

Be Kind to *Animals!*

05-June-2025

Thought-provoking speech of weekly
sunnah-inspiring ijtimā

(For Islamic Brothers)



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Be Kind to Animals!

وَعَلَى إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِكْ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna *i'tikāf*.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you will then continuously gain the reward of *i'tikāf* as long as you stay inside. Normally, inside a masjid, Islamic law does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water upon which prayers have been recited. Yet, if intention of *i'tikāf* is made, all these acts will become permissible. One should not make this intention only to eat, drink, or sleep. Instead, one should do so to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody seeks to eat, drink, or sleep in a masjid, he should make an intention of *i'tikāf* and make dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so)."

The excellence of sending ṣalāt upon the Merciful Prophet ﷺ

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لَّهُ عِنْدِي يَوْمَ الْقِيَامَةِ

Whoever sends ṣalāt upon me on Friday; it shall be (a means for) intercession for him with me on the Day of Judgement.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَفْضَلُ الْعَمَلِ الْصَّادِقَةُ – “The best of deeds is a sincere intention.”²

O those who love Allah’s Messenger! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will avoid being lazy.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! The days we are fortunate to be in right now, the 9th, 10th and 11th of Dhū al-Ḥijja, and the upcoming days of the 11th to the 13th, are days of unimaginable blessings and excellence.

The night Prophet Ibrāhīm عَلَيْهِ السَّلَام saw a dream regarding the sacrifice

¹ Jam ‘al-Jawāmi’: Hadith 22352

² Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

of his son, the next day was the 8th of Dhū al-Ḥijja. That day Prophet Ibrāhīm عَلَيْهِ السَّلَام spent deep in contemplation, considering whether the dream he had was a revelation from Allah or not. This is why the 8th of Dhū al-Ḥijja is named Yawm al-Tarwiya – The Day of Contemplation.

On the 9th, he came to the realisation his dream was indeed a revelation of Allah. The 9th was then named Yawm al-‘Arafa – The Day of Recognition.

On the 10th, he عَلَيْهِ السَّلَام placed a knife on the neck of his beloved son, Prophet Ismā‘īl عَلَيْهِ السَّلَام, setting an eternal example of obedience and submission, what it means to love Allah, the spirit of sacrifice, and selflessness. In place of Prophet Ismā‘īl, a ram was brought from Paradise and sacrificed by Prophet Ibrāhīm instead. This is why the 10th of Dhū al-Ḥijja is known as Yawm al-Naḥr – The Day of Sacrifice.

The next three days, the 11th, 12th, and 13th, are known as the Days of Tashrīq.

Paradise becomes binding

The Companion Mu‘ādh b. Jabal رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

Paradise becomes binding for whoever gave life to five nights (which means staying awake to worship during them). Those five nights are Laylat al-Tarwiya (the 8th night of Dhū al-Ḥijj), Laylat al-‘Arafa (the 9th night of Dhū al-Ḥijjah), Laylat al-Naḥr (the 10th), Laylat al-Fiṭr (the night before the day of Eid), and Laylat al-Niṣf min Sha‘bān (The Night of Barā‘a).¹

Dear Islamic brothers! Whenever we worship Allah Almighty, we earn blessing after blessing after blessing. Yet, the days and nights we are

¹ Al-Targhīb wa al-Tarhīb: hadith 2

currently in, that have been mentioned in hadith, are unique times in which we must especially perform good deeds. We should try our best to free our schedules and make time to worship during these sacred occasions.

Alongside the compulsory salah we must offer no matter what, we can offer voluntary prayers. We can recite the Quran, make dhikr of Allah, send ṣalāt upon the Prophet, read Islamic books, or learn Islamic knowledge. If we make sure to spend these times doing some form of worship, we will earn uncountable amounts of good deeds **إِنْ شَاءَ اللَّهُ**. Not only this, but we hope that by the grace of Allah, we will also earn Paradise in the process **إِنْ شَاءَ اللَّهُ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Quranic order to recite the takbīrs of Tashrīq

Allah Almighty says in the 203rd verse of Sūrat al-Baqara:

وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ^ط

And remember Allah in the specified days.¹

Regarding this, the following is mentioned in the tafsīr work, Şiraṭ al-Jinān, “The days in mention here are the Days of Tashrīq. The dhikr of Allah in mention here is the takbīrs called after salah and when throwing stones at the Jamarāt during ḥajj.”²

¹ Al-Quran, part 2, al-Baqara, verse 203; translation from Kanz al-'Irfān

² Tafsīr Şiraṭ al-Jinān, vol. 1, p. 321

What is the timeframe for reciting takbīr of tashrīq?

