered especially from the first volume of 'Faizan-e-Sunnat' [Blessings of Sunnah] and following chapters of the second volume of 'Faizan-e-Sunnat', 1. 'Backbiting a cancer of

society' and 2. 'Call to righteousness'. Its purpose is to associate the students and teachers of these institutions with the Madani environment of Dawat-e-Islami, and give them the Madani mindset: 'I must strive to reform myself and people of the entire world **لَا إِلَهَ إِلَّا اللَّهُ عَزَّ وَجَلَّ**'. Let's listen to a Madani parable of Dars.

Got rid of evil companies

One Islamic brother from Lahore, Pakistan had developed such bad character due to evil companies that he had no feelings of compassion for the youngsters and nor did he care about respecting the elders. It had become his normal practice to argue and quarrel on petty matters. To the extent that even his family also became fed up with him due to his ill practices. One day, he was blessed with participating in the Dars of Faizan e Sunnat. Thereafter, he started attending the Dars regularly. This way, due to the blessings of the 'Madani Dars', he repented from his previous life and associated himself with the Madani environment of Dawat-e-Islami while abandoning all other evil companies.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Bad omen is a global epidemic. People living in different areas have bad omens on different things. Let's listen to 13 further examples of bad omen:

1. Falling prey to bad omen by looking at a blind, crippled, one-eyed or handicapped person; or by looking at a specific bird or animal or listening to its voice. For example, the voice of a crying cat, or looking at an owl, etc.
2. Falling prey to bad omen due to a specific time, day or month.
3. One intends to carry out a certain task and somebody takes a fault out in the method of performing it or advised to stop from performing that task, then falling prey to bad omen by saying that you have poked your nose in it at the very beginning. Now, this task will not be accomplished.

4. Distressing and saddening yourself based on the zodiac predictions published in the newspapers.
5. Considering it to be inauspicious to broom the house after the guests have departed.
6. While taking off shoes, considering it to be a bad omen if one shoe comes on top of the other one.
7. Believing in the fact that if one has a twitch in his right eye, a calamity will befall.
8. Thinking that an argument breaks out in the house if a scissor is used without clothes etc., or a quarrel takes place between two people if one uses other person's comb.
9. If a child is sleeping and somebody crosses over him, then the child will remain short heighted.
10. Looking in the mirror at night results in wrinkles appearing on one's face.
11. At the time of a solar eclipse, a pregnant woman shall not cut anything with a knife, as when the child will be born with his hand or foot cut or having cut.
12. Having a bad omen based on numbers (especially those living in the European countries consider the number 13 to be unlucky).
13. All the lights should be turned on at the time of Maghrib Azan, otherwise, calamities befall.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Majlis Madrasa-tul-Madinah

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! As the Madani movement of the devotees of Rasool, Dawat-e-Islami, is persuading people towards righteous actions, at the same time, it is also engaged in serving Islam in more or less 104 departments. One department out of them for the education and upbringing of Madani children is Madrasa-tul-Madinah (Lil-Baneen – for boys) and

Madrassa-tul-Madinah (Lil Banaat – for girls). In this, the Hifz and Naazirah of the Holy Quran are taught with the rules of Tajweed and Qira`at. Along with providing them the religious education, special emphasis is also given on building the moral character of the children. They are taught the way of living an Islamic life according to the Islamic rulings. They are taught and made aware of Sunnah and manners. They are taught respect for parents. They are taught to be kind to the youngsters and respectful to the elders. Efforts are made to make them punctual on offering Salah and adopt the Sunnahs. A Madani mind-set of refraining from lying is given to them. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, thousands of fortunate Huffaz [who memorise the Holy Quran], after attaining the privilege of memorising the Holy Quran from Madrasa-tul-Madinah, are privileged to listen to and lead the Taraweeh Salah within Pakistan and abroad. Even at present, hundreds of such Huffaz who memorised the Holy Quran from Madrasa-tul-Madinah are rendering their religious services in different departments of Dawat-e-Islami. Some of them have become Imams and some have become teachers and are spreading the teachings of the Holy Quran all around the globe.

