



Interesting Questions and Answers about Animals

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Translated into English by
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جانوروں کے بارے میں دلچسپ سوال جواب

Janwaron kay baray mayn dilchasp suwal jawab

Interesting facts about animals

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَاضِيَ بَرَكَاتُهُمُ الْعَالِيَةِ in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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An English translation of 'Janwaron kay baray mayn dilchasp suwal jawab'



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

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This booklet consists of questions that were presented to Ameer-e-Ahl-us-Sunnah and matters relating to animals.

Interesting facts about animals

Du'a of Attar

O Allah, whoever reads or listens to the 23-page booklet '*Interesting facts about animals*' make him kind towards animals and forgive him without accountability.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of reciting Salat upon the Prophet ﷺ

A pious person once saw someone in his dream whom he asked: 'مَا فَعَلَ اللَّهُ بِكَ؟', meaning, 'How did Allah عَزَّوَجَلَّ deal with you?' He replied, 'Allah عَزَّوَجَلَّ forgave me.' He was asked, 'For what reason?' to which he replied: 'I used to write Hadith in the company of a Hadith scholar (*Muhaddith*). The scholar recited Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and so I also recited Salat out aloud. Those who were present heard and also recited Salat. By virtue of this blessing, Allah عَزَّوَجَلَّ forgave us all.' (*Al-Qaul-ul-Badi'*, p. 254)

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A'maal na daykhay yeh daykha

Mahboob kay koochay ka hay gadha

Maula nay mujhay yon bakhsh diya

سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Shaykh Usman Heeri رَحْمَةُ اللَّهِ عَلَيْهِ and the injured donkey

Shaykh Usman رَحْمَةُ اللَّهِ عَلَيْهِ came from a wealthy background. Despite it being impermissible for men to wear silk, once, he wrapped a silk shawl around himself and headed towards school prior to his repentance. On the way, he saw an injured donkey whose back was wounded; and crows were pecking at the wound. Feeling sorry for the donkey, Shaykh Usman removed his silk shawl and placed it over the donkey's wound. As a result, the donkey was saved from the crows. The donkey looked at the Shaykh as though it was supplicating for him, and although the supplication could not be heard, it changed the Shaykh's life: he became a great saint and was considered amongst the pious people of Allah. (*Tazkirah-e-Awliya, Zikr Abu Usman Heeri, vol. 2, p. 47, derived from*)

The reward for helping an animal

Question: Is there reward for helping an animal?

Answer: Yes, there is. A Hadith states that a very sinful person was passing by a well. There, the person saw a dog licking wet soil. Seeing the dog's tongue hanging out, the person realised that it was very thirsty. The person removed their shoe, filled it with water and gave the dog the water from it to drink. Allah [Almighty] liked this act and forgave that person. (*Bukhari, vol. 4, p. 103, Hadith 6009, derived from*)

Being kind towards animals and helping them is an act of great reward. Some children throw cats off roofs, beat them and swing them around from their tail. Such children need to be addressed and informed of the wrong they are doing, as they are oblivious to this matter. Animals including cats and dogs are the creation of Allah Almighty. They should not be harmed without a valid reason, as it is a sin to do so. Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ wrote: 'The supplication of an animal or disbeliever that has been wronged is also accepted.' (*Mirat-ul-Manajih, vol. 3, p. 300*)

Islam opposes cruelty, which has no place in the religion. Muslims should be loving and refrain from being cruel. Animals should be fed and given water out of kindness, as a Hadith states: 'There is reward in every creature with a moist liver.' (*Bukhari, vol. 4, p. 103, Hadith 6009, selected*) By treating animals with goodness and care, one attains reward.

Is it Sunnah to keep goats?

Question: Is it Sunnah to keep goats?

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Answer: Yes, it is. The Prophet ﷺ kept goats, some of which gave milk. (*Umda-tul-Qaari*, vol. 15, p. 539, under the Hadith 6459, summarised) It is mentioned in one narration that keeping a goat in the home closes 70 means of dependency (*Firdaus-ul-Akhbar*, vol. 2, p. 12, Hadith 3471). This is how beneficial it is to keep goats. Note that one's residence does not refer to the bedroom of course, rather it refers to an appropriate place at one's residence where goats can be kept.