It should be remembered that from the perspective of name, the days of Tashrīq are from 11th Dhū al-Ḥijjah to the 13th.

However, the command of reciting takbīrāt al-tashrīq is from the fajr of 9th Dhū al-Ḥijja until the ‘aṣr of the 13th. It is wājib to recite takbīr once in a loud voice after every farḍ prayer offered in congregation, whilst reciting it three times is superior. These are the takbīrāt al-tashrīq.

The wording of the takbīrāt al-tashrīq is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لِلَّهِ الْحَمْدُ

It is wājib to recite the takbīr immediately after finishing salah with salam. It is wājib upon the latecomer who joins the congregation late and must make up some units, to recite the takbīr after making up the missed units and making the concluding salām.¹

What is the takbīr of tashrīq?

Mufti Aḥmad Yār Khān al-Na‘īmī رَحْمَةُ اللَّهِ عَلَيْهِ explains:

The takbīr of tashrīq is an amalgamation of statements said by Prophet Ibrāhīm عَلَيْهِ السَّلَام, Prophet Ismā‘īl عَلَيْهِ السَّلَام, and the Archangel Jibrīl عَلَيْهِ السَّلَام.

When Prophet Ibrāhīm عَلَيْهِ السَّلَام placed a knife on the throat of Prophet Ismā‘īl عَلَيْهِ السَّلَام to sacrifice him, Allah Almighty ordered Jibrīl عَلَيْهِ السَّلَام to bring a ram from Paradise to Earth. When doing this, Jibrīl عَلَيْهِ السَّلَام exclaimed: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. Prophet Ibrāhīm عَلَيْهِ السَّلَام looked upwards when hearing this, saw Jibrīl عَلَيْهِ السَّلَام bringing the ram, and said: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

¹ Bahār-i-Sharī‘at, vol. 1, part 4, p. 784

By the command of Allah Almighty, the hands and feet of Prophet Ismā'īl عَلَيْهِ السَّلَام were untied before he was given glad tidings of his sacrifice being accepted. Prophet Ismā'īl عَلَيْهِ السَّلَام then said: اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

What these three illustrious personalities recited at that time was then joined to form what we now know as the takbīr of tashrīq: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.¹

Dear Islamic brothers! We too should close our eyes when reciting takbīr al-tashrīq after every farḍ salah, remembering the sacrifice of Prophet Ibrāhīm عَلَيْهِ السَّلَام and Prophet Ismā'īl عَلَيْهِ السَّلَام.

إِنْ شَاءَ اللَّهُ In this manner, our enjoyment in reciting the takbīr will be heightened. May Allah Almighty grant us the ability to do so.

The days of Tashrīq are days of dhikr

Dear Islamic brothers! From the 10th of Dhū al-Ḥijja (the first day of Eid al-Aḍḥā) to the 13th, it is forbidden by Islamic law for us to fast. The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed, “Hear well! Certainly, these days are days of eating, drinking, and dhikr of Allah.”²

Commenting on this, Mufti Aḥmad Yār Khān رَحِمَهُ اللَّهُ عَلَيْهِ writes:

These are days of hospitality for people, in which Allah Almighty is the Host and His servants are His guests. Fasting on these days is to reject an invitation to eat from Allah Almighty. So, eat, drink, and make much dhikr of Allah Almighty during these days.³

¹ Mir'āt al-Manājīh, vol. 2, p. 88

² Ṣaḥīḥ Muslim: hadith 1141

³ Mir'āt al-Manājīh, vol. 3, p. 186

Dhikr of Allah Almighty can always be done

Scholars of Islam say the days that come after completing ḥajj and ritual sacrifices, are days specified for dhikr by the command of Allah Almighty.

