

# **Cruelty To Animals Is Haraam**

08-August-2019



**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

## Cruelty to animals is Haraam

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَيِّبَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

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! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. 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, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr 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.).

## Virtue of reciting Durood

The Holy Prophet ﷺ has stated:

أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

i.e. "From amongst the people, the closest to me on the Day of Judgement will be the one who has recited the most Durood upon me."

(Tirmizi, vol. 2, pp. 27, Hadees 484)

With regard to this blessed Hadees, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ states: "The most relaxed person on the Day of Judgement will be the one who is closest to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and reciting blessed Durood is a means of being close to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. From this we learnt that reciting blessed Durood is an excellent act of worship because all good deeds will lead to Heaven but reciting blessed Durood will lead to the owner of Heaven صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Mirat-ul-Manajih, vol. 2, pp. 100)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions for attaining Divine pleasure and earning rewards. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

### Madani pearl

For righteous and permissible work the more we make good intentions, the more we attain reward.

### Intentions of listening to 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 تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.

4. After the Bayan, I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Importance and virtues of Qurbani (sacrifice)

Dear Islamic brothers! We gain many benefits from animals, and as an act of expressing gratitude, the Shari'ah has instructed those people who have the capability to do so, to act upon Sunnat-e-Ibraheemi and sacrifice Halal animals for the pleasure of Allah ﷺ once a year. Therefore, upon fulfilling the condition on which sacrificing an animal becomes Wajib, we should act upon this command of Shari'ah and happily sacrifice an animal as it contains many rewards and virtues for us.

Amir-ul-Mu'mineen Hazrat Ali رَضِيَ اللَّهُ عَنْهُ narrates: The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, "O Fatimah! Get up and bring me your animal of sacrifice because the first drop of blood that falls onto the ground will lead to the forgiveness of all of your sins and on the Day of Judgement, the animal's blood and meat will be increased by 70 times and then put onto your meezan (scale)." Hazrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ asked: "O Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Is this good news only specific for your offspring, as they are eligible for extra rewards on every good action or is this good news common for all Muslims?" The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "It is specific for my offspring and common for the rest of the Muslims."

*(Sunan Kubra, vol. 9, pp. 476, Hadees 19161)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You heard that the sins of a person who sacrifices an animal will be forgiven before the first drop of blood hits the ground and on the Day of Judgement, the animal's blood and meat will be increased 70 times and then put onto the scale of deeds. Therefore, when it becomes

Wajib upon a person to sacrifice an animal, he should not be lazy and should sacrifice an animal for the pleasure of Allah ﷺ with happiness.

It is stated in Bahar-e-Shari'at Volume 3, Page 327 that: "Sacrificing an animal is the blessed Sunnah of Hazrat Ibrahim عَلَيْهِ السَّلَام, which has remained so for this Ummah." (*Bahar-e-Shari'at, vol. 3, pp. 327*)

## Definition of Qurbani

Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ states: "Sacrificing a specific animal on specific days with the intention of reward is called Qurbani." (*Bahar-e-Shari'at, vol. 3, pp. 327*) The act of sacrificing an animal refreshes our memory of the time when Hazrat Ibrahim عَلَيْهِ السَّلَام and Hazrat Isma'eel عَلَيْهِ السَّلَام were acting upon the command of Allah ﷺ, as Hazrat Ibrahim عَلَيْهِ السَّلَام was going to act upon the command of Allah ﷺ by sacrificing his son and Hazrat Isma'eel عَلَيْهِ السَّلَام was going to remain patient upon the command of Allah ﷺ by allowing himself to be sacrificed. Those people who act upon Sunnat-e-Ibraheemi according to their capability will deserve great rewards. Let's now listen to 3 blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with regard to the virtues of sacrificing an animal:

## Virtues of Qurbani (sacrifice)

1. "The one who sacrifices an animal will be rewarded one good deed for every hair of the animal sacrificed." (*Tirmizi, vol. 3, pp. 162, Hadees 1498*)
2. "Whosoever happily sacrifices an animal with the intention of reward, then that Qurbani will be a barrier between him and the fire of Hell." (*Mu'jam Kabeer, vol. 3, pp. 84, Hadees 2736*)
3. "On the day of Eid, no person performs an action that is more beloved to Allah ﷺ than flowing the blood (of a sacrificed animal). On the Day of Judgement, it will come with its horns, hair and hoofs and the sacrifice is accepted in the court of Allah ﷺ even before the blood reaches the ground. Therefore, sacrifice an animal with happiness." (*Tirmizi, vol. 3, pp. 162, Hadees 1498*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! It is a moment of concern for those people who are capable of performing their Wajib Qurbani but do not do so. Is the fact of them being deprived of the benefits of sacrificing an animal a small thing? On top of that, they have become sinners. It is stated in Fatawa Amjadiyyah, Volume 3, Page 315, "If Qurbani is Wajib upon a person and he does not have the money to perform the Qurbani at that moment, then he must take a loan or sell something in order to sacrifice an animal."

*(Fatawa Amjadiyyah, vol. 3, pp. 315)*

May Allah ﷺ grant us the ability to perform this great Fard act and to remain obedient to Allah ﷻ throughout our life.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Purpose of the creation of animals

Dear Islamic brothers! Allah ﷻ has created all of creation for some purpose. Similarly, animals have also been created for a certain purpose. We are able to gain meat and milk from these animals; from the milk we are able to make beneficial things such as yoghurt, butter, ghee, etc., from their skin we are able to make warm clothes and shoes. Other than this, we can buy and sell animals in order to create a business; we are able to put our goods on these animals and take it from one place to another and we are able to use these animals as a means of transport. In short, there is much wisdom in the creation of animals.

Allah ﷻ states in Surah An-Nahl, part 14, verse 66:

وَأَنَّكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ نَسَقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا

سَائِغًا لِلشَّرْبِ بَيْنَ

**Translation from Kanz-ul-Iman: And indeed, there is place for you to ponder in (the example of) the cattle. We provide you to drink from what is in their bellies; pure milk from between dung and blood, which is soothing to swallow for the drinkers.**

It is mentioned in this verse: The glory and Divine power of the signs of Allah ﷺ are present in everything, to the extent that even if you ponder over your cattle, you will be able to find many things to reflect over and you will gain an insight into the wonders of Allah ﷺ and the perfection of His Divine powers. Ponder over the fact that We give you to drink pure milk, which is in the bellies of these animals, between the dung and the blood, that is easy to swallow for the drinkers, and which has no mixture of anything else, although there is only one place in the body of an animal where fodder (dried hay), grass, chaff, etc. reach, and milk, blood and dung are all created from this food but all of these things do not mix with one another. There is no colour of blood or smell of dung in the milk. It is obtained as very pure and easily digestible. From this, we are able to see the manifestation of Divine Power. *(Khaazin, Al-Nahl, Taht-al-Ayah 66, vol. 3, pp. 129-130, Madarik, Al-Nahl, Taht-al-Ayah 66, pp. 600, Khaza'in-ul-Irfan, Taht-al-Ayah 66, pp. 510)*

If we ponder upon the pure milk mentioned in this verse, it becomes obvious that The All Powerful Allah Almighty, The possessor of Divine powers can take out pure milk from a mixture of various types of food and there is not even a doubt about any kinds of mixture in it. Therefore, it is not difficult for Him to assemble the limbs of a human being after they have been scattered. *(Khaza'in-ul-Irfan, Taht-al-Ayah 66, pp. 510-511)* The blessed Sufis have stated: "O human being! Just like your Lord ﷺ gives you pure milk, which is free from any mixtures of dung and blood, you should also perform worship of your Lord ﷺ in such a manner, which is free from any mixtures of showing off." *(Noor-ul-Irfan, Taht-ul-Ayah 66, pp. 437; summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! When riding or putting goods on animals, one must consider whether they are able to carry such a load with ease. It could be that due to the load, the animal is finding it very difficult to walk and we are

satisfied that the animal is able to walk with the load, we will give it a rest at a reasonable place. After a while, we give the animal a rest according to our understanding, but the load is still on the animal, due to which the animal finds it very difficult to stand as well. Remember! Being cruel to animals is Haraam and an act that will lead to Hell. In many Ahadees it is prohibited to ride on them without a need:

## Do not treat animals as chairs

The Holy Prophet ﷺ stated: “Travel on animals in a good manner and (when not necessary) get off them. When in the marketplace and on the streets, do not treat animals as chairs when talking to one another because many riding animals do Zikr of Allah ﷻ more and better than their rider.”  
(*Jami’-ul-Hadees, vol. 1, pp. 404, Hadees 2765*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We learn from the above Hadees that animals have been created for a specific purpose and they should be used for that particular purpose. May Allah ﷻ soften our hearts, save us from being cruel and unjust to those who cannot speak and grant us the ability to use animals for the purpose they have been created. Remember! One who oppresses the animals may have to face its consequences in the Hereafter:

## Donkey’s advice

Hazrat Abu Sulayman Daarani رَضِيَ اللَّهُ عَنْهُ states: “Once, I was riding on a donkey. When I hit it 2/3 times, it lifted its head, looked towards me and said, “O Abu Sulayman! There will be accountability on the Day of Judgement for hitting me. Now it’s up to you to hit me more or hit me less.” I then said, “From now on, I am never going to hit anyone.”

(*Al Zawajir Aniqtiraf-ul-Kaba`ir, vol. 2, pp. 174*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Sacrificing an animal at the time of Qurbani is a great privilege but remember, do not be cruel to animals before Qurbani or during Qurbani because we have been ordered to respect these animals. In fact, using animals as a means of transport or putting goods, etc. on them is prohibited.

It is mentioned in Bahar-e-Shari'at, Volume 3, Page 347: "To ride an animal of Qurbani or to put goods on it or to rent it out to another person; in short, to gain benefits from it is prohibited." So, when it is prohibited to ride on or put goods on an animal, how big sin would it be to be cruel to them. Let's now listen to some examples of being cruel to animals, taken from the September 2017 edition of the Monthly Magazine of Faizan-e-Madinah:

### Examples of being cruel to animals of Qurbani (in some countries)

Examples of being cruel to mute animals brought to the animal marketplace:

1. Animals brought to the marketplace from places far away are not given reasonable food during their travel.
2. Large animals are brought to the marketplace in small vehicles. During their travel, they are unable to sit if they get tired due to the limited space.
3. A lot of people do not put sand or dried hay, etc. in their vehicles, due to which the animals slip and fall in their own filth, which sometimes leads to the animal breaking their legs or getting hurt.
4. Animals brought to the marketplace are taken off the vehicles in an unreasonable manner. The animals are made to jump from the vehicle to make it easier for the people due to which they get injured and are then sometimes not eligible for Qurbani.
5. To save money, animals are made to starve in the marketplace. Once a person bought a camel. The seller whispered in his ears that the camel has been hungry for many days. Do feed it some fodder.

6. Some people go to the marketplace to see the teeth of animals for no reason and deem this as entertainment (this is a painful act as the owner forcefully opens the mouth of the animal. Hence, the animal goes through this pain probably a number of times before being sold). Animals that are sat down are either kicked or hit with a stick in order to get them to stand up. People gather around in bulk and make lots of noise, scaring the animals for no reason.
7. When animals are brought home, children and elders sometimes create a lot of noise and trouble the animal, thinking of it as entertainment. Due to this, the animal sometimes tries to run away, hurts a few people or breaks its own legs by falling into the gutter.
8. In order to take the animal for outing, children and the elders twist the animal's ears unnecessarily, mess about with the tail and create lots of noise, due to which the animal gets scared.

Those people who are cruel to animals should learn from this, as how will they give accountability on the Day of Judgement?

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Even though Shari'ah has allowed us to sacrifice animals in order for us to benefit from them, it has also prohibited us from doing anything that could hurt the animals unnecessarily or cause an increase in their pain:

### Showing mercy to the animals of Qurbani

1. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: "Allah عَزَّ وَجَلَّ has ordered us to do good with everything. Therefore, when you sacrifice an animal, sacrifice it in the best manner possible, sharpen your knife well and give comfort to the animal being slaughtered." (*Muslim, pp. 823, Hadees 5055*)
2. Once, a Companion رَضِيَ اللَّهُ عَنْهُ said to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "O Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I show mercy when I slaughter a goat." The