Selling an animal to distribute food for Mawlid

Question: If someone has raised an animal to [sell it and] distribute food for Mawlid, can he sell the animal and use half of the money for this year's Mawlid and the other half for next year's Mawlid? (Questioner: Muhammad Imran Attari, Landi, Karachi)

Answer: If an intention was made to sacrifice the animal this year, then one should sacrifice it accordingly. However, as this is not necessary (Wajib) for him to do (*Fatawa Razawiyyah*, vol. 13, p. 589, derived from), it is also okay to sell the animal and use half of the money to distribute food for Mawlid. Suppose that his intention changes and he does not distribute food at all, even then he will not be sinful. But if an intention has been made, one should not back down from acting accordingly.

Is forgetting also a blessing from Allah?

Question: How is it to say, 'Forgetting is a blessing of Allah'?

Answer: There are many instances where forgetting is a blessing. One example would be to forget that so-and-so mistreated you. Had this not been forgotten, one would have hatred for such a person, speak of his wrongdoings and search for an opportunity to take revenge.

Sometimes, all sorts of things are said when rebuking a child. However, the child may end up forgetting. This forgetting is also a blessing, because if the child did not forget and instead had hatred towards the parents, there would be problems for the parents.

An animal's memory is also weak. If, for example, a goat was struck with a stick when tied up but did not forget this and took revenge using its horns once released, this would cause issues. There are also other such examples where forgetting proves to be beneficial.

A Hadith in al-Tirmidhi states: 'Prophet Adam عَلَيْهِ السَّلَام forgot and ate from the tree, and so his offspring also forgets.' (*Tirmizi, vol. 5, p. 53, Hadith 3087*) The commentary of this Hadith in Mirat Al-Manajih is as follows: 'Meaning, there was an error in the independent judgement (*Ijtihad*) of Adam عَلَيْهِ السَّلَام in specifying the tree, as he thought that Allah had forbidden him to eat from one tree and so he ate from another. In reality, the prohibition was regarding the type of tree. Alternatively, he عَلَيْهِ السَّلَام may have thought that he had been prohibited from going near the tree but had been permitted to eat from it. Error

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and forgetfulness have continued amongst humans until today.’ (*Mirat-ul-Manajih*, vol. 1, pp. 117-119)

Is one’s Salah not accepted for 40 days if they mention the name of a Haraam animal? (Question via social media)

Question: Is Salah not accepted for 40 days if they mention the name of a Haraam animal?

Answer: Even dogs and cats are Haraam animals, however, there is a certain animal about whom there is misconceptions among the public, and this is probably why the questioner did not mention the name of the animal, even though this animal has been mentioned in the Quran. This Haraam animal is the swine. (On this occasion, Mufti Hassaan sahib recited the following verse:)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ

He (Allah) has forbidden (the eating of) only these for you: A dead animal (i.e. carrion), and blood, and the flesh of swine, [Kanz-ul-Iman (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 173)

(Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said:) There are many misconceptions found among the public. Saying the word ‘swine’ neither breaks one’s Wudu nor does it incur sin.

How is to keep parrots in cages?

Question: If seeds, etc., are given to birds as voluntary Sadaqah, will one receive the reward of voluntary Sadaqah? Also, if a person keeps parrots in a cage as a hobby but looks after them properly, will he be sinful for keeping them caged?

Answer: Feeding seeds to birds is an act of reward. If a person has parrots caged, but he gives them food and water frequently and does not cause any harm to them then it is permissible to keep them encaged. However, a person should think about he would feel if he was caged. A small house is sufficient for us, but birds require a large open space. Just as when people keep small fish as a show piece, I feel a great deal of pity, because the water is placed in a glass showpiece which the fish probably bump into sometimes as they swim and then become injured. They probably think there is a path and then bump themselves. I am not saying it is impermissible, however, from my understanding, we should not engage in hobbies that cause animals to face difficulty because of us. Sometimes people do a very good job by purchasing birds and freeing them; this is a good thing.