This teaches us that every act of worship has a time period. For example, salah begins with takbir and ends with salam. Fasts begin at suḥūr and end at ifṭār. Ḥajj also has specified days.

In short, every act of worship has a specified time. Yet, when it comes to dhikr, this is an act of worship that has no limit in terms of time. This is something one can do for their entire life. We may be able to say we have finished offering salah, but we can never say we have finished from the dhikr of Allah. It only ends for us when we die. As a result, we must consistently and enduringly make dhikr of Allah Almighty, especially during the Days of Tashrīq, as we were specially commanded to do this. May Allah Almighty allow all of us to perform dhikr in abundance.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Days in which supplications are accepted

The Companion Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ once delivered a sermon on the 10th of Dhū al-Ḥijja, in which he said:

The specified (i.e., the Days of Tashrīq) are a blessed time in which Allah ordered us to make dhikr of Him. Supplications are not rejected during them. Increase your inclination towards Allah in these days.”¹

سَمِعْتَنِي اللَّهُ Dear Islamic brothers! The Days of Tashrīq are a time in which our prayers are accepted. We should ensure to make much dua during

¹ Laṭā‘if al-Ma‘ārif, p. 388

this time, asking Allah Almighty for forgiveness, Paradise, and resolution for our problems. We should ask Him to allow us to visit Medina time and time again. We should ask Him to grant us death in that blessed city. In short, we should ask Him for every goodness of this world and the Hereafter.

The Companion 'Ikrima رَضِيَ اللهُ عَنْهُ explains how during the Days of Tashrīq, it is recommended (*mustahabb*) for us to make this dua Allah Almighty taught us in the Quran:¹

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠١﴾

“O our Lord! Grant us goodness in this world and grant us goodness in the Hereafter, and save us from the punishment of Hell.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Be kind to animals

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ Soon, time for qurbani will arrive, and this sunna of Prophet Ibrāhīm عَلَيْهِ السَّلَام will be practiced everywhere. This sunna of Allah's khalīl will be followed by fortunate Muslims who spend their wealth to this end, purchasing beautiful animals to be sacrificed. There will be a throng of animals all over.

We ask Allah Almighty to accept the qurbani of Muslims this year. As for those who are not capable of this and wish they could, we ask Allah Almighty to grant them ability to perform this esteemed act of worship.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Laṭā'if al-Ma'ārif, p. 388

² Al-Quran, part 2, al-Baqara, verse 201; translation from Kanz al-Irfan

أَلْحَبْدُ لِلَّهِ Qurbani animals are purchased and sometimes even kept under personal care. It only befits for us to learn some of the rights animals possess. As they cannot speak, it is our duty to look after them as best as possible. In this regard, let us listen to a beautiful hadith and its brief explanation.

Command for all-inclusive kindness

The Companion Shaddād b. Aws رَضِيَ اللهُ عَنْهُ was the nephew of the Prophet's poet, Ḥassān b. Thābit رَضِيَ اللهُ عَنْهُ.

He narrates how the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ إِذَا ذُبِحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُجِدَّ أَعْدُكُمْ شَفْرَتَهُ وَلْيُرْمِ ذَبِيحَتَهُ

Allah has indeed ordered for kindness to be shown to everything. When you slaughter, then slaughter well. Let one of you sharpen his blade and grant ease to the animal being slaughtered.¹

Explanation of kind heartedness to all creation

Dear Islamic brothers! The hadith we just heard is especially beautiful. In its beginning, the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned a principle: “Allah has indeed ordered for kindness to be shown to everything.” Whatever the entity—whether it be a human, an animal, a flower, or a plant—one should treat it with kindness and deal with it in a manner of benevolence appropriate to its nature.

One aspect of the Prophet's mercy

Scholars of Islam explain how Allah Almighty sent our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as رَحْمَةً لِّلْعَالَمِينَ – a mercy for all worlds. One aspect of the Prophet's mercy is that he called for favour, kindness, goodness, and

¹ Muṣannaf ‘Abd al-Razzāq: hadith 7635

gentleness to be shown in every matter. When ordering us to perform qurbani, he also issued a command for kindness to be shown to the animal in this process.

