

CHAPTER 2

HADITH

The 'Al-Muwwatta' of Imam Malik

a). Meaning of Al-Muwwatta'

The term ***Al-Muwatta*** means "*path made plain*" or "*the well-trodden path*" or "*to pave way*", or "*to prepare*" or "*to make easy*." Its name also means a book that is "*many times agreed upon*". It is the name given to the famous book or collection of Hadith written by the Madina scholar, Imam Malik bin Anas. The contents and its authenticity were unanimously agreed upon by the people of Madina.

Methods used by Imam Malik in the collection of Hadith

The following are the methods used by Imam Malik in the collection of Hadith:

- He rejected all the hadiths from innovators. This is a stricter standard than many other Muhadithun.
- He rejected any marfu-hadith (ascribed to the prophet) if it was beyond the wording transmission of prophet Muhammed (p.b.u.h)
- He was very brief but comprehensive in presenting of the hadith.
- He gave consideration to letters, prepositions and particles like waw, taa, baa among others.
- He used a high literary form of the classical Arabic so as to help the readers develop the ability to understand the language of prophetic traditions.
- He accepted narrations that were attributed to a companion, whether a statement or action (mawquf hadith)
- He accepted narrations that were attributed to the successors of prophet's companion, whether a statement or action (maqtu' hadith)
- He divided his books of hadith collections in topics covering a particular theme.

Features of Al-Muwwatta'

The following are characteristics of Al-Muwwatta' of Imam Maliki:

- a) The book was written by Imam Malik ibn Anas.
- b) The book was agreed upon by all imams, various scholars of Hadith and people of every school of fiqh (Islamic jurisprudence).
- c) This standard book was compiled during the caliphate Al-Mansur of Abbasid Dynasty who requested Imam Malik to produce a standard book that could be used as law in the entire Islamic region.
- d) This standard book was as a result of the expansion of the Muslim empire and the growth and development of the science of Hadith.
- e) It took Imam Malik a period of forty years to complete this compilation.

- f) Al-Muwatta is considered to be from the earliest existing collections of Hadith that form the basis of fiqh alongside the Holy Qur'an.
- g) The book covers customs, rituals, traditions, rites, norms and laws of the time of the Holy Prophet Muhammed (p.b.u.h).
- h) Out of the 10,000 narrations originally collected, Imam Malik selected and compiled with great care about 2000 traditions for inclusion into the Al-Muwatta.
- i) The Imam intentionally selected the Hadiths that were connected to juristic matters and allowed various scholars to scrutinize them.
- j) Imam Malik divided this book into sections referred to as *Kitab*. He then sub-divided the sections (Kitab) into chapters with each chapter having several sub-topics. Each of the sub-topics contains 3 to 10 Hadiths.

Themes of Al-Muwwatta'

The following are the themes of Al-Muwwatta' of Imam Malik

1. A summary of the main doctrines of Islam. It presents the acts of worship as the basic principles of Islam. For example, the devotional acts like Swalat, Zakat, Swaum and Hajj and other *wajib* (obligatory) acts such as *tahara* (cleanliness), manners of *Wudhu* (ablution), *heidh*, and *ghusl* (ritual bath) among others.
2. Guidelines on the Islamic commercial ethics. The book has traditions on business transactions including sales, agreements and purchases of items of various kinds.
3. Matters on human relations at family level. Here, Al-Muwatta contains Hadiths on marriage proposal, dowry, prohibited degrees of marriage, *talaq* (divorce), suckling, *aqiqa* and foster relationships.
4. Moral values, Islamic etiquettes and permissible and prohibited acts. Under this, the book explains the Muslim mode of dressing, modesty, good character, greetings and among others.

5. Prescription on the punishment for crimes and the judicial rulings. These Hadith focus on all matters related to punishments for committed offences such as slander, intoxication, adultery, theft and apostasy.
6. Descriptions and names of the prophet Muhammed (p.b.u.h). The qualities of prophet Muahemmed such as humility, forgiveness, beneficial talks are discussed.
7. Games, sacrificial animals and guidelines on slaughtering. The Islamic principles of slaughtering of animals are explained in details, such as uttering Allah's name, sharpening of the knife, faced Qibla among others.