How is it to sell a calf as soon as it is born?

Question: I am involved in small-scale farming work. When a cow gives birth to a child, many farmers sell it even though it

has not yet drunk the first milk from its mother. How is it to do this? (Ali Ahmad, Faisalabad, Punjab, Pakistan)

Answer: Male offspring are usually sold because they will neither grow up to give milk nor give birth to children. This selling is permissible. However, some people feel pity towards such animals which is why there is some reluctance around selling them. But there are other people who prefer eating the meat of such animals, because their meat is very soft and tender. Some criminally minded individuals who run restaurants make chops from these animals and present them as goat meat, because after chops are cooked, you cannot tell whether they are from a goat or a calf; this is clear deception. If a child comes out alive from the animal's womb during Qurbani, it will be slaughtered too, and if it comes out dead, then it will be discarded. (*Bahar-e-Shari'at*, vol. 3, p. 348, part 15) The meat of an animal from which a dead child comes out will be pure and it will be permissible to consume it.

What should one give as Sadaqah for protection of life?

Question: How should one give Sadaqah in order to remove illness? (An Islamic sister's question via social media)

Answer: A'la Hadrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ has written that it is better to sacrifice an animal, like a goat, hen, etc., and give it as Sadaqah for one's life. Hence, it is stated in *Fatawa Razawiyyah*: Preparing a sweet dish or other food and

feeding it to the poor is Sadaqah, feeding it to relatives is to maintain ties of kinship, and feeding it to friends is hosting guests. All three of these cases (i.e. Sadaqah, maintaining ties of kinship and a hosting guests) are causes of mercy descending, and hardships and calamities being warded off.

(He further mentions:) This is the same case with sacrificing a goat and feeding it to them. However, it has been established from experience that giving an animal as Sadaqah is more beneficial (i.e. sacrificing a goat and feeding it to people gives more benefit and calamities are warded off quickly). (*Fatawa Razawiyyah*, vol. 24, pp. 185-186, selected) However, it is not necessary that the sick person sacrifice it himself, rather, the one to whom the animal is given can be told to sacrifice it.

Oppressing animals can be a cause of severe repercussions on the Day of Judgement!

Question: Some people are very cruel towards animals; please mention something regarding them.

Answer: Yes, some people are very harsh towards animals; they hit them and scold them, for example, those who have horse-carts or donkey-carts strike those poor animals with whips and they are very cruel towards donkeys and wound the area by their thigh, and they flatten the face of tins and place its edge on the wound of the donkey. Sometimes they beat them with force and that poor animal thrashes around and runs due to the pain.

Similarly, a lot of cruelty is carried out during donkey-cart races. Also, I have seen in Joria Bazar that so much is loaded on donkey-carts that the poor donkey is forced upwards and is strangled; if a soft-hearted person saw this, his eyes would well up with tears.

Qaari Muslih-ud-Deen Razavi رَحْمَةُ اللهِ عَلَيْهِ once mentioned in his speech: I saw a lot of things loaded on a donkey-cart, due to which the donkey was forced upwards and was getting strangled. Seeing this caused tears to come into my eyes. Qaari sahib رَحْمَةُ اللهِ عَلَيْهِ was a very soft-hearted individual, and when such people witness such scenes, they cry out of sadness. But unfortunately, those cruel people who continue to oppress these poor tongueless animals do not feel any mercy at all. These people should remember that the Day of Judgement will take place and these animals will take revenge for the oppression they committed; it will prove to be very costly on the Day of Judgement.

Safety lies in saving ourselves from oppressing all living things, whether a donkey, a horse, a human or even a tiny ant; we must not oppress any of them and we must repent for any wrongdoing we have committed till today. If your donkey or horse is not able to pull your cart with speed, instead of hitting it, remember the scenes of the Day of Judgement when you will have to cross the Bridge of Siraat upon which it is difficult to even place a foot, but a person will be made to place his foot on it; the people will be getting cut and falling into Hell. How

helpless will you be on that day when you will be compelled to cross the Bridge of Siraat? If you keep this image in your mind, then there is hope that you will understand the need and weakness of your conveyance.