When a goat was brought to the Prophet ﷺ

A butcher once wanted to slaughter an animal. He went to his enclosure, opened the door, and chose a goat. The goat escaped his grip, bolted out the door, and ran to the Messenger of Allah ﷺ. The butcher then grabbed the goat by the leg and began dragging it away.

Allah’s Messenger ﷺ first said to the goat, *إصبري لأمر الله* – “Be patient upon the command of Allah!” He then said to the butcher, *وأنت يا جزار فسفها إلى الموت سو قار فيقا* – “O butcher! Take it towards death gently.”¹

سبحن الله This is the mercy of the mercy for all worlds, the Messenger of Allah ﷺ. He called for the goat to be patient upon Allah’s command. Simultaneously, he told the butcher, who was about to sacrifice the goat by the permission of Allah Almighty and to fulfil this divine command, to be gentle in his treatment of the goat and treat it exceedingly well.

Following the Prophet’s example

Scholars of Islam say, that as we are the Umma of the Greatest Prophet ﷺ, we must try our absolute best to follow the example his sacred life set for us. We must emulate our Prophet’s good character and make it the roadmap for our lives. In other words, we must strive to follow his example in anything and everything we do.

This is why Allah Almighty ordered us to be gentle and considerate in everything we do, as it does not befit us to cause pain to others, hurt

¹ Muṣannaf ‘Abd al-Razzāq: hadith 7640

them, or wrongfully bring them difficulties whilst being members of this Umma.

Imam al-Sha'rānī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

This covenant was taken from us from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, that we should show compassion to all of Allah's creation, while remaining within the boundaries of the Shari'ah.¹

After this, Imam al-Sha'rānī mentioned another amazing point. He writes, “As much as creation is merciful to themselves; being even more merciful to them than this is the legacy of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”²

اللَّهُ أَكْبَرُ Dear Islamic brothers! Look at the beauty of Islam! Not only does it teach us to be kind to others, it also says we must be more kind to others than they are to themselves; that we must care for them more than they care for themselves.

Perfection of belief

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, لَنْ تُؤْمِنُوا حَتَّى تَرَاحِمُوا – “You shall not be perfect believers until you have mercy for one another.” The Companions رَضِيَ اللَّهُ عَنْهُمْ submitted, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We show mercy to one another.” He then declared, “This does not mean you show mercy to those you know. وَلَكِنَّهَا رَحْمَةٌ الْعَامَّةُ – This entails communal mercy.”³

This means we must show mercy and kindness to all of creation. Animals, birds, even insects, we should show mercy to them all.

¹ Lawāqih al-Anwār al-Qudsiyya, vol. 1, p. 572

² Ibid, p. 573

³ Majma' al-Zawā'id: hadith 13671

Al-Raḥmān shows mercy to the merciful

As mentioned in *Ṣaḥīḥ al-Bukhārī*, Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, لَا يُرْحَمُ اللهُ مَنْ لَا يُرْحَمُ النَّاسَ – “Allah does not show mercy to those who are not merciful to people.”¹

In another hadith it was said, الرَّاحِمُونَ يُرْحَمُهُمُ الرَّحْمَنُ – “Al-Raḥmān has mercy on those who are merciful.”²

Explanation of being kind-hearted to the sacrificial animal

Dear Islamic brothers! The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught us a principle: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ – “Allah has indeed ordered for kindness to be shown to everything.” Explaining this, he said:

وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ

“When you slaughter, then slaughter well. Let one of you sharpen his blade and grant ease to the animal being slaughtered.”³

In this hadith, the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has specifically mentioned showing mercy at the time of slaughtering an animal. Scholars of Islam have mentioned different scenarios relating to this:

1) Slaughter with a tender heart

Imam al-Sha‘rānī رَحِمَهُ اللهُ عَلَيْهِ writes: “(A form of mercy is that) When we are slaughtering the animal, there should be tenderness in our heart at that moment.”⁴

¹ Ṣaḥīḥ al-Bukhārī: hadith 7376

² Sunan Abī Dāwūd: hadith 4941

³ Sunan Ibn Mājah: hadith 3170

⁴ Lawāqih al-Anwār al-Qudsiyya, vol. 1, p. 575

This means, we should slaughter the animal acting upon the command of Allah Almighty, but it should be in such a way that there is still mercy and tenderness in our hearts when passing the blade over the animal's throat.