Holy Prophet ﷺ said: "If you show mercy to it, Allah ﷻ will also show mercy to you." (*Musnad-e-Ahmed, vol. 5, pp. 304, Hadees 15592*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Appeal to have mercy on animals

Dear Islamic brothers! We learn that showing mercy upon animals with the intention of obtaining the pleasure of Allah Almighty at the time of sacrifice is a rewardable act but, in some countries, a number of cruel acts are committed at the time of sacrifice. To save these people from cruelty and reform them, Ameer-e-Ahl-e-Sunnat Hazrat Allamah Maulana Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ وَعَالِهِ وَسَلَّمَ has mentioned a couple of points in his booklet '*Ablaq Ghoray Suwar*' [Piebald Horse Rider] on page 15: Let's listen to them.

- Before getting the animal to lie down, you should first determine the direction of Qiblah.
- Once the animal is lying down on the ground especially on a stony ground and then dragging the mute animal to make it face Qiblah is a means of causing severe pain without reason to the animal.
- When sacrificing, ensure the knife does not reach the bone in the neck as this is painful and then until the animal gets fully dead do not cut off its feet or take off its skin.
- Until the soul leaves the body, do not touch the animal with your hand or the knife you have slaughtered it with.
- After slaughtering the animal, some butchers pierce the knife into the body to cut the veins of the heart after taking off the skin from the neck whilst the animal is alive in order to make the animal die faster.
- Likewise, sometimes the neck of the goat is snapped right after it's been slaughtered.

Do not commit these acts of cruelty to the mute animals. Whosoever can do so, must stop those who cause harm and pain without reason to animals. If a person does not stop another person from being cruel on an animal whilst having the power to do so will be a sinner and deserving of Hell.

Remember! It is worse to be cruel to an animal than on a Muslim because an animal has no helper other than Allah ﷺ. (*Bahar-e-Shari'at*, vol. 3, pp. 660; Summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Remember! Just as it is prohibited to cause pain to an animal of Qurbani, hitting it, keeping it hungry and thirsty whilst keeping it locked up, not fulfilling its needs, making it work more than its capacity, injuring it using sticks and stones or burning animals is a big form of cruelty and is not allowed and is Haraam. Remember! We are human beings. Even if a strong animal hits or injures any weak animal, it will be held accountable on the Day of Judgement:

The Holy Prophet ﷺ has stated: "On the Day of Judgement, all the animals will be brought whereas people will be standing. Then a decision will be made between them, to the extent that a horned goat will be accountable to a goat without horns and an ant will be accountable to another ant. Then it will be said, "Turn into soil." (*Mawsu'ah Ibn Abid Dunya, Hadees 224, vol. 6, pp. 231*)

Just ponder that on the Day of Judgement, an animal will be holding another animal accountable. So, if a human being had been cruel to an animal, had hit it, kept it hungry and thirsty, then how much entitled to punishment will he be? Those people who are cruel to animals and make them run for mere enjoyment, get them to stand up by messing about with them, take out their teeth in order to sell them, injure their mouth by pulling their reins continuously and injure animals by making them fight with one another should be scared because on the Day of Judgement, if they are held accountable and stopped from entering Heaven due to their cruelty, what would they do? Therefore, stop being cruel to animals yourself and if you see another person being cruel to animals, try to stop them by explaining to them

about the punishment of the Hereafter. If our pious predecessors رَحِمَهُمُ اللَّهُ saw anyone being cruel to animals, they would stop them instantly.

## Do not drag the leg of the animal who is to be slaughtered

Once, Amir-ul-Mu'mineen Hazrat Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ saw a person who was dragging the leg of a goat in order to slaughter it. Sayyiduna Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ said, "May you be put into difficulties. Take it towards its death in a good manner." *(Musannaf Abdur Razzaq, vol. 4, pp. 376, Hadees 8636)*

## Tying an animal and making it a target

Once, Hazrat Abdullah bin Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا walked past some youngsters of Quraysh who had tied a bird and were making it a target by throwing arrows towards it. When they saw Abdullah bin Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا coming towards them, they began to disperse. He asked, "Who has done this? May Allah عَزَّوَجَلَّ curse those who do these types of acts. Verily, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has cursed that person who plays archery by making a living thing the target." *(Muslim, pp. 1082, Hadees 1958)*

## Burning animals

Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates: We were once travelling with the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went for the call of nature, we saw a sparrow who had 2 baby sparrows, so we grabbed them. The sparrow came and began to flap its wings. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came and asked: "Who caused the sparrow inconvenience in the matter of its baby sparrows? Return its baby sparrows to it." Then, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a hole of ants that we had burnt. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: "Who has burnt this?" We replied, "Us." The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, "Other than Allah عَزَّوَجَلَّ The Owner of fire, no one is allowed to hurt anyone or anything by the means of fire."