*Ya Ilahi jab chalon tareek rah-e-pul siraat
Aaftab-e-Haashimi Noor-ul-Huda ka sath ho*

*Ya Ilahi jab sar-e-shamsheer par chalna paray
Rab-e-Sallim kehney walay ghamzadah ka sath ho*

(Hadaiq-e-Bakhshish, p. 1333)

Remember! Oppression is darkness on the Day of Judgement. The oppressed will have the upper hand on the Day of Judgement, the oppressed will take revenge from his oppressor on the Day of Judgement, the oppressed will be successful on the Day of Judgement and the oppressor will be unsuccessful. Blustering, weapons, bodybuilding, martial arts and big connections will not help in the slightest. The wise person is the one who feels regret over what he has done, and seeks pardon from those whose heart he has broken or harmed in any way. Otherwise, this will prove to be very costly in the Hereafter, i.e., one will have to give away their good deeds, regardless of whether one has performed Hajj, offered Salah or given charity, the oppressed will take all of them and if there are no good deeds remaining or they come to an end after giving them all away, and there is nothing left to give, then one

will have to carry the burden of the oppressed person's sins on their shoulders. Let's say if the oppressor performed good deeds in the world, he will be empty-handed on the Day of Judgement and will be placed into Hell.

Save yourself from committing oppression because it is a major evil, such that there is a risk of a person's faith being ruined, hence, it is stated in al-Haawi-lil-Fatawa, volume 2, page 138: Imam-e-A'zam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ stated, 'The greatest reason for a bad end is oppression.' May Allah Almighty protect us all from oppression.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمَيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Friendship between a cat and a pigeon

Question: You can see that the cat is sleeping and the pigeon is provoking it; do animals provoke other animals? (This question was asked after seeing a video)

Answer: In this video, the cat is gently grasping the pigeon and is not harming it in any way. Even if it is holding it down with its paws, it is doing it gently so that none of its claws hurt it nor cause any pain, which is why the cat has bent its paws. The pigeon knows that the cat is a lot stronger than it, but it has courage which is why the pigeon is sitting calmly next to it. We learnt a lot from this, for example, one should not disturb someone who is sleeping, as this upsets them, if someone

disturbs a sleeping person, they should overlook it despite being stronger. We also learn that if someone annoys us, swears at us or shouts at us, and we respond in a similar manner by shouting and making them flee, then we are worse than this animal. Humans should understand that small issues will continue to occur but we should overlook them.

Religion is well-wishing

Question: We have heard that if a horned goat attacks a hornless goat, it will be taken to task for this on the Day of Judgement. So, if an animal show goodness towards another animal, just as we have seen in the video, will it be rewarded? (This question was asked after a video was shown)

Answer: A goat is a goat, even if an ant is cruel towards another ant, revenge will be taken from it. (*Musnad Imam Ahmad, vol. 3, p. 289, Hadith 8764, derived from*) However, in regards to an animal showing kindness towards another animal, I do not remember reading a narration about it receiving reward for this. The video which has been shown is a manifestation of Allah Almighty's power; in which a duck is feeding fish with its mouth, even though a duck eats fish itself and swims on the water too. We humans learn from this that we are snatching morsels from each other's mouths today, we are stealing, murdering and looting, and on the other hand, there is a tongueless animal who is showing so much compassion

towards another animal that it is placing seeds from its own mouth into the mouth of the other animal.

From this aspect, some humans are fallen lower than this animal. We should avoid disobeying Allah Almighty and be compassionate towards one another. We have been instructed in the Hadith to wish well for others. ‘الْكَرِيمُ التَّوَّابُ’ i.e. ‘Religion is well-wishing.’ (*Muslim, p. 51, Hadith 196*)

Take care of others

Question: Look at this! A cockerel is looking after a hen, but humans do not look after other humans; people are dying, please explain to them! (A scene was shown where a rooster has its wing spread over a hen in the rain and is trying to protect it from the rain, and then this question was asked).

Answer: Amazing! This is truly a unique scene. From this we learn that when animals are compassionate towards each other, then we as humans should show even more compassion towards each other. But unfortunately, there are several people who do not do this. As long as they are safe themselves, they think it is fine.