Let it be that when the person passes the blade over the animal's throat, his heart should soften with mercy and tears should fall from his eyes. In this way, the animal can be slaughtered whilst being shown mercy and kindness.

Once a Companion رَضِيَ اللهُ عَنْهُ mentioned, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I slaughter a goat, whilst I feel compassion for it." The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "If you are merciful to the goat, Allah will be merciful to you."¹

Regretfully, the situation these days is the opposite—people treat the sacrifice as a spectacle, watching the animal struggle. Some ignorant individuals even clap as they see the animal in pain. Nowadays, in the era of the internet and social media, people record videos of the poor animal's suffering and make them go viral. May Allah Almighty grant us guidance! This is not a moment for amusement, but for shedding tears out of compassion. That animal is fortunate to be sacrificed in Allah Almighty's name, and this is a time to admire its fate.

2) Do not slaughter one animal in front of another!

Dear Islamic brothers! Another way to show kindness during slaughter is to ensure that one animal is not sacrificed in front of another. Especially, never slaughter a child in front of its mother or vice versa.

3) Lead the animal gently for slaughter!

Another way to show mercy is to avoid dragging or pulling the animal harshly. Instead, take it to the place of slaughter with great gentleness.

Abū Sa'īd al-Khudrī رَضِيَ اللهُ عَنْهُ narrates how the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Mustadrak: hadith 6541

once passed by a man pulling a goat by its ear. The Merciful Prophet ﷺ said: “Leave its ear! Hold it near its neck.”¹

4) Sharpen the knife beforehand!

A further way to ensure a painless sacrifice, as taught by the Greatest Prophet ﷺ, is to sharpen the knife beforehand. The Merciful Prophet ﷺ said *لِيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ* – “Let one of you sharpen his blade!”

Scholars state that animals also fear death, so the knife should be properly sharpened in advance, and it should not be shown to the animal right before slaughter.²

The Merciful Prophet ﷺ once passed by a man who had placed a goat on the ground, holding its neck under his foot while sharpening his knife in front of it. The goat was watching him. The Merciful Prophet ﷺ said: "Could you not have done this before? Do you want to kill it multiple times? Why did you not sharpen your knife before laying it down?"³

Some Manners of Slaughtering

Mawlana Ilyas Attar al-Qadiri has outlined several ways to ensure the comfort of the sacrificial animal:

Before lowering a cow or similar animal, determine the direction of qibla. Dragging the animal on rocky or rough ground after laying it down to make it face the qibla causes unnecessary suffering.

¹ Sunan Ibn Mājah: hadith 3171

² Jāmi‘ al-‘Ulūm wa al-Ḥikam, p.164

³ Mustadrak: hadith 7637

- Avoid cutting too deep while slaughtering, ensuring that the knife does not reach the neck bones, as this leads to undue pain.
- Do not cut off its legs or start skinning the animal until it has completely cooled down after slaughter.
- After slaughtering, refrain from touching the cut throat or placing the knife on it until the soul has fully departed.
- Some butchers hasten the process by peeling the skin of a struggling cow's neck and stabbing it to cut the heart's veins. Similarly, some slaughter a goat and immediately break its neck—such acts of cruelty must not be carried out.

Whoever is able must stop those who unnecessarily harm animals; failing to do so, despite having the ability, makes one guilty and can lead to punishment in the Hereafter.¹

May Allah Almighty grant us all the blessing of compassion, especially the ability to be merciful toward animals, to offer sacrifices with sincere intentions, and to ensure the comfort of the sacrificial animals.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

The Amir of Ahl al-Sunna's father

Dear Islamic brothers! The 14th of Dhū al-Hijja marks the passing of Mawlana Ilyas al-Qadiri's respected father. Drawing this speech to its conclusion, we will now discuss his blessed life.

