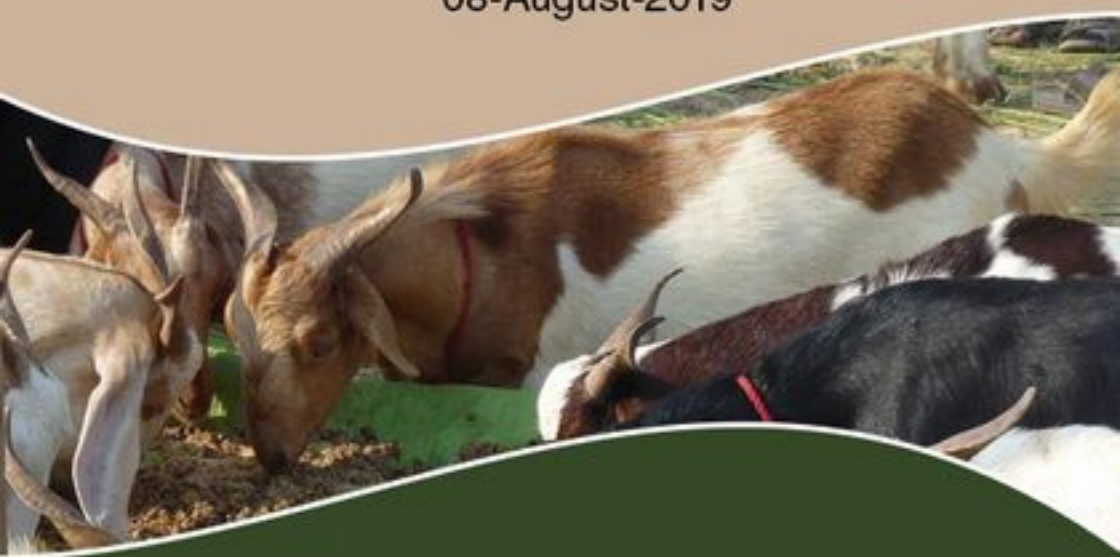


Cruelty To Animals Is Haraam

08-August-2019



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

(For Islamic Sisters)

Muballighah must read the Bayan at least 3 times before delivering speech

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 وَأَصْحَبِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Majlis-e-Tarajim)

Virtue of reciting Durood

The Holy Prophet ﷺ has stated:

أُولَى النَّاسِ بِيَوْمِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ

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 ﷺ and reciting blessed Durood is a means of being close to the Holy Prophet ﷺ."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool ﷺ has said, *عَمَلِيَّ اللهُ تَعَالَى عَلَيْهِ وَالسَّلَامُ* '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

The more righteous intentions one makes the greater reward she will attain.

Note: *The intentions mentioned below can be modified as per situation*

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَيَّبُوا إِلَى اللهِ، أُذَكِّرُوا اللهُ، صَلُّوا عَلَى الْحَبِيبِ* etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Importance and virtues of Qurbani (sacrifice)

Dear Islamic sisters! 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 sisters! 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, if it becomes Wajib

upon an Islamic sister to sacrifice an animal, she 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 sisters! It is a moment of concern for those Islamic sisters 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 ﷺ throughout our life.

أَمِينَ بِجَاوِ التَّيِّبِ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Purpose of the creation of animals

Dear Islamic sisters! Allah ﷺ 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. In short, there is much wisdom in the creation of animals.

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

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا 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 sisters! Remember! Being cruel to animals is Haraam and an act that will lead to Hell.

One who oppresses the animals may have to face its consequences in the Hereafter:

Donkey's advice

Hazrat Abu Sulayman Daarani رَحْمَةُ اللهِ عَلَيْهِ 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 اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic sisters! 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.

It is mentioned in Bahar-e-Shari'at, Volume 3, Page 347: "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 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; so that we can persuade our Maharim to avoid oppression on animals:

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.

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Dear Islamic sisters! 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 اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: "Allah عَزَّوَجَلَّ 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 اللهُ عَنْهُ said to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I show mercy when I slaughter a goat." The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "If you show mercy to it, Allah عَزَّوَجَلَّ will also show mercy to you." (*Musnad-e-Ahmed, vol. 5, pp. 304, Hadees 15592*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Appeal to have mercy on animals

Dear Islamic sisters! 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 Hadrat Allamah Maulana Muhammad Ilyas Qaadiri دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has mentioned a couple of points in his booklet 'Ablaq Ghoray Suwar' [Piebald Horse Rider] on page 15; persuade your Maharim to study these.

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

Dear Islamic sisters! 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 they 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 ﷺ 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 رضي الله عنه narrates: We were once travelling with the Holy Prophet صلى الله عليه وآله وسلم. When he صلى الله عليه وآله وسلم 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 صلى الله عليه وآله وسلم 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 صلى الله عليه وآله وسلم saw a hole of ants that we had burnt. He صلى الله عليه وآله وسلم asked: "Who has burnt this?" We replied, "Us." The Holy Prophet صلى الله عليه وآله وسلم 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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How is it to hit birds and animals?

Dear Islamic sisters! We should try to stop being cruel to animals by following the Seerah of our pious predecessors. 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 صلى الله عليه وآله وسلم has prohibited anyone from imprisoning animals in order to kill them. *(Muslim, Hadees 5057, pp. 832)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Benefits of showing mercy to animals

Dear Islamic sisters! 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 Hadeesain' 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 sisters! We are currently in the month of Zul-Hijja-til-Haraam. The 'Urs of many of our pious predecessors رَحْمَةُ اللهِ تَعَالَى is celebrated in this month. Khalifah of A'la Hadrat, Qutb-e-Madinah, Allamah Maulana Ziyauddin Ahmad Madani Qaadiri Razavi رَحْمَةُ اللهِ 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 اللهِ 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 اللهِ 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 اللهِ عَلَيْهِ is the Spiritual Guide of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. Millions of Islamic brothers and sisters 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 اللهِ عَلَيْهِ. After that, he spent about 4 years studying under the supervision of the famous Muhaddis, Hazrat Allamah Wasi Ahmad Muhaddis-e-Soorti رَحْمَةُ اللهِ عَلَيْهِ. *(Sayyidi Ziyauddin Ahmed-al-Qaadiri, vol. 1, pp. 167; summarised)*

Character and manners

Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ 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 13th, 14th and 15th 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 4th Zul Hijja-til-Haraam 1401 AH (2nd October 1981), as the Muazzin of Masjid-e-Nabawi Shareef recited **رَحْمَةُ اللَّهِ عَلَيْهِ**, Sayyidi Qutb-e-Madinah **اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ** 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 Duood 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 sisters! 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*)

- 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)*
- **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)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