Facts about Al-Muwwatta' of Imam Malik

The following are the facts about Al-Muwwatta' of Imam Malik:

- It was authorized by Malik Ibn Anas.
- It was the earliest book of Hadith.
- It guides/helps Muslims to lead a pious life. It contains legal injunctions/fatwas.
- It shapes a code of behavior for Muslims.
- It enhances uniformity for Muslim rituals/practices (unspiritual the economic political and social dimensions)
- It provides a frame of reference on the prophet way of life as a model of human perfection.
- It contains legal injunctions.
- Enable a Muslim to make decision on contemporary life challenges.

The Forty Hadith of Imam Nawawi

a). Biography of Imam An-Nawawi

The following is a brief life history of Imam An-Nawawi:

- Imam Al-Nawawi's full name is Abu Zakariya Yahya bin Sharafuddin An-Nawawi.
- He was born in 1233 C.E in the village of Nawa in Syria and died in 1278 CE.

- His famous title, An-Nawawi, is derived from Nawa, his birth place.
- He studied medicine as a profession but left it for Islamic theology. Imam Al-Nawawi read widely and acquired vast knowledge in Hadith, Islamic Ethics and Fiqh (Islamic Jurisprudence), etymology and syntax.
- He acquired his *Ilmu* (knowledge) from various renowned Muslim scholars including Isa Al-Muradi, Abu Ibrahim Ishaq bin Ahmad Al-Maghribi, Radiyuddin Abu Ishaq among others.
- Imam An-Nawawi was intelligent, hardworking and devoted most of his time in reading. He used to write commentaries on every work he came across.

b). Literacy works of Imam An-Nawwawi

Imam Nawawi wrote several works on fiqh and Hadith. Among these works include:

- *Riyadh As-Salihin* (Gardens of the Virtuous)
- Life of the Messenger
- *Al-Maqasid* (manual of Islam)
- *At-Tibyaan Fi-Adab hamalatil-Quran* (Etiquette with the Quran among others).
- *Arbain An-Nawawi* (forty Hadith of Imam An-Nawwawi).
- *Sharhi Sahih Muslim* (The commentary of the book of Imam Muslim)
- *Sharhu Sunan Abi-Daud* (The commentary of the book of Imam Abi-Daud)
- *Mukhtasar At-Tirmidhy* (Summary of the book of Imam Tirmidhy)

c). Themes in Imam An-Nawawi's Forty Hadith

Imam An-Nawawi's collection of Hadith comprise the following themes:

- a) Devotional acts: These are acts of ibada like swalat, swaum, zakat and Hajj.
- b) Taqwa: Muslims learn to be God-fearing and dutiful servant of Allah (SWT)
- c) Hadith on moral values and virtues: Muslims should be keepers of each other without prejudice or any form of segregation. They should refrain from envy, hatred, malice, corruption among other anti-social behaviours.

- d) Hadith on Iman (faith): The six articles of Islamic faith are expounded in details.
- e) Hadith on the permissible and the prohibited acts in Islam.

d). Methods used by Imam An-Nawawi in the collection of Hadith

The following are the methods used by Imam An-Nawawi in the collection of Hadith:

- a) He collected most of his hadith from sahih bukhari and sahih muslim
- b) He collected only the authentic hadith that incorporate all topics
- c) He recorded hadith without the chain of transmission.
- d) He collected a section which explains any unclear expressions.