¹ Ablaq Gorhe Sawar, p. 15

An introduction to Abu Attar رحمة الله عليه

Mawlana Ilyas al-Qadiri's father was Haji 'Abd al-Raḥmān رحمة الله عليه, a righteous man who adhered to Islamic law and followed the Sunna. His gaze was lowered most of the time, he knew many hadith by heart, and had no greed to amass worldly wealth. He was also a murīd in the Qadiri spiritual order.¹

His time in Sri Lanka

Haji 'Abd al-Raḥmān رحمة الله عليه spent a long time living in Colombo (Sri Lanka), overseeing the managerial affairs of Hanafi Memon Masjid. When Mawlana Ilyas al-Qadiri دامت بركاتهو العالمية went there in 1979, he found residents of the area were great admirers of his father.²

Passing away during Hajj

When Mawlana Ilyas al-Qadiri دامت بركاتهو العالمية was very young, his father left for ḥajj in 1370 AH. Severe hot winds blew in Mina that year, leading to many pilgrims passing away. One of them was Haji 'Abd al-Raḥmān رحمة الله عليه. He fell ill for a few days before passing away on the 14th of Dhū al-Ḥijja 1370 AH. إِنَّا لِلّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Dear Islamic brothers! Haji 'Abd al-Raḥmān was exceedingly blessed to pass away during ḥajj. A hadith mentions those who leave for ḥajj and pass away, have the reward of ḥajj written for them until the Day of Judgement.³

Another hadith explains, "Whoever travels in this path (on ḥajj or 'umrah) and passes away shall not be questioned or held to account. Instead, it will be said to him, 'Enter Paradise.'"⁴

¹ Ta'ruf Ameer-e-Ahl-e-Sunnat, p. 11

² Ta'ruf Ameer-e-Ahl-e-Sunnat, p. 11

³ Al-Mu'jam al-Awsaṭ: hadith 5321

⁴ Musnad Abī Ya'lā: hadith 4607

A faith inspiring dream

Mawlana Ilyas al-Qadiri's late elder sister once explained:

After our father passed away, I had an amazing dream, in which I saw my father with an exceptionally beautiful individual. My father held my hand and said, "Daughter, do you know who this is? This is the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then, in a display of compassion and kindness, said to me, "You are exceptionally fortunate."¹

May Allah Almighty have mercy upon Haji 'Abd al-Rahmān رَحْمَةُ اللهِ عَلَيْهِ! May He grant Haji 'Abd al-Rahmān's son, Mawlana Ilyas al-Qadiri, a long and healthy life. May He bless that entire family.

اٰوِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

One of the 12 Religious Activities: The Qafilah

Dear Islamic brothers! To cultivate a merciful heart and righteous nature, develop a passion for good deeds, and become a person of strong character and integrity, connect yourself with the religious environment of Dawat-e-Islami.

Actively participate in Dawat-e-Islami's 12 Religious Activities. إِنَّ شَاءَ اللهُ. Your life will be blessed, your character will become refined and pure, and countless benefits of both this world and the Hereafter will be granted to you.

¹ Ta'rif Amīr-i-Ahl-i-Sunnat, p. 12

One of these 12 Religious Activities is the Qafila (caravan). Hundreds of thousands of Muslims travel as part of Qafilas across countries, cities, and villages to spread the message of Islam. Due to them, many non-Muslims have embraced Islam, and hundreds of thousands of lives have been positively transformed.

اَلْحَمْدُ لِلّٰهِ These Qafilas undertake journeys of 3 days, 12 days, 1 month, and even 12 months.

You should also travel in these Qafilas! اَلْحَمْدُ لِلّٰهِ You will receive immense blessings.

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Sunnas and etiquettes of qurbānī

Dear Islamic brothers! Let us now attain the honour of discussing some Sunnas and manners related to qurbānī. The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

On the day of Eid al-Aḏḥā, there is no act of goodness a person does which is more beloved to Allah than shedding blood (of the sacrificial animal). This sacrifice will come on the Day of Judgment with its horns, hair, and hooves, and before its blood reaches the ground, it is accepted by Allah. Offer your sacrifice wholeheartedly.¹

- Before bringing down the sacrificial animal, determine the direction of the qibla. Dragging the animal along the ground, especially on a stony surface, to turn it towards the Qiblah after laying it down causes unnecessary suffering to the animal.

¹ Sunan al-Tirmidhī vol. 3 p. 162, Hadith: 1498

- Do not cut excessively while slaughtering, so that the knife reaches the spinal column, as this causes undue pain.
- Do not sever the animal's feet or skin the animal until it has completely cooled down. After slaughtering, avoid touching the cut throat with a knife or hand until the soul departs.
- Some butchers, in an attempt to cool the animal quickly, skin the neck of a struggling cow while it is still alive and stab the knife deep to cut its heart veins. Similarly, they crack the neck of a goat immediately after slaughtering. Such cruelty should not be inflicted upon these innocent creatures.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Announcement

More Sunnas and manners of qurbānī will be discussed in study circles. Please do participate in them to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The six ṣalawāt and two du‘ā's recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt 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 ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

Seventy portals of mercy are opened for whoever recites this ṣalāt.¹

4. The reward of 600,000 Duroods

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

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.²

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”³

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ Al-Qawl al-Badī', p. 277

² Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

³ Al-Qawl al-Badī', p. 125

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”¹

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”²

2. An easy way to spend every night in worship

The Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”³

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ
الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah Who is Ḥalīm and Karīm.
Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

¹ Al-Targhīb wa al-Tarhīb: Hadith 31

² Majma‘ al-Zawā‘id: hadith 17305

³ Tārīkh Ibn ‘Asākir: hadith 4415

Weekly gathering schedule for 6th June 2025

- Sunnas and manners: **5 minutes**
- Dua memorisation: **5 minutes**
- Summary: **5 minutes**
- Total duration: **15 minutes**

Remaining Sunnas and manners of qurbānī

It is necessary for anyone who has the ability to prevent harm to animals to stop those who cause unnecessary suffering to them. If someone has the ability to intervene but does not, they will also be sinful and earn potential punishment in the Hereafter.

In the book *Bahār-i-Sharī‘at*, published by Maktabat al-Madina, volume 3, page 660, it is said:

Oppressing an animal is worse than oppressing a *dhimmī* (a non-Muslim living under Islamic rule), and oppressing a *dhimmī* is worse than oppressing a Muslim. This is because an animal has no specific supporter or helper except Allah Almighty. Who will save this innocent creature from cruelty?¹

Additionally, before sacrifice, animals are sometimes kept hungry and thirsty for several hours, which causes them severe distress.

Muftī Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ states:

Before sacrifice, provide the animal with food and water—do not slaughter it while it is hungry or thirsty. Also, do not slaughter one animal in front of another, and ensure the knife is sharpened beforehand. It should not be sharpened in front of the animal

¹ Al-Durr al-Mukhtār and Radd al-Muḥtār, vol. 9 p. 662

after it has been laid down.¹

For more information regarding proper sacrificial practices, you may refer to the book *Ablaq Gorhe Sawar*, written by the Amir of Ahl al-Sunna.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Supplication to bring a religious environment in the home

As per the schedule of Dawat-e-Islami's weekly Sunna-inspired gathering, we will now memorise a supplication. This week, we will learn the supplication we can recite to bring a religious environment in the home:

رَبَّنَاهَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٣٥﴾

“O Our Lord! Grant us comfort of the eyes from our wives and our offspring and make us leaders for the pious.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”³

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah Almighty, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.

¹ Bahār-i-Sharī‘at, vol. 3 p. 352

² Madanī Panj Sūrah, p. 244

³ Al-Jāmi‘ al-Ṣaghīr: hadith 5897

2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily prayer in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayer, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭīma once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?

13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your *nigrān*?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid,

workplace, or wherever else possible?

25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du‘ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak‘āt*) of sunnah for Ṣuḥr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā’?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami’s 12 religious activities?

37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?

49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an *'imāmah*?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?

59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

أَمِيرُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