Jami'a-tul-Madinah online

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, 'Jami'a-tul-Madinah online' is also another department of Dawat-e-Islami. Different courses have also started under Jami'a-tul-Madinah online. For example, Taharat course, Salah course, Aqaa'id-o-Fiqh course, Faizan-e-Zakah course, Dars-e-Nizami online course, Faizan-e-Bahar-e-Shari'at course, Faizan-e-Fard 'Uloom course, Faizan-e-Ramadan course, Qurbani course etc. Every course has a different duration and tenure. Method of admission into these courses is given on the website of Dawat-e-Islami (www.dawateislami.net).

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّمَ

Harmful effects of bad omen

Dear Islamic brothers! Bad omen is Haraam and a sinful action. It is extremely important to refrain from it. However, it's very sad to say that this is such an awful epidemic that is firmly gripping onto our society and taking it into the

pits of destruction. It is determined to completely destroy our worldly life as well as the life of the Hereafter. It has various harmful effects. Perhaps the majority of us are not even aware of these harmful effects.

- A very big harm of bad omen is that those falling prey to it weaken their trust and reliance on Allah Almighty. Instead of trusting Allah Almighty, they rely on those materialistic things that are associated with a bad omen. Besides this,
- One falling prey to bad omen develops evil presumption about Allah Almighty.
- He starts losing faith in taqdeer (destiny).
- Along with it, doors of satanic whispers also open up.
- Bad omen makes a person superstitious, coward, fearful, low-courageous and narrow-hearted.
- When he fails in any task, then he becomes extremely disappointed. Whereas, there can be various reasons for failing in a certain matter. For example, method of performing the work not being proper, working at a wrong time at a wrong place, lack of experience etc.; but a person used to bad omen will consider misfortune as the reason for his failure and hence, remains deprived of his own reformation. Because he does not realize his own shortcomings and makes any black cat or dog responsible for every shortcoming of his.
- At times, relationships break due to bad omen and then, having strained relations make life unpleasant.
- Those who fall prey to bad omen, everything seems to be inauspicious to them. If they leave the house for a certain task and a black cat crosses them, then they develop the mindset that now we will not succeed in our task and return home. A person goes to open his shop early in the morning. An accident takes place on the way. He establishes that today is

an unfortunate day for me. Therefore, I will suffer a loss today. This way, their daily life routine gets completely destroyed. (*Bad Shuguni, pp. 18-24*)

Dear Islamic brothers! Keep these harmful effects of bad omen in your mind. Whenever you face a risk of falling prey to bad omen, then think about these harmful effects and try to develop a mindset in such a way that it is an act of sin to fall prey to bad omen and it is harmful to me in this world and the Hereafter. When we will develop such mindset, then (إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ) we will abandon this ill habit. Another way of refraining from bad omen is that one shall ponder upon its causes and also try to cure it. Let's listen to some causes of bad omen and its cures, and make an intention to act upon them.

6 Causes of bad omen and its cure

1. The first cause of bad omen is the unawareness of the Islamic beliefs. The cure for this is that a person should believe in taqdeer (destiny) that every goodness and calamity has been destined for him by Allah Almighty through His everlasting Divine knowledge. Allah Almighty inscribed through His knowledge what was going to happen and what anyone was going to do. Then, no element of bad omen will remain in the heart because whenever a person will face any loss, he would have the mindset developed that it was destined for me. It did not happen due to the inauspiciousness or curse of anything.
2. The second reason for bad omen is the lack of reliance on Allah Almighty. The cure for it is that whenever you fall prey to any kind of bad omen, have absolute trust on Allah Almighty. (إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ), the thought of bad omen will disperse away from your heart.
3. The third cause of bad omen is to refrain from performing a certain task due to the bad omen. Its cure is that whenever you fall prey to bad omen in the matter of any task then end up doing it. Moreover, remove the thought from your heart that you will suffer a loss in this task due to this bad omen etc.

4. The fourth reason for bad omen is the unawareness from its destructiveness and harm. As how would a person refrain from something when he does not know about its harm? Its cure is that a person should read about the destructiveness and harm of bad omen and also try to refrain from it while pondering over them.
5. The fifth cause of bad omen is not invoking Wazaaif in our daily life activities. A'la Hadrat, Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states its remedy in the following way: Whenever you fall prey to this kind of whispers (bad omen, etc.), I mention some brief but extremely beneficial Du'as from the Holy Quran and blessed Hadith for it. You and your household may recite them once or more. If the heart strengthens and the superstition gets removed, then well and good, otherwise, whenever you fall prey to the whisper, recite them once and believe firmly in the fact that the promises of Merciful Allah عَزَّوَجَلَّ and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are absolutely true, and the frightening of Satan is fake. In few attempts, the superstition will be completely removed with the help of Allah Almighty and one will not get any harm from it ever. Those Du'as are as following:

لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Translation from Kanz-ul-Iman: Say you (O Beloved), 'Nothing shall befall us except what Allah has destined for us; He is our Master, and the Muslims should rely only upon Allah.' (Part 10, Surah At-Taubah, Ayah 51)

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Translation from Kanz ul Iman: Allah is Sufficient for us, and what an excellent Custodian of Matters (He is).' (Part 4, Surah Al-'Imran, Ayah. 173)

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَذْهَبُ بِالسَّيِّئَاتِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

I.e. O Allah! No one brings good things other than You, and no one removes evil things other than You, and no force has power but from You.

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

O Meaning: Allah! There are no omens except Your omens and there is no goodness except Your goodness and there is no god except You. (*Batini Beemariyon ki ma'lomaat, pp. 289*)

6. The sixth cause for bad omen is not to adopt the good omen or not to pay attention to adopting the good omen. Moreover, another reason is not to have its basic knowledge. As the Shari'ah prohibits us from taking and acting upon bad omen and taking a good omen is preferable in Shari'ah, therefore, one shall develop the habit of taking good omen in order to refrain from bad omen. However, unfortunately, due to not having the knowledge regarding the good omen, people consider various such ways of deriving omens to be permissible that are impermissible. For example, opening up any page of the Holy Quran and deriving a ruling by one's own presumption on the translation of the first Ayah of that page.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Travel with the Madani Qafilah

Dear Islamic brothers! Environment plays a significant role in one getting rid of an evil habit. If we want to abandon the apparent and spiritual sins like lying, backbiting, tale-telling, disobeying parents, hurting Muslims' feelings, robbery, theft etc.; and want to adopt the righteous practices such as becoming habitual and punctual in offering five times daily Salah, speaking truth, obeying parents, having great moral conducts and various other virtues; then associate yourselves with the Madani environment of Dawat-e-Islami and attend the weekly Sunnah inspiring Ijtima, weekly Madani Muzakarah, and travel with the devotees of Rasool in Madani Qafilah every month for three days. If you abandon your daily life commitments, leave the evil company of your friends and household and travel with the Madani

Qafilahs, then you will get an opportunity to contemplate honestly over your way of life. You will develop a yearning to make your Hereafter better and better. As a result of this, you will feel remorse over the sins committed so far. Thinking of the punishments over these sins will make you shiver with fear. On the other hand, you will realize your helplessness. And if your heart is alive, then tears will uncontrollably flow from your eyes onto your cheeks out of the fear of Allah Almighty. Due to the blessings of travelling constantly with the Madani Qafilahs, Salat ‘Alan Nabi will be recited from the tongue instead of foul and useless conversation. Moreover, the tongue will be used to recite the Holy Quran, ‘Hamd of Allah Almighty and Na’at of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Heart sunk in the love of this world will become restless for the betterment of the Hereafter. إِنَّهَا أَلَمَ اللَّهُ عَزَّ وَجَلَّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunan and manners about ‘Aqeeqah

- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: A boy is pawned for his ‘Aqeeqah. An animal be slaughtered on his behalf on the seventh day, he be given a name and his head be shaved. (*Sunan-ut-Tirmizi, vol. 3, pp. 177, Hadees 1527*)
- Being ‘pawned’ means that one will not be able to acquire full benefit from him until ‘Aqeeqah is performed. Moreover, few Muhaddiseen have said that wellbeing, upbringing and good qualities of a child are associated with ‘Aqeeqah. (*Bahar-e-Shari’at, vol. 3, pp. 354*)
- An animal slaughtered for paying gratitude on the birth of a child is called ‘Aqeeqah. (*Bahar-e-Shari’at, vol. 3, pp. 355*)

Announcement

Remaining Sunnahs and manners about ‘Aqeeqah will be mentioned in the Tarbiyyati Halqahs. Therefore, do attend the Tarbiyyati Halqahs in order to learn these Sunnahs and manners.

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 بَدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْبَهَّارِي 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. Nearness 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. Durood-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.

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 25 October 2018

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Sunan and manners about 'Aqeeqah

- Slaughter 2 goats in the 'Aqeeqah of son, and 1 she-goat in the 'Aqeeqah of daughter. That is, it is better to slaughter male animals for boy and female for girl. However if she-goats are sacrificed for boy in his 'Aqeeqah and a male-goat is sacrificed for girl in her 'Aqeeqah, there is no harm in it. (*Bahar-e-Shari'at, vol. 3, pp. 357*)
- Share for 'Aqeeqah may be included in the ritual sacrifice of a camel etc.
- To perform 'Aqeeqah is neither Fard nor Wajib. It is only a Sunnat-e-Mustahabbah. (If one's financial condition allow him, he should perform it. Still, there is no sin if he does not do. However, the one not performing it will be deprived of the reward.) It is strictly impermissible for a poor person to borrow money on Riba (interest) to perform 'Aqeeqah. (*Islami Zindagi, pp. 27*)
- If a child has passed away before he reaches the age of seven days, and his 'Aqeeqah had not been performed, this will not affect his ability of intercession etc. as he has passed away before the time of 'Aqeeqah. However, if the child whose time of 'Aqeeqah approached i.e. the child is 7 days old, and the parents are capable of performing the 'Aqeeqah but they do not perform it without any valid reason, then the child will not be able to intercede for his parents on the Judgement Day. (*Fatawa Razawiyyah, vol. 20, pp. 596-597*)
- To perform 'Aqeeqah on the 7th day of the birth is a Sunnah and same is preferable. If not performed on the 7th day, it can be performed on the 14th or the 21st day of the birth. (*Fatawa Razawiyyah, vol. 20, pp. 586*)

- Animal for 'Aqeeqah should meet those conditions which are required in the animal for ritual sacrifice. One can either distribute the uncooked meat to the relatives, friends and poor people; or distribute cooked meat or invite them to the feast, all these conditions are permissible. (*Bahar-e-Shari'at*, vol. 3, pp. 357)
- If not on the 7th day, 'Aqeeqah can be done on any other day. Sunnah will get fulfilled. (*Bahar-e-Shari'at*, vol. 3, pp. 356)
- If someone's 'Aqeeqah was not performed, it can be performed in youth or even in old age. (*Fatawa Razawiyah*, vol. 20, pp. 588)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Du'a for protection against bad omen

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima' this week, the Du'a of '**Protection against bad omen**' will be taught as per the schedule. The Du'a is as following:

اللَّهُمَّ لَا يَأْتِي بِأَحْسَنَاتٍ إِلَّا أَنْتَ وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

(*Abu Dawood*, vol. 4, pp. 25, Hadees 3919)

Translation: O Allah Almighty! You are the One Who grants goodness, and you are the One Who removes evil, and power to refrain from sin and to perform virtuous deed is due to Your very help. (*Madani Panj Surah*, pp. 218)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(*Al-Jami'-us-Sagheer*, pp. 365, Hadees 5897)

Let's make "good intentions" before filling in the Madani In'amaat booklet:

1. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I practised.
3. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'aam which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Salat-'Alan-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a "correct (i.e. inverted tick)" sign for the Madani In'amaat you have practised today and mark them with a "(0) sign" in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat 'Alan Nabi 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words "Aap" and "Jee"?
8. Said 'إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qufl-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chasht and Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?

22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?

45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufi-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Qufi-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufi-e-Madinah glasses – 12 minutes

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah **عُدُّوْجَلِّ**! Please do not give death to the person until he recites Kalimah who acts upon the Madani In'amaat with the sincerity of the heart, fills in the booklet through Fikr-e-Madinah daily and submits it to his responsible Islamic person on the 1st of every Madani month.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