Study of some selected Hadith

a). Work as a form of Ibada

Abdullah ibn Umar (RA) said that the Prophet of Allah (p.b.u.h) said, *“Seeking for lawful earning is an obligatory act next to the obligatory worship.” Any form of work done by a Muslim based on the Islamic principles earns a Muslim reward and is classified as an act of ibada.”*

Islamic teachings on work as a form of Ibaadah

The following are the Islamic guidelines on work as a form of worship:

1. Man has been given the position of vicegerent of Allah on earth. Therefore, as a vicegerent he is expected to develop the earth. He can only do so by working.
2. The prophet (p.b.u.h) encouraged every Muslim to work hard and earn from legal sources.
3. The Prophet discouraged people from begging but one should strive to earn his own living.
4. Any form of work done by a Muslim based on the Islamic principles earns a Muslim reward.

5. The members of the family are encouraged to assist each other in their daily chores as the way the prophet Muhammed (p.b.u.h) used to help his wives in the daily chores.
6. Man has been commanded by Allah to work immediately on finishing the Friday prayers.
7. The prophet Muhammed (p.b.u.h) praised the working group to those worship in the mosque but depend of others.
8. Working is obedience to the command of Allah. Therefore, it is ibaadah since it is for the good and benefit of humanity.

Circumstances that allow Muslims to beg

Begging is right for only three people namely below:

- a) When one is in grinding poverty and it is acknowledged by other Muslims.
- b) When one is seriously indebted so he can be supported to clear the areas.
- c) One who is responsible for blood-wit he finds it difficult to pay.
- d) When a Muslim's valuable necessities are destroyed and left with nothing to support him or her
- e) When a young child is neglected by his or her family members and it has no means of getting maintenance.

Duties and rights of employer and employee

a) Duties of employer to employee

The following are some of the duties of employer to employee:

- a) Organize and conduct business effectively
- b) Respect the dignity of the employees and avoid harassing them.
- c) An agreement must be reached on how much he or she to pay a fair wage to employees.
- d) Ensure good health, safe working environment and avoid overworking the employees.
- e) Provide for social welfare of the employees.
- f) He or she should grant the employees the freedom of expression.
- g) Grand time to rest and leaves (off) as required by the law.

h) Be just and share some benefits.

b) Rights of employer to employee

The following are the rights of employer to employee:

- a) Obtain and conduct business.
- b) Demand for day work according to the labour contract.
- c) Enjoy loyalty and cooperation of the employees.
- d) Form association with other employees
- e) Enjoy fair share of the benefits.
- f) Conduct business without being subjected to unfair condition and competitions.

c) Duties of Employees to employer

The following are some of the duties of employees to employer:

- a) Observe the term of contracts with the employees.
- b) Be loyal and honest.
- c) To do fair share of the days' work for fair wage.
- d) Protect the employee's properties.
- e) Respect the employer.
- f) Be responsible.

d) Rights of employees to employer

The following are the rights of employees to employer

- a) Work through fair means
- b) Receive fair salary.
- c) Have responsible hours for work.
- d) Have safety and protection at work.
- e) Protect labour contract by forming organization with the fellow workers.
- f) To further individual training and development for effective production.
- g) Be given a retirement or terminal benefits as stipulated in the contract.

Reasons why employees should be given resting-time

The following are reasons why employees should be given time to rest:

- To enable them to regain the lost energy so as to work effectively.
- To grant them ample time to perform their prayers.
- To give them opportunity to socialize to make friend, good understanding and exchange ideas.
- It is a requirement of international laws on the rights of workers.
- To create room for them to attend their important errands

Reasons why work is an act of worship (Ibadah)

The following are reasons why work is an act of worship:

1. Because it prevents idling which is disliked by shariah.
2. When one is working he/she has no time for gossiping which is a sin according to shariah.
3. When one works he/she is able to fulfill his/her basic necessities.
4. Work can involve helping the less fortunate which is rewarded by Allah.
5. Working is carried out in order to discourage one from begging.
6. Work exercise the mind therefore ones mind stay healthy.

b). Anger (Ghadhab)

Abu Huraira (RA) reported that the messenger of Allah (p.b.u.h) said: *"The man is not a good wrestler; the strong man is in fact the person who controls himself at the time of anger."*(Bukhari).