Sayyiduna Sari Saqati رَحْمَةُ اللَّهِ عَلَيْهِ had a shop in the marketplace, and a fire once broke out in the marketplace and all of it was burned, however, his shop was saved. When he was informed about this, the words, ‘الْحَمْدُ لِلَّهِ,’ came out his mouth

uncontrollably, but he رَحِمَهُ اللّٰهُ عَلَيْهِ immediately reprimanded his Nafs and said, ‘How did I say اَلْحَمْدُ لِلّٰهِ because only my possessions were saved?!’ Hence, he رَحِمَهُ اللّٰهُ عَلَيْهِ stopped trading and as repentance for saying ‘اَلْحَمْدُ لِلّٰهِ’ on that occasion he left his shop after that. (*Ihya-ul-Uloom, vol. 5, p. 71*)

Look at the greatness of our pious predecessors! Their mindset was such that they did not wish to show happiness because they were saved from harm, rather, they were mindful of the loss of others. If a flood comes and the possessions of others are sinking, we shouldn’t just worry about being saved along with our possessions and getting out! If a virus has come and I am saved from that virus, I should show compassion and wish well towards those who are afflicted by the virus. But it is not the case that Muslims are not relieving the hardship of others. اَلْحَمْدُ لِلّٰهِ, there are a large number of people who are aiding the grief-stricken. May Allah Almighty make us amongst those who aid the grief-stricken.

How is it to eat fish that inflates its skin?

Question: Is it Halal to eat fish which inflates its skin? (The question was asked after a video was shown of an individual holding a fish and scratching it, due to which its skin became inflated).

Answer: This is a fish, and as it is a fish, it is Halal to eat it. It is possible that when it is attacked by an enemy, it protects itself

by becoming inflated like this so that it cannot be swallowed. In this video, an individual is rubbing it with his hand, which is probably distressing the fish and caused it to inflate itself. If the fish is truly distressed and is feeling pain, it is not permitted to do this in the Shari'ah, and this individual should repent. Remember! It is not permissible to cause harm to an animal, rather, even to an insect. (*Durr-e-Mukhtar ma' Rad-ul-Muhtar*, vol. 9, p. 663)

Small children are seen to be crushing insects or picking up cats by their tail, spinning them around and throwing them; they should not do this. The elders should not allow the children to do this. Those animals which do not cause harm should not be hit without a reason, and it is permitted to hit those animals which cause harm, like mosquitoes, etc. However, even if you do hit them, then do so as gently as possible. Kill them so that little pain is felt; it is not permitted to kill them by crushing them repeatedly or to kill them by inflicting pain a bit at a time.

Imam Ibn Hajar Haytami رَحِمَهُ اللّٰهُ عَلَيْهِ stated: If a person unrightfully hit a quadruped, kept it hungry and thirsty or burdened it beyond its capacity, revenge will be taken from him in a similar manner on the Day of Judgement, due to the cruelty he showed towards the animal or due to keeping it hungry. The Hadith mentioned below indicates towards this. Hence, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw a woman in Hell in such a state that she was hanging and a cat was scratching her face and chest, and punishing her as she would cause harm

to it in the world by keeping it caged and hungry. (*Bukhari, vol. 2, p. 99, Hadith 2364, extracted*) The ruling of this narration is general for all animals. (*Al-Zawajir, vol. 2, p. 147*)

Also, it is stated in *Bahar-e-Shari'at*, volume 3, page 660: Oppressing an animal is worse than oppressing a Dhimmi Kafir (all of the disbelievers in the world today are Harbi), and oppressing a Dhimmi is worse than oppressing a Muslim, because an animal has no aider or helper besides Allah Almighty who can save the poor thing from this oppression!

Friendship among animals

Question: If an animal oppresses another animal, then revenge will be taken from it on the Day of Judgement. Buffaloes are not generally ridden upon, but it is seen in the video that the goat is on top of the buffalo and is eating leaves. So, is the goat committing oppression by climbing on top of the buffalo like this and will revenge be taken from it? (The question was asked after a video was shown)

Answer: The way the buffalo is standing in the video with its head lowered and back straight does not indicate that it is being oppressed, rather, it appears as though the buffalo has helped the goat by allowing it to climb on its back and eat leaves from the tree. If it was being oppressed, it would thrash around and what chance would the goat stand against the buffalo; it is a very strong animal. Animals sometimes develop

friendships among themselves which we do not understand and they help each other like this.

An animal that does Zikr of Allah Almighty

Question: I have heard that the people of Fir'awn were punished with frogs, so were there no frogs present on Earth before that? (Question via SMS)

Answer: When the people of Fir'awn were punished, there were frogs everywhere, to such an extent that frogs would even appear in the food, drink and sitting places, due to which those people were troubled. (*Haashiyah Al-Saawi, part 9, Surah Al-A'raf, under the verse 133, juz 2, vol. 1, p. 703, extracted*) Sayyiduna Anas رضى الله عنه narrates: Do not kill frogs, for when they passed by the fire in which Sayyiduna Ibrahim عليه السلام was placed, they filled their mouths with water and sprayed it on the fire. (*Tafseer Ruh-ul-Bayan, part 19, Surah Al-Naml, under the verse 16, vol. 6, p. 330*) It is also narrated about frogs that they perform abundant Zikr and should not be killed. (*Mu'jam Awsat, vol. 3, p. 12, Hadith 3716, derived from*) Remember! It is Haraam to eat frogs. (*Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 9, p. 508*)

How is it to make dogs fight?

Question: How is it to make dogs fight?

Answer: It is impermissible to make dogs fight. (*Mirat-ul-Manajih, vol. 5, p. 659*) Those people who make dogs fight should repent from this.

22 intentions and precautions for those who collect Qurbani skins

Two sayings of the Beloved Prophet ﷺ:

1. 'The intention of a Muslim is better than this action.'
(*Mu'jam Kabeer, vol. 6, p. 185, Hadith 5942*)
2. 'A good intention causes a person to enter Paradise.'
(*Musnad Al-Firdaus, vol. 4, p. 305, Hadith 6895*)

Two Madani pearls:

1. One does not receive reward for a good action without a good intention
 2. The more good intentions one makes, the greater the reward.
- ❖ I will make good intentions for the pleasure of Allah Almighty.
 - ❖ I will adhere to the Shari'ah and Sunnah in all situations.
 - ❖ I will help Dawat-e-Islami by making efforts to collect Qurbani skins.
 - ❖ Even if someone treats me badly, I will protect myself from displaying anger and
 - ❖ bad character, and preserve the honour of Dawat-e-Islami.

- ❖ Even if I am exceptionally busy due to collecting Qurbani skins, without a Shar'i reason, I will not miss a single Salah with Jama'ah and not even the first Takbeer.
- ❖ I will keep clean clothes with an Imama and Tahband in a bag and keep them with me for Salah (if necessary, you can also keep them at the stall. This is emphasised greatly because the blood that comes out at the time of sacrifice is Najasat Ghaleezah (major impurity), and is impure just like urine, and it is very difficult for those who collect skins to keep their clothes pure).

It is mentioned in Bahar-e-Shari'at, volume 1, page 389: The ruling regarding Najasat Ghaleezah is that if an amount greater than a Dirham goes onto the body or clothes, it is Fard to remove it. If one offered Salah without removing it then it will not be valid, and if he prayed intentionally, he will be sinful too. If he did so with the intention of mockery (i.e. considering this Shar'i ruling to be minor), it is Kufr. If the Najasah Ghaleezah is equal to a Dirham, it is Wajib to remove it, and if he offered Salah without purifying it then it is Makruh Tahreemi, i.e. it is Wajib to repeat such a Salah, and if he prayed it intentionally, he is sinful too. If it is less than a Dirham, it is Sunnah to purify it, as Salah is valid without purifying it, but it is against the Sunnah, and repeating it is better.

- ❖ I will protect the carpet, rugs and other things of the

Masjid, house, office, Madrasa, etc., from being soiled with blood (there is a need to avoid stepping on the floor of the Wudu area and the footrest with blood-stained feet and to observe caution when performing Wudu, otherwise, there is a possibility that you will cause others to become impure with the impurity and sprinkles of impure water).

- ❖ I will not enter the Masjid with blood-stained clothes that smell (even if there is no smell, it is still prohibited to go to the Masjid with an impure body, impure clothes or impure things.) If an odour is coming from a wound, a pimple, clothes, Imamah, shawl, the body, hands, mouth, etc., it is still Haraam to enter the Masjid. It is stated in Faizan-e-Sunnat, volume 1, page 1217: It is Wajib to protect the Masjid from bad odours, therefore, it Haraam to burn kerosene in the Masjid, it Haraam to light a match which gives off a bad smell in the Masjid, and it is even stated in the Hadith: It is not permissible to take raw meat into the Masjid. (*Ibn-e-Majah, vol. 1, p. 413, Hadith 748*) Even though the foul odour raw meat is quite faint).
- ❖ I will not allow impure blood to touch my pen, receipt book, pad, glass, teacup and other pure items. (It is stated in Fatawa Razawiyyah, volume 4, page 585, 'It is Haraam to make a pure thing impure (without a Shar'i reason).')
- ❖ I will not advise the one who has already promised another organisation that he will give them his animal skin to break

his promise (the easiest approach is that, with good intentions, remain attentive throughout the year and be the first in booking their skin).

- ❖ If an individual from a Sunni organisation does not come to take the animal skin that has been allocated to them, or
- ❖ It is mistakenly given to me, then with a good intention, I will deliver it to them.
- ❖ If possible, I will gift a booklet or pamphlet of Maktabatul-Madinah to the one who gives an animal skin.
- ❖ Also, I will say ‘Thank you’ and ‘جَزَاكَ اللهُ’ to him (saying of the Beloved Prophet ﷺ: *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*: ‘مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ’, i.e. ‘The one who was not grateful to the people was not grateful to Allah Almighty.’ *(Tirmizi, vol. 3, p. 384, Hadith 1962)*)
- ❖ By making individual efforts on the one who gives a skin, I will encourage him to attend the weekly Sunnah-inspired Ijtima and
- ❖ To travel in the Madani Qafilah.
- ❖ I will keep in contact with him afterwards and repay his favour of giving the skin by attempting to bring him into the religious environment.
- ❖ If he is already associated with the Madani environment, I will make him travel in the Madani Qafilah, or

- ❖ Make him act upon the Pious Deeds, or
- ❖ Make some other efforts. (Responsible brothers should make sure that they take out time afterwards and show their gratitude to those who give skins. Also, all of the benefactors should be gathered at area level or however appropriate and then a short call to righteousness should be given, and booklets should be distributed too. Booklets should not be from the donations given to Dawat-e-Islami; other arrangements must be made for this).
- ❖ If a responsible Islamic brother gives the instruction to collect skins (or to set up a stall or to do any other work), whether near or far, I will comply without any hesitation or refusal. (These are only a few intentions; the one who has knowledge of intentions can make many more intentions).

An important Shar'i ruling

Always give Qurbani skins and voluntary donations with the intention of 'Kulli Ikhtiyarat,' i.e. with the intention that they can be utilised for any righteous and permissible work, because if it is specified, for example, "This is for the Madrassa of Dawat-e-Islami," it will be a sin to use it for the Masjid or for any other work. As a precautionary measure, the one who collects the donation, even if it is for a specific work, should tell the person that other religious works take place within Dawat-e-Islami and they should give the donation with 'Kulli Ikhtiyarat,' so that Dawat-e-Islami can spend the money on any righteous and permissible work that they deem appropriate. Remember! If the one who is giving the donation says, 'Yes,' and he is the actual owner of the money or skin, only then will it be considered as permission. Therefore, the one who presents money or a skin should be asked who they are giving it for, if they reply with someone else's name, then it will not be enough for him to agree, rather, the actual owner should be contacted via phone, etc.

(There is no need to take 'Kulli Ikhtiyarat' from those who give Zakat or Fitr, because it is utilised by means of a Shar'i workaround (Heelah))



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