*(Abu Dawood, vol. 3, pp. 75, Hadees 2675)*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## How is it to hit birds and animals?

Dear Islamic brothers! We should try to stop those who are cruel to animals by following the Seerah of our pious predecessors. If we see anyone being cruel, we should try to stop them according to our ability. Nowadays, we see in the streets that children and many teenagers are hitting cats, dogs, donkeys and other animals without any reason. Rather, in some areas, sparrows, pigeons, parrots and other small creatures are held captive or they are tied and ridiculed. Parents should prevent their children from such acts and inform them that the Holy Prophet ﷺ has prohibited anyone from imprisoning animals in order to kill them. *(Muslim, Hadees 5057, pp. 832)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Madani Qafilah one of the 12 Madani activities

Dear Islamic brothers! In order to adopt the Seerah of our pious predecessors and make it a habit of having mercy on animals, join the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool and make it a habit to give time to the 12 Madani activities of Zayli Halqah. One Madani activity from the 12 Madani activities is Madani Qafilah. اَلْحَمْدُ لِلَّهِ we have no idea how many people's lives have changed for the better because by the blessing of travelling with a Madani Qafilah.

- Travelling with a Madani Qafilah allows you to gain the company of pious people.
- The blessing of travelling with a Madani Qafilah is that you have the ability of performing Nafl I'tikaf in the Masjid.
- The blessing of travelling with a Madani Qafilah is that you are able to learn many Islamic rulings.
- The blessing of travelling with a Madani Qafilah is that you will be spending your time in the remembrance of Allah عَزَّوَجَلَّ, listening to speeches and Dars, etc.

- The blessing of travelling with a Madani Qafilah is that the Masjids get filled with Salah offering people.

And what blessings there are for filling the Masjids with Salah offering people. It is mentioned in a blessed Hadees: “When a person makes the Masjid [his] abode for offering Salah and doing Zikr of Allah ﷺ, then Allah ﷻ becomes so happy with that person, just like people become happy upon seeing someone who has come home after being lost.” (*Ibn-e-Majah, vol. 1, pp. 438, Raqm 800*)

Let’s listen to a Madani parable of travelling with a Madani Qafilah:

### Healing of pain in the legs

An Islamic brother from Hyderabad (Sindh, Pakistan) had such severe pain in his legs that he would find it difficult to stand and sit down. In order to relieve himself from this pain, he spent a lot of money on treatment. Other than Sindh, he also travelled to many doctors throughout Punjab but to no avail. Once, an Islamic brother of Dawat-e-Islami met him and whilst talking, he mentioned to him about the pain in his legs. In response, the brother from Dawat-e-Islami informed him of the blessings of travelling with a Madani Qafilah. He said: “As you’ve travelled to many places for treatment, why not travel to one more place and see the blessings of Madani Qafilah, where thousands of people’s problems have been solved. **إِنْ شَاءَ اللَّهُ** by the blessing of travelling in the path of Allah ﷺ, you will also gain benefit.” The Islamic brother heard this and decided to travel with a Madani Qafilah for 3 days. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** after travelling with the Madani Qafilah and making Du’a with tearful eyes, his prayers were heard and his painful legs had been completely healed due to the blessings of the Madani Qafilah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Majlis Madani Qafilah

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ**, Dawat-e-Islami, the Madani movement of devotees of Rasool, is busy propagating the call towards righteousness in more or less 107 departments all over the world. One of them is 'Majlis Madani Qafilah'. The purpose of this Majlis is to spread the message of Dawat-e-Islami, the Madani movement of devotees of Rasool, all over the world. The function of this Majlis is to prepare every Islamic brother for a Madani Qafilah of 12 months consecutively once in life, 1 month in every 12 months and 3 days in every month as per the schedule and to make them travel and to make them the ones who present the call towards righteousness.

Under the supervision of this Majlis, countless Madani Qafilahs of devotees of Rasool travel to different countries, cities, villages, etc., spreading Islamic knowledge and Sunnah and presenting the call towards righteousness.

**اَلْحَمْدُ لِلّٰهِ**, under the supervision of Majlis Madani Qafilah, 'Dar-us-Sunnah' have been established at many places. In these 'Dar-us-Sunnah', Islamic brothers, who come from distant and nearby areas, gain Tarbiyyat and after gaining Tarbiyyat of Sunnah in the company of devotees of Rasool, spread the call towards righteousness all over the world. May Allah Almighty bless Majlis Madani Qafilah with more progress!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Benefits of showing mercy to animals

Dear Islamic brothers! Remember! Even though we are allowed to rear animals, we must provide them with food and water and look after them in the warm and cold weather. A lot of people do not think about their needs, they simply fulfil their desires and cause pain to the mute animals without reason. We also have such compassionate people in our society who show mercy to animals and provide food and water to hungry birds. To do these kinds of acts towards animals is a good deed that can be a means of salvation and forgiveness.

Let's listen to a parable relating to this:

## He gave the dog water and attained salvation

It is narrated that once a thirsty person reached a well and climbed down to drink water. When he came up, he saw a dog with its tongue out, who was licking the wet soil. The person thought that this dog may be as thirsty as he was just a while ago. Therefore, he went back down the well and filled his socks with water so that he could quench the thirst of the dog. This act of his was liked by Allah ﷺ that He ﷺ forgave his sins and granted him entry into Heaven. After hearing this, the blessed Companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked: “O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Will we get reward for showing mercy towards quadrupeds?” The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Yes. Showing mercy to any living being is worthy of reward.”

*(Bukhari, vol. 2, pp. 133, Hadees 2466)*

It is mentioned on Page 142 in the book ‘Muntakhab Hadeesein’ published by Maktaba-tul-Madinah, that from this Hadees, we learnt that Allah ﷺ has authority to do what He wills. If He wills, He forgives a person because of a small good act according to His grace and favour. In His court, the weight and quantity of an action is not looked at, rather in His court, good intention and sincerity are valued. If someone commits even a small act of goodness with good intention and sincerity, then Allah ﷺ rewards that person with forgiveness, Divine pleasure and awards him Jannatul Firdous. There is a great saying: “The mercy of Allah ﷺ looks for a reason to forgive bondmen, the mercy of Allah ﷺ does not ask for a price to forgive them.” *(Muntakhab Hadeesayn, pp. 142; summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## A brief insight into the biography of Sayyidi Qutb-e-Madinah

Dear Islamic brothers! We are currently in the month of Zul-Hijja-til-Haraam. The ‘Urs of many of our pious predecessors رَحِمَهُمُ اللهُ is celebrated in this month. From these pious predecessors, there is a very honourable

personality, Khalifah of A'la Hadrat, Qutb-e-Madinah, Allamah Maulana Ziyauddin Ahmad Madani Qaadiri Razavi رَحْمَةُ اللَّهِ عَلَيْهِ whose 'Urs is marked. Let's listen to some of the glimpses of his blessed Seerah in order to gain blessings:

## Name, lineage and date of birth

The name of Huzoor Sayyidi Qutb-e-Madinah رَحْمَةُ اللَّهِ عَلَيْهِ is Ziyauddin Ahmad. He himself would say: "My birth name is Ahmad Mukhtar. At a later stage, my grandfather Hazrat Shaikh Qutbuddeen Qaadiri رَحْمَةُ اللَّهِ عَلَيْهِ kept my name as Ziyauddin." He was born on Monday, in the month of Rabi-ul-Awwal, in 1877 (Islamic year 1294 AH) at Qasbah Kalaswala in the district of Sialkot. *(Sayyidi Ziyauddin Ahmed-al-Qaadiri, vol. 1, pp. 164)*

عَزَّوَجَلَّ! Hazrat Allamah Maulana Ziyauddin رَحْمَةُ اللَّهِ عَلَيْهِ is the Spiritual Guide of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ. Millions of Islamic brothers from Dawat-e-Islami love him and hold him in high esteem. The building in which he was born was bought by Dawat-e-Islami and turned into a Masjid and Madrasa-tul-Madinah.

He received his early education from his grandfather. He then studied under the famous Islamic scholar of Sialkot, Hazrat Allamah Maulana Muhammad Hussain Naqshbandi رَحْمَةُ اللَّهِ عَلَيْهِ. After that, he spent about 4 years studying under the supervision of the famous Muhaddis, Hazrat Allamah Wasi Ahmad Muhaddis-e-Soorti رَحْمَةُ اللَّهِ عَلَيْهِ. *(Sayyidi Ziyauddin Ahmed-al-Qaadiri, vol. 1, pp. 167; summarised)*

## Character and manners

Sayyidi Qutb-e-Madinah رَحْمَةُ اللَّهِ عَلَيْهِ had very likeable qualities and an excellent character. He would always remain in the remembrance of Allah عَزَّوَجَلَّ on a continuous basis, would spend his nights in worship and would perform Tahajjud, Ishraq, Chasht and Awwabeen. He would fast on the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every Islamic month, even though he had reached old age and become weak. *(Sayyidi Ziyauddin Ahmed-al-Qaari, vol. 1, pp. 486; summarised)*

## Demise and burial

On Friday 4<sup>th</sup> Zul Hijja-til-Haraam 1401 AH (2<sup>nd</sup> October 1981), as the Muazzin of Masjid-e-Nabawi Shareef recited **اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ**, Sayyidi Qutb-e-Madinah **رَحْمَةُ اللَّهِ عَلَيْهِ** recited Kalimah Shareef and his soul left his body. After being given a Ghusl (ritual bath), his shroud was washed with that sacred water, which was used for Ghusl of the blessed grave of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and various relics were kept with him, and then the blessed shroud was tied. The blessed bier was lifted after Salah-tul-Asr amongst the blessed sounds of Durood and Salaam and Qasidah Burdah Shareef and according to his wish, he was laid to rest in Jannat-ul-Baqi, in close proximity of Ahl-e-Bayt-e-Athaar **عَلَيْهِمُ الرِّضْوَان**.  
(*Sayyidi Qutb-e-Madinah, pp. 17*)

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

## Sunnahs and etiquette of Qurbani

Dear Islamic brothers! Let's listen to the etiquette and Sunnahs of Qurbani (sacrifice). First, listen to 2 blessed sayings of the Holy Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**:

1. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: "The person who does Qurbani is rewarded one good deed for every hair of the animal of Qurbani." (*Tirmizi, vol. 3, pp. 162, Hadees 1498*)
  2. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: "Whosoever has the capability of performing Qurbani yet he doesn't do so should not even come close to our Eid-gah (where Eid Salah is offered)." (*Ibn-e-Majah, vol. 3, pp. 529, Hadees 3123*)
- Qurbani is Wajib upon every adult residing Muslim man and woman who possess wealth/assets equivalent to the Nisaab. (*Fatawa Hindiyyah, vol. 5, pp. 292*)
  - If Qurbani is Wajib upon a person and he does not have the money at that time, he must take out a loan or sell something in order to sacrifice an animal.  
(*Fatawa Amjadiyyah, vol. 3, pp. 315; summarised*)

- It is preferable to slaughter the Qurbani animal with your own hands. Likewise, it is also preferable to remain present at the time of slaughter with the intention of gaining reward. (*Ablaq Ghoray Suwar, pp. 17*)
- Even though Qurbani is not Wajib upon a person who has not yet attained puberty, it is good to do it on his behalf (getting permission is not necessary). (*Ablaq Ghoray Suwar, pp. 9*)
- While doing Qurbani on behalf of your adult children or wife do get their permission first. If you do not get their permission, then the Wajib will not be fulfilled on their behalf. (*Bahar-e-Shari'at, vol. 3, pp. 334, part 15; summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Announcement

Remaining Madani pearls about 'Sunnahs and etiquette of Qurbani' will be mentioned in the Tarbiyyati Halqahs. Therefore, in order to know about these Madani pearls, do participate in the Tarbiyyati Halqahs (learning sessions).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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



## 1. The Durood 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 Durood 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 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdalus-Salawat 'ala 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood 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 Durood, 70 portals of mercy are opened for him.

(*Al-Qaul-ul-Badi'*, pp. 277)

### 4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِ reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Durood 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Durood upon me, my intercession will become Wajib for him.

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

### 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ 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 اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ 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), 08 August 2019

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**

### Remaining Sunnahs and etiquette of Qurbani

- **The age of the sacrificial animal:** The camel must be five years of age; cow two years and goat {including nanny-goat, sheep and ewe (male and female)} must be of one year. If an animal is younger than the described age, it is impermissible to sacrifice it (for Qurbani). If the animal is older than the described age, the Qurbani is not only permissible but also preferable. *(Bahar-e-Shari'at, vol. 3, pp. 340, part 15; summarised)*
- It is necessary that the sacrificial animal be free from defects. If there is a slight defect (such as the ear is torn or pierced) the Qurbani will be Makruh. If there is a major defect, the Qurbani will not be valid. *(Bahar-e-Shari'at, vol. 3, pp. 340)*
- 'Feed fodder and water to the animal before the slaughter.
- Do not slaughter one animal in front of the other and sharpen the knife in advance. *(Bahar-e-Shari'at, vol. 3, pp. 352)*
- It is a Sunnah that the face of the slaughterer as well as that of the sacrificial animal should be towards the Qiblah. *(Fatawa Razawiyah, vol. 20, pp. 216)*
- It is better that the sacrificer should slaughter the animal with his own hand provided he is well-aware of the proper method of slaughter. If he does not know its proper method, he should ask someone else to slaughter but it is better for him to remain present at the time of the slaughter. *(Bahar-e-Shari'at, vol. 3, pp. 344, part 15)*

- If the sacrificer gets someone else to slaughter the animal and also places his own hand on the knife at the time of the Qurbani so that they will jointly be slaughtering the animal, then reciting بِسْمِ اللّٰهِ is Wajib for both of them in this case. *(Bahar-e-Shari'at, vol. 3, pp. 351, part 15)*
- The sacrificer can eat the meat of the sacrificed animal and can also give and serve it to the rich as well as the poor. In fact, it is Mustahab for him to eat a little meat. *(Bahar-e-Shari'at, vol. 3, pp. 345, part 15)*
- In case of performing a Qurbani by taking a share in a cow, it is necessary to distribute meat among the sharing partners by weighing the meat. The distribution of meat by estimation is not permissible. *(Bahar-e-Shari'at, vol. 3, pp. 335, part 15)*
- To divide the meat of the Qurbani into three shares is Mustahab, not essential. If the sacrificer wants, he can use the entire meat at his home or can give all the meat to his relatives and friends or he may distribute all of it to the poor. *(Fatawa Razawiyyah, vol. 20, pp. 253)*

## Du'a of getting oneself included in the list of pious persons

In the Madani Halqahs of the weekly Sunnah-inspiring Ijtimā' of Dawat-e-Islami today, the 'Du'a of getting oneself included in the list of pious persons' will be taught as per the schedule. The Du'a is as follows:

﴿اللَّهُمَّ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

**Translation from Kanz-ul-Iman:** 'O our Lord! We have believed in what You have sent down, and we obeyed the Messenger, therefore write us amongst the witnesses of the truth.'

*(Part 3, Surah Aal-e-'Imran, Ayah 53) (Faizan-e-Du'a, pp. 249)*

**Note:** Arabic word 'اللَّهُمَّ' is not the part of the Quranic verse above.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Saying of the Beloved Rasool ﷺ: 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 ﷻ, 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 ﷻ 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 ﷻ 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 Durood upon the Holy Nabi ﷺ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 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 Durood upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words “Aap” and “Jee”?
8. Said ‘إِنْ شَاءَ اللهُ’ 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 Qufi-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 **عَزَّوَجَلَّ**! The one who sincerely acts upon Madani In'amaat, fills in the booklet by performing Fikr-e-Madinah daily and submits it to his relevant responsible Islamic brother on the 1<sup>st</sup> of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