Islamic teachings of anger

The following are the Islamic teachings on anger:

- Anger is strongly condemned in Islam. Therefore, it should be avoided.
- Anger is the key to many calamities and problems. That is, uncontrolled anger leads to rage, hatred, violence and host of other evils.
- Muslims are encouraged to exercise tolerance and forgiveness.
- In Islam, anger is only allowed when the commands of Allah are broken deliberately.
- Anger is from satan who was created from fire and therefore, Muslims should take ablution whenever they get angry.

- Anger spoils the belief just as a bitter aloe spoils honey.

Ways to control anger

The prophet Muhammed (p.b.u.h) said, *“Powerful is not the one who subdues others through physical Strength, rather powerful is one who can control the self when angry.”* In the light of the above Hadith, the following are ways through which Muslims can control anger.

- When a Muslim is angered by someone, he should exercise patience, self-control and restrain himself from taking harsh decision that will be harmful to himself and other people.
- A Muslim is taught to seek protection from Allah against shaitan when he becomes angry on world things by saying ***audhubillah***, since the devil always whispers to man in order to lead him astray.
- It is encouraged to take ablution first when one becomes angry as this will cool him down thus enable to him to think wisely before taking any action.
- When one becomes angry and he is in a standing position, the sharia teaches him to sit down as this will too help him to cool down.
- When one is angry, he or she should recite the Holy Quran since it soothes and cools the heart of the reader.
- A Muslim should keep silent and talk when necessary.
- He or she should perform a two rakaats prayer as prayer prevents people to commit evils.
- He or she should strive to avoid provoking situation and aggressive people.
- When one is angry, he or she should try to forgive and ask for forgiveness. Then try to forget.
- When he is in a sitting position and he becomes angry he is encouraged to lie down for sometime, this will cool down his nerves and make him think straight.

Effects of exercising anger in the life of a Muslim

The following are the effects of exercising anger in a Muslim life:

- a) It leads to quarreling and using unbecoming language.
- b) It may lead to fighting, injuries, damages and even death.
- c) It causes severance of relationships including divorce.
- d) It may be a cause of many diseases such as ulcers, acidity, pressure, heart attack among others.
- e) It widens the circle of enemies and thus making a person to live with suspicion and fear.
- f) It may lead to loosing something badly needed by someone may be due to unnecessary breakages.
- g) If a Muslim becomes angry without a valid reason, then he or she gives a room to his or her adversaries to rejoice.

Hadith on envy and jealousy

Envy (Al-Hasad)

Envy (Al-Hasad) involves a dislike in seeing a person receiving bounty from Allah (SWT) and wishing that the person loses it. In fact, some people would make effort to have the bounty or good things of other people transferred to them.

Forms of envy

The following are ways in which a person may show envy:

- Wishing to take other peoples' positions and leave them without any authority
- Harming other people with bad deeds and talk.
- To feel displeasure or hatred towards someone for their good fortune or possessions.
- Holding unnecessary grudges towards someone who has won a competition legally.
- Having discontentment towards another person's bounties given by Allah.

Jealousy (Ghil)

Jealousy refers to the negative thoughts and feelings of insecurity, fear, and anxiety over an anticipated loss of something. It may also mean hating an individual because he or she possesses what one might not have.

Islamic teachings on envy and jealousy

Abu Hurayra (RA) narrated that the prophet (p.b.u.h) said, *“Avoid jealousy for jealousy devours good deeds just as fire devours firewood.”*

- a) Islam forbids envy and jealousy. Therefore, they should be avoided.
- b) A righteous Muslim should shun envy and always wish for others what he would wish for himself.
- c) When we see our fellow Muslims prospering, we should support them and make dua for them.
- d) Both envy and jealousy nullify someone's righteous deeds just as fire destroys firewood.
- e) Jealousy and envy are too destructive to spiritual and physical well-being of the person.
- f) Envy and jealousy are forms of impiety towards Allah. Therefore, they make one to commit sins.
- g) Both of them, envy and jealousy deprive one of Allah's mercy and grace.

