

# Superstitions and **Bad Omens**

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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

## Superstitions and Bad Omens

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ 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 *i'tikaf*, because as long as you stay in the masjid, you will keep getting the reward of *i'tikaf*. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do dhikr of Allah Almighty for some time. Then, whatever he wants, he can do (i.e. now if he wants to eat, drink or sleep, he can do so).”

## Excellence of sending *salat* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

يَا أَيُّهَا النَّاسُ إِنَّ أَنْجَاكُمْ يَوْمَ الْقِيَامَةِ مِنْ أَهْوَالِهَا وَمَوَاطِنِهَا أَكْثَرُكُمْ عَلَيَّ صَلَاتِي فِي دَارِ الدُّنْيَا

“O people! Certainly, those of you that shall be quickly relieved from the trials and accountability of the Day of Judgement are those of you who recited the most *salat* upon me in the world.”<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيَّ وَعَالِيهِ وَسَلَّمَ has stated: أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ, meaning, a truthful intention is the best action.<sup>2</sup> O devotees of the Prophet, get into the habit of making good intentions before every action, because a good intention can be the cause of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam.
- you will sit in a respectful manner.
- you will refrain from laziness during the *bayan*.
- you will listen to the *bayan* to reform yourself.
- whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Who is unfortunate?

A king and his friends went to a forest to do some hunting. The sound of their galloping horses bursting through the morning silence was enough for pedestrians to move out of their path, as the king did not like for anyone to obstruct his path when he set out to hunt. The animals of the

<sup>1</sup> *Firdaus al-Akhbar*, vol. 2, p. 471, Hadith 8210

<sup>2</sup> *Jami' al-Sagħīr*, p. 81, Hadith 1,284

king and his friends passed through the city with great protocol. As they approached the outer walls and prepared to exit the city, the king saw a one-eyed man who, instead of moving to the side, continued walking without any concern. "What?!", the king exclaimed, "This is a very bad omen. Does this cursed person not know he must move to the side when the king is travelling? This one-eyed man has obstructed my path and became a gravely ill omen for me." The king turned to his guards and bellowed, "I command you to tie this man to these pillars; he will remain there until we return. We shall then decide how to punish him." The guards complied immediately and tied the one-eyed man to nearby pillars.

Leaving behind trails of dust, the king and his friends sped off to the forest. However, the bad omen spoken about by the king did not have any affect, as he was very successful in his endeavour, managing to hunt his favourite animals and birds. The king was overjoyed and did not miss once; he killed whatever he set his eyes upon. After his minister had finished counting the animals and birds they successfully hunted, he remarked, "Your hunt was very prosperous today. You showed great aim and accuracy!" The king's friends also praised and congratulated him. Eventually, night began to set in, and the king returned to the city. They found the one-eyed man in the same place they left him, tied to a pillar.

A cart was attached to the king's horse, which carried all the hunted animals. The king and his friends would occasionally look back at it and gleam with happiness. As they passed by, the one-eyed man saw the cart of animals and shouted, "Tell me, king! Who is an ill omen between us, you or I?" The king's guards drew their swords in anger, but the king waved his hand, commanding them to refrain. The man fearlessly addressed the king again, "Tell me, O king! Who is an ill-omen, you or I? I saw you, and you tied me up in the sun all day. You saw me, and ended

up being successful in your hunting!” The king freed the man immediately, and gave him great gifts in return for what had happened.<sup>1</sup>

Dear Islamic brothers, you heard how the superstitious king tied a one-eyed man in the sun for the entire day after considering him to be an ill omen. Despite this, the king was more successful than usual. Whatever superstitious inclination anyone has concerning any person, animal, day or month (even though these things have absolutely no basis in Islam whatsoever) can be uprooted if we derive lessons from this story. Remember, those who fall for superstitions consider everything to be a bad omen. They fall victim to listening to the words of small-minded people, put themselves in difficulty and make the lives of others miserable. Considering another Muslim to be “bad luck” can lead to becoming an individual full of hate. Making people superstitious is a weapon of Satan, which causes disputes and destroys tranquillity. In Islam, no person, place or time is a cause of misfortune; these are all baseless superstitions.

The Imam of the Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was once asked this question:

A certain person is considered unlucky. If people see him in the morning or on the way to work, they believe a worry of some sort is inbound. After seeing this person, others believe a problem will definitely occur, no matter how unlikely it may be. They even convince themselves these problems take place when nothing of the sort occurs at all. If they pass by this person outside, they return home, wait for him to pass, and then set off for work. The question is, how is it for them to believe in such things and act in response to them? Is it disliked by Shari’ah?

The great imam went on to say in reply:

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<sup>1</sup> *Bad’shugooni*, p. 6

These matters have no basis in Shari’ah; this highlights how deeply people fall into false superstition. Shari’ah commands us: **إِذَا تَطَيَّرْتُمْ فَأَمْضُوا** (“When you develop a superstitious thought, do not act upon it.”)

Muslims should recite **اللَّهُمَّ لَا طَيْرًا إِلَّا طَيْرُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ إِلَّا اللَّهُ**<sup>1</sup> and rely on their Lord. They should continue to carry out their work and never stop or return home.<sup>2</sup>

Dear Islamic brothers, Islam condemns all forms of superstition and such thoughts that result in harm to others. We must act upon Islamic teachings, striving to refrain from superstitious thoughts and believing in bad omens. Let us now go on to discuss how many types of omens there are and their exact definition.

## What is an “omen”?

It is to believe an object, person, action, sound or specific time to be a source of good or bad. There are two fundamental types: believing it to be good and believing it to be bad. In *Tafsir Qurtubi*, ‘Allamah Muhammad bin Ahmad Ansari Qurtubi **رَحِمَهُ اللهُ عَلَيْهِ** mentions a narration explaining this:

A good omen is if you hear someone speaking well of any task you wish to carry out and take their good speech to be evidence of potential future success. Shari’ah has commanded us to take these good omens and happily complete our tasks with no worry.

<sup>1</sup> O Allah! There is no augury or good except Yours, and none is worthy of worship except You.

<sup>2</sup> *Fatāwā Razawiyah*, vol. 29, p. 641

When we hear bad speech regarding something we intend to carry out, Shari'ah then commands us to not pay any attention towards it and continue with our tasks as normal.<sup>1</sup>

## Difference between a good and bad omen

Dear Islamic brothers, there are many differences between good and bad omens. Believing in and following bad omens is prohibited in Islam, whereas taking good omens is recommended.

Taking good omens is the way of the Prophet ﷺ, whereas taking bad omens is the way of non-Muslims.

Taking good omens increases a person's hope in the mercy and bounty of Allah, whereas believing in bad omens creates despair and hopelessness.

Good omens give peace of mind and happiness, which is necessary for any task to be successful. Following bad omens creates unnecessary worry and uncertainty.

Good omens lead to success and advancement. Acting upon bad omens leads to despair, laziness and negligence.

It is mentioned in *Mirāt al-Manājīh*: It is sunnah to take good omens; this increases a person in their hope of Allah. It is prohibited to take bad omens, as this makes a person lose hope in Allah instead. Being hopeful is good and despairing is bad. We should always remain constantly hopeful in Allah.<sup>2</sup>

## Believing in bad omens is an old custom of the polytheists

<sup>1</sup> *Tafsīr al-Qurtubi, Para 26, Surah Al-Ahqaaf Ayat 4, vol. 8, p. 132, Juzz 16*

<sup>2</sup> *Mirāt al-Manājīh, vol. 6, p. 255*

Dear Islamic brothers, taking bad omens from various things is an old practise of non-Muslims. These superstitious people would find superstition in almost everything. For example, if a person left his house for work and an animal passed by or he heard the sound of a specific bird, he would immediately return home.

Similarly, it was popular to consider some days and months as unlucky. These forms of baseless superstitious beliefs are common amongst us also. Islam does not permit holding such beliefs, just as it does not permit other useless customs.<sup>1</sup> Now, let us discuss two blessed hadith of the Prophet ﷺ regarding ill omens:

1. “When you are jealous, do not be excessive (in said jealousy). When you develop bad assumptions, do not believe in them. When an inclination towards a bad omen arises within you, do not fall prey to it and rely upon Allah.”<sup>2</sup>
2. “Three things will definitely remain within my ummah; (believing in) bad omens, jealousy and thinking ill of others.” A Companion رَضِيَ اللهُ عَنْهُ asked: “O Messenger of Allah ﷺ! If someone possesses these three traits, how does he free himself from them?” In reply, it was explained, “When you are jealous, seek forgiveness from Allah. When you think bad of someone, do not remain fixed upon it. When you come across an ill omen, (disregard it and) complete your tasks.”<sup>3</sup>

أَلْحَدِيثُ The actions of our pious predecessors are the perfect blueprint to follow in this regard. These blessed individuals never believed a specific person, place, or time to be a bad omen of any kind. At the same time, they did not fall into superstition by believing in horoscopes, as these things are not only wrong, but sources of immense mental anguish

<sup>1</sup> *Sirat ul Jinan*, vol. 3, p. 412

<sup>2</sup> *Al Kamil Fi Du’afa al-Rijal*, vol.5, p. 509

<sup>3</sup> *Al-Mu’jam al-Kabīr*, vol. 3, p. 228, *Hadith 3227*

and confusion. Instead, they knew bad omens were completely false and remained totally reliant upon Allah instead. They went ahead with any action or task they wanted with this in mind.

Let us now discuss two unique stories related to this topic.

## Did not refrain from travelling

When Amīr al-Mu'minin, *Sayyiduna* 'Ali رَضِيَ اللهُ عَنْهُ intended to travel in order to battle the Kharijites, a fortune teller blocked his path and said, "O leader of the believers! Do not go." *Sayyiduna* 'Ali رَضِيَ اللهُ عَنْهُ asked for a reason not to, and he replied, "The moon is at 'aqrab (a specific point in the sky). If you go now, you will be defeated." *Sayyiduna* 'Ali رَضِيَ اللهُ عَنْهُ then declared, "The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself, as well as Abu Bakr and Umar رَضِيَ اللهُ عَنْهُمَا, did not believe in the words of astrologers. I will rely upon Allah and make this journey to show your view is completely incorrect." Hence, *Sayyiduna* 'Ali رَضِيَ اللهُ عَنْهُ embarked on the journey he originally set out for. After the passing of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the journey which Allah blessed the most was this one of *Sayyiduna* 'Ali رَضِيَ اللهُ عَنْهُ. All enemies were defeated, and he returned happily victorious.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Denial of bad omens

Muzāhim, the servant of *Sayyiduna* 'Umar bin 'Abd al-'Azīz رَضِيَ اللهُ عَنْهُ explains:

When we left Madinah, I saw the moon was at the *dabarān* point in its orbit. I did not feel it suitable to directly mention this to *Sayyidunā* Umar bin 'Abd al-'Azīz, so instead I began to say,

<sup>1</sup> Ghiza al-Albaab, vol.1, p.191

“Look how beautiful the moon is!” He looked at the moon and realised it was at the point of *dabarān*. Realising what I intended, he said, “Perhaps you are trying to tell me the moon is in *dabarān*, Muzāhim! We go forth with the command and decree of Allah, not with the sun or moon.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## True misfortune lies in sin

Dear Islamic brothers, remember, a specific period of time can be full of blessings and greatness, like the month of Ramadan, Rabi’ al-awwal, or Jumu’ah, etc. At the same time, there is no day or month which is unlucky or has any misfortune attached to it. Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ further adds, “In Islam, no day or moment is considered unlucky. Yes, there are some days which are full of blessings.”<sup>2</sup>

أَلْحَبْدُ لِلَّهِ The benevolence and blessings of Allah shower like rain in all months, including the month of Safar. In particular, Safar al-Muzaffar is even known as the month of success. أَلْحَبْدُ لِلَّهِ Sayyiduna ‘Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيمِ and Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا married one another in this month.<sup>3</sup>

- Muslims were granted victory in the Battle of Khaybar during this month.<sup>4</sup>

<sup>1</sup> *Seerat Ibn Abd. Al-Hakam*, p. 27

<sup>2</sup> *Mirāt al-Manājīh*, vol. 5, p. 484

<sup>3</sup> *Al-Kamil Fi al-Tareekh*, vol. 2, p. 12

<sup>4</sup> *Al-Bidayah Wan Nihayah*, vol. 3, p. 392

- The Companions Khālīd bin Walīd, Amr bin ‘Ās and ‘Uthmān bin Talha رَضِيَ اللهُ عَنْهُمْ accepted Islam in the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during Safar in the 8<sup>th</sup> year after Hijrah.<sup>1</sup>
- Madāin, where the palace of Kisra was located, was conquered in Safar 16AH.<sup>2</sup>

It is unfortunate that despite the many blessings of this month, people spread false superstitious beliefs regarding it. They believe it to be of great misfortune with trials and difficulties befalling people whenever it arrives. They resort to strange customs in an attempt to ward off what they perceive to be misfortune or bad omens. The final Wednesday of Safar in particular is wrongly considered to be extremely unlucky. Referencing Mufti Amjad ‘Ali A’zami رَحِمَهُ اللهُ عَلَيْهِ, let us discuss some common misconceptions regarding this month.

People believe the month of Safar to be unlucky or unfortunate. Due to this misunderstanding, they withhold from getting married and a host of other actions whenever this month arrives. In particular, they consider the first 13 days to be extremely unlucky. These are all nothing but ignorant beliefs.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Safar is nothing.”<sup>3</sup> This means, it is wrong for people to consider Safar to be unlucky, unfortunate or anything of this kind. Similarly, some consider the month of Dhu al-Qa’dah to be unlucky, which is also incorrect. The 3<sup>rd</sup>, 13<sup>th</sup>, 23<sup>rd</sup>, 8<sup>th</sup>, 18<sup>th</sup> and 28<sup>th</sup> of every month is considered unlucky by some; this is all trivial, unfounded and baseless.

In another place, Mufti Amjad ‘Ali addressed another topic related to this, and said:

<sup>1</sup> *Al-Kamil Fi al-Tareekh*, vol. 2, p. 109

<sup>2</sup> *Al-Kamil Fi al-Tareekh*, vol. 2, p. 357

<sup>3</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 36, *Hadith 5757*

The last Wednesday of *Safar* is celebrated widely in India. People close their shops to travel or hunt instead. Special food is cooked in large amounts, people bathe themselves and indulge in celebration, claiming that the Prophet ﷺ performed ghusl on this day when regaining his blessed health and then travelled outside of Madinah Munawwarah for leisure. These are all baseless claims and activities. In fact, the health of the Prophet ﷺ was affected severely in this time. This misplaced assumption contradicts what actually took place. Some have been heard saying calamities descend on the last Wednesday of Safar, and other baseless things. There is no evidence for any of this. It is mentioned in a hadith, *لَا صَفَرَ* (“*Safar* is nothing”).<sup>1</sup> This nullifies and uproots all nonsense attached to this blessed month.<sup>2</sup>

## Short weekly ‘*itikāf*

Dear Islamic brothers, we have discussed many widespread public assumptions regarding the month of Safar and highlighted how incorrect and far-fetched they are. These are but superstitions that stem from a lack of knowledge. Being Muslim, we should totally rid ourselves of such beliefs. Also try your best to affiliate yourself with the Islamic environment of Dawat-e-Islami, which has 12 unique religious activities for you to take part in. This environment shows us how to avoid acting upon what we wrongly perceive to be bad omens, and how to avoid falling prey to them. *الْحَمْدُ لِلَّهِ* From amongst the 12 religious activities we just mentioned, the topic of discussion today is the short weekly ‘*itikāf*. These sessions are held in a masjid from Zuhr (or *Jumu’ah*) until

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 36, Hadith 5757

<sup>2</sup> *Bahar-e-Shari’at*, vol. 3, p. 659

'Asr, or from 'Asr until Maghrib, on any non-working day of the week. A lot of Islamic knowledge is provided in these short *'itikāf* sittings.

Dear Islamic brothers, staying in a masjid with the intention of *'itikāf* is a great act of worship. Try your best to participate in this activity and gain its blessings. You will attain the reward of *'itikāf* and an abundance of knowledge alongside it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, believing in superstitions is an illness which robs you of peace and squanders your intellectual abilities. Those who are victim to this appear to not consider any person, place, time, sign, date, day, night or month etc. to be a source of goodness. They consider everything to be a bad omen for no reason and open the doors of difficulties upon themselves.

## Examples of superstitions and false bad omens

Here are some examples of baseless bad omens and superstitions:

- Believing it to be an ill omen to simply see someone who is completely blind, blind in one eye or disabled. Some also consider it bad luck to hear the sound of a specific bird or animal.
- Believing a specific time, day or month to be a bad omen.
- Intending to perform a task but then refraining from doing so upon hearing someone criticise your methodology or telling you not to do it altogether.
- Hearing the sound of an ambulance or fire brigade.
- Reading horoscopes in newspapers and allowing it to negatively affect your life.

- Some consider cleaning the home after guests leave to be a bad omen.
- To have one shoe come upon the other when removing them.
- Considering your right eye twitching to be a sign of impending calamity.
- To consider it a bad sign for the government if Eid falls on Friday.
- To think the crying of a cat to be bad luck, and the same for the crying of a dog at night.
- Shopkeepers believe it a bad omen for a customer to leave without purchasing anything.
- If someone dies after a member of their family visits a newly wedded bride, or if a woman only gives birth to daughters.
- A woman who is pregnant not being allowed near someone who has passed away, as some believe this will adversely affect the child.
- A woman who becomes a widow early in her life being considered unlucky.
- Using scissors without cutting anything being a cause of arguments in the home.
- To assume using someone else's comb will cause dispute between you and them.
- Hitting an empty bowl or spoon against one another.
- Thinking the eldest son of a household will be struck by lightning if he goes outside in a thunderstorm.
- A child's teeth growing incorrectly being a bad sign for maternal relatives.

- Thinking a child will be short in height if they pass under someone's legs.
- If someone passes over a sleeping child, thinking said child will be short in height.
- Not sitting in doorways after Maghrib time thinking calamities are passing through them.
- Believing that whoever falls over during an earthquake will go on to become deaf.
- The face being disfigured if someone looks into a mirror at night.
- Cracking your fingers bringing bad luck.
- Thinking a pregnant woman should not cut something with a knife during a solar eclipse. If she does, some believe her child will be missing a hand or foot, or have stunted growth of some kind.
- The superstitious belief of new-born babies not having their clothes squeezed dry after washing, as this causes pain in the child's body.
- Some people consider numbers to be unlucky. This is why you will not see a 13<sup>th</sup> floor in certain large buildings (the 12<sup>th</sup> floor is followed by the "14<sup>th</sup>" floor). You will not find a room 13 in hospitals either.
- When azan is announced for Maghrib prayer, all lights should be switched on, otherwise calamities descend. Many more superstitious beliefs of this kind can be found in different societies, nations and other demographics.<sup>1</sup>

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<sup>1</sup> *Bad-shuguni, pp. 16 - 18*

Dear Islamic brothers, whoever believes in superstition or bad omens should rid himself of this illness, as it can lead to destruction. **الْأَمَانُ وَالْحَفِيفُ**

Let us go on to discuss some of the negative effects associated with this.

## Destructions of Superstitions

*Bad-shuguni* is the name of an Urdu book published by Maktaba-tul-Madinah. On page 20, some of the negative outcomes that come about from believing in bad omens and superstitions are stated:

- Those who believe in superstitions have weak reliance and trust in Allah.
- It can result in thinking ill of Allah.
- Belief in destiny is undermined and becomes weak.
- The door of Satanic whispers opens.
- Believing in bad omens leads to obsessive superstition, cowardice, fear, narrow-mindedness and a lack of courage.
- A person becomes prone to failure. They are unable to work properly, do things at the wrong time or place, and never gain experience. Someone who believes in ill omens and superstitions will never be able to improve himself.
- If family relations are severed due to believing in these things, disputes arise.
- Those who believe in bad omens consider absolutely everything to be bad luck.

## Introduction to the book *Bad-shuguni*

Dear Islamic brothers, to learn more about this topic and to be free of this illness, read the publication of Maktaba-tul-Madina entitled “*Bad Shuguni*”. This book provides information such as: the types of omens, examples of good and bad omens, scenarios of superstition, the harms of superstitions, method of *istikhara*, *duas* and their benefits, important events that occurred during Safar, how to protect your plants from the evil eye, the virtues of the blessed hair of the Prophet ﷺ, the difference between good and bad omens, faith-inspiring stories, incidents and Madani pearls. Hence, purchase this book from Maktaba-tul-Madina today and encourage others to read the book too. Those who are capable should purchase in bulk and distribute to others. This book can be read, downloaded and printed from the Dawat-e-Islami website: [www.dawateislami.net](http://www.dawateislami.net).

Dear Islamic brothers, remember, even though superstitions and bad omens are harmful illnesses, they can be cured. Therefore, instead of feeling helpless, have faith in Allah and His mercy. Focus on the causes and treat them accordingly. Here are some of the causes and cures of superstitions beliefs.

## 6 Causes of superstitions

1. The first catalyst behind superstitions is not having knowledge of Islam and its core beliefs. Treatment for this is to believe and rely upon the will of Allah. Know that everything occurs in accordance with His everlasting knowledge. He has written all that is to pass, how it will take place and who will perform it. Superstitious beliefs will have no place in your heart if you believe all good and bad is part of your pre-determined fate and not due to a bad omen.
2. Not relying on Allah enough is the second cause of superstition we will discuss here. This can be cured by immediately remembering Allah whenever a superstitious thought arises in your heart and

relying firmly upon Him. **إِنْ شَاءَ اللَّهُ** These evil thoughts will leave your heart.

3. The third cause is to cease your work because you see something considered a bad omen. The cure for this is to continue with your work and do not let anything affect your heart or mindset. The supposed ill omen will not cause you harm or loss in your work.
4. The fourth cause is to be uninformed about the harms of believing in such things. This can be remedied by reading the harms and destructions of superstitious beliefs, pondering over them and not allowing them to affect you.
5. The fifth and most common cause is to not recite any litanies during your daily affairs. Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** mentions how to solve this:

I have written some short and extremely beneficial litanies to recite for whenever you begin to develop superstitious thoughts. These are extracted from Quran and hadith. You and your family can recite them as many times as you like. If your heart becomes resistant to these superstitions, then this is indeed good. Otherwise, recite these once when superstitious inclinations enter your heart. Know the promise of Allah and His Messenger are true, and the fearful tricks of Satan are false. With the help of Allah, superstitious beliefs will be eradicated and no harm will reach you.

**حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** (Allah is Sufficient for us, and what an excellent Custodian of matters (He is)).<sup>1</sup>

<sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal 'Imran, verse 173)

اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَلَا خَيْرَ إِلَّا خَيْرُكَ وَلَا إِلَهَ غَيْرُكَ (O Allah! There is no augury or good except Yours, and none is worthy of worship except You.)<sup>1</sup>

- The sixth cause is to not take good omens, not paying any attention to them or having no knowledge regarding them. Believing in bad omens and acting in response to them is prohibited in Islam, whereas taking good omens is recommended. Take good omens to avoid the bad.

## Translation Department

Dear Islamic brothers, another way of protecting yourself from superstition and other sins is to stay affiliated with the Islamic environment of Dawat-e-Islami. **اَلْحَمْدُ لِلّٰهِ** Dawat-e-Islami is propagating the message of Islam and helping Muslims across the world, operating across 80 departments. The Translation Department is one of them, which deals with translating the works of Amir Ahl al-Sunnah, Maktaba-tul-Madinah, *Monthly Magazine Faizan-e-Madinah*, Sunnah-inspired speeches and organizational material.

Over 1600 books and booklets have been translated into various languages, allowing millions of people from across the world to take benefit and blessings from this literature. Try your best to read what Maktaba-tul-Madinah publishes and also encourage others to do so. If possible, try to distribute this literary material and gain an abundance of blessings and reward **اِنْ شَاءَ اللّٰهُ**. May Allah Almighty grant the Translation Department increasing success in this noble endeavour.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Baatini Beemariyon Ki Ma'loomat*, p. 289

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Amir Ahl al-Sunnah's mother

Dear Islamic brothers, we are currently in the blessed month of Safar. It was in this month that the mother of Amir Ahl al-Sunnah passed away. Hence, let us discuss some aspects of her life.

She was an upright, pious woman. After her husband passed away, she gave her children a religious upbringing despite extremely difficult circumstances. Proof of this is found in the very being of Amir Ahl al-Sunnah, who himself says:

أَلْحَبْدُ لِلَّهِ My mother always carried out her obligatory actions and had a sincere mindset for us to do the same. She stringently would have me, my brothers and sisters all offer salah, especially waking us up herself for Fajr. With the blessings of my mother's hard work, I do not remember missing a single Fajr salah in my childhood.

Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ further added:

My mother passed away in Mithadar (Karachi) on a Thursday night. She mentioned me profusely as she passed away. My sister said: "أَلْحَبْدُ لِلَّهِ She passed away after reciting the Kalimah and *istighfar*. Her face was noted to be bright after she was given ghusl. The exact place where she passed away was fragrant for many days thereafter, but especially at night. When the exact time of her passing away would come by, a multitude of fragrances would emanate. Three days after she passed away, I placed roses on her grave in the morning which remained fresh until

evening. Said roses were emitting a wonderful fragrance that I have never smelt before or after; it remained on my hands for hours.<sup>1</sup>

سُبْحَانَ اللَّهِ! Amir Ahl al-Sunnah's mother رَحْمَةُ اللَّهِ عَلَيْهَا was not an ordinary woman. She was close to Allah, patient, thankful, steadfast and remained strong even through difficulties. She gave her children an Islamic upbringing and encouraged them to pray and act upon the sunnah whilst setting an excellent practical example herself. This action of hers may have been liked by Allah, resulting in her departure from this world with her faith intact. After passing away, her face was radiant, and the place of her passing was filled with fragrance. If our Islamic sisters adopt her virtuous character, stand in opposition to Satan and their *nafs*, follow the beautiful rulings of Shari'ah, fulfil their obligations consistently and make efforts to acquire essential knowledge of Islam, they will attain many blessings and benefits in this world, as well as the Hereafter.

The 17<sup>th</sup> of Safar is the date in which Amir Ahl al-Sunnah's mother passed away. All Islamic brothers should kindly travel on a three-day Madani *qafilah* and convey the resultant reward to her.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

## Sunnah and etiquettes of salaam

Dear Islamic brothers, here are some sunnahs and etiquettes of giving salaam mentioned in *101 Madani Pearls*, a booklet written by Amir Ahl al-Sunnah.

- When meeting a Muslim, it is a sunnah to give salaam.

<sup>1</sup> *Tazkirah Amir Ahl al-Sunnah, part. 2, p. 41*

- When giving salaam to someone, consider their wealth, honour, esteem and everything else to be in your protection. You should further consider it forbidden to interfere in any of these.<sup>1</sup>
- Regardless of how many times you meet someone in a day, even when coming in and out of the same room, giving salaam to every Muslim you see leads to great reward.
- Giving salaam first is sunnah.
- He who gives salaam first is close to Allah.

More etiquettes and sunnahs relating to giving salaam will be mentioned in the study circles. Join them to find out more.

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<sup>1</sup> *Bahar-e-Shari'at, vol. 3, p. 459, part 16*