Causes of envy and jealousy in the society

The following are the causes of envy and jealousy in the society:

- **Pride:** When one thinks that other people are lower as compared to him or her. Therefore, he or she wishes the other person to lose anything good that may gain, because he thinks that the other person does not deserve that gain, for example wealth or position.
- **Getting angry with someone** which may breed unnecessary hatred and enmity. This ultimately leads to envy and jealousy towards the person.
- **Malice** in which a person has been annoyed by someone whom he cannot hit back at. This makes a person as if has been belittled. That naturally leads to envy and jealousy praying for the powerful person to lose everything and become worst than him or her.
- **Lack of self-confidence:** It makes someone to feel and believe that when someone else get something good it will become impossible for him to get such a thing.
- **Overcrowding and competition:** If many people fight to gain a common thing which is scarce, envy and jealousy may develop in their hearts. For example, when students compete to win attention of their teacher.
- **Evil soul:** Some people rejoice at the calamities befall on to others irrespective whether they will get benefits or not.

Effects of envy and jealousy

The following are the effects of exercising envy and jealousy:

- These acts lead to discontentment in the heart of a Muslim
- They may bring about hatred, enmity and disunity in the society
- They may lead to unnecessary competition for worldly success and pleasures.
- They decrease the iman of a person
- They promote other vices such as disrespect, lying, selfishness among others.

- They remove the blessings of Allah from His creatures.

Ways through which Muslims can guard against the habit of envy and jealousy

The following are measures to guard against envy and jealousy in the society:

- a) Through avoiding unnecessary forms of hatred at all cost.
- b) By promoting love, brotherhood and sense of belonging among the people of the society.
- c) By initiating peace making programs so as to spread peace and harmony among the people of the society to co-exist.
- d) Through avoiding expressing unreasonable joy at the sorrows of another people.

Hadith on care for the orphans

Islamic teachings on care for the orphans

Abu Hurairah (RA) reported that the Messenger of Allah (p.b.u.h) said, *"He who takes care of an orphan, whether he is his relative or a stranger, will be in Jannah with me like these two."* The narrator, Malik bin Anas raised his forefinger and middle finger for illustration. (Muslim)

- a) Muslims should give respect to the orphans in the society and co-operate with them.
- b) Muslims should provide them with food, shelter among other needs.
- c) A Muslim is prohibited from illegal acquisition, misuse or squandering of the property left for an orphan.
- d) In the case where orphans are under age, those bestowed with their property should honour their trust of giving it back to the rightful owners when they have attained the rightful age to inherit.
- e) Allah (SWT) has commanded the believers to treat the orphans with kindness, understanding and offer them help whenever they need it.

Challenges/ problems encountered by orphans

The following are problems encountered by orphans:

- Difficulties in accessing education especially matters of getting school fees, uniforms and books.
- Lack of food that may make them to suffer of hunger and malnutrition.
- Lack of shelter to dwell in ending up to be homeless and street children.
- They are exposed to abuse, exploitation and neglect.
- Lack of parental love, care and guidance which is necessary for character building.
- They suffer both emotional and psychological problems which may make them to commit suicide.

Ways through which Muslims can care for orphans

The following are ways through which Muslims can care for orphans:

- a. Through the establishment of endowments and orphanages.
- b. By feeding and clothing them as well as providing them with shelter.
- c. By avoiding misappropriation of properties for the orphans,
- d. Investing their properties on profitable enterprise.
- e. Returning property held in trust to orphans when they attain the age of puberty and discretion
- f. By supporting them in the quest to seek for education and providing scholarship to them.
- g. We should give them education to grow up in Islamic atmosphere.
- h. Muslims should be tolerant and sincere to them.
- i. We should not mistreat them hence it may lead you into troubles with God anger.
- j. We should take care of them like our children with parental kindness, mercy and love.

Hadith on care for the disabled

Abu-Darda (R.A) reported: Messenger of Allah (p.b.u.h) said, *“Seek among your weak ones, for you are given provision and help only because of the weak amongst you.”* (Abu Dawud).

Ways of caring for disable members of the society

The following are the ways of caring for disable members of the society:

- Assisting them through provision of basic necessities e.g. food, clothes, shelter, health.
- Visit and socialize with them and avoid discriminating them whatsoever.
- Consoling them when bereaved and fill the with refreshment.
- Counseling them when in difficulties and try to help them out at our level best.
- By praying for them to Allah to help them out from their taste given by Allah
- Honoring them during special occasions for example during Idd, Ramadhan among others.
- Helping them in their special needs for instance, assisting the blind persons to cross the road.
- Reserving special facilities for their use e.g. parking area, telephone booths, elevators etc.
- According them preference and special treatment in all areas that require queuing and physical competition to access e.g. when boarding a bus, queuing in a bank etc.
- Offering them scholarship in education institutions to help and improve their learning.
- Establishing institutions for people with special needs e.g. schools, college for the blind, hearing impaired, physically handicapped etc.
- Considering them for employment and offer the job opportunities as per their abilities.
- Treating them with love, mercy and kindness whenever we deal with them.

Hadith on care for the aged

The Prophet (PBUH) said, *“He is not of us who does not have mercy on young children, nor honour the elderly.”* (At-Tirmidhy)

1. Muslims should honour the elderly people.
2. Muslims should not oppress or sever the ties of kinship with these members of the society.

3. The elderly should not be neglected, abandoned or regarded as a bother by their people thus leading to their confinement into homes for the elderly.
 4. The children should assist their parents during old age.
 5. It is out of reverence to Allah to respect the white-headed (aged) Muslims.
 6. Muslims should honour, respect the elderly to bridge the generation gap.
- For If a young man honours an elderly on account of his age, Allah appoints someone to honour him in his old age.

Reasons/ Importance of caring for the orphans, disabled and the aged people in the society

The prophet Muhammed (p.b.u.h) said: “If one removes hardship from a Muslim in this life, Allah will relieve hardships for him on the day of Judgement” in reference to this hadith, the following are the reasons/ importance of caring for the orphans, disabled, aged and other vulnerable people:

- a) It is one form of jihad as stated in the traditions of the prophet Muhammed (p.b.u.h)
- b) One gets rewards from Allah as it is considered as a good deed and act of worship.
- c) One will be close to the prophet Muhammed on the Day of Judgement
- d) It shows love, compassion and caring therefore, bringing about sense of belonging among people.
- e) It promotes good relationship among the people thus brings about peace and harmony in the society.
- f) It eradicates social evils such as stealing, hatred, envy and greediness from the members of society.
- g) A Muslim earns blessings from Allah abundantly as promised by Him.

Ways through which Muslims can show love to the victims of natural calamities

The following are ways on how to show love to the victims of natural calamities:

- Giving them safety
- Accepting them in the society
- Providing them with food and drinks
- Making others aware of their presence and problems
- Providing children with education opportunity

- Giving contributions for assisting them
- Visiting them and giving them hope
- Counselling and guiding them
- Making emergency resources available to them

Hadith on care for plants and animals

The Prophet Muhammed (p.b.u.h) said, *"Everyone of you is a guardian and is responsible for his charges..."*

Ways for caring for plants and animals

a). Caring for plants

The following are ways through which Muslims care for plants:

- Muslims should encourage one another to plant trees either around their homesteads or other bare parts of the land, that is afforestation, reforestation.
- Through ensuring effective protection of vegetable and plants from fire, pollution and wanton destruction
- By initiating and attending environmental conservation programmes such as educating the public on the importance of conserving the environment, construction of gabions to prevent soil erosion.
- By recycling of material to reduce overuse of tree products such as papers.
- Through implementing proper measures of regulating pest especially the use of non-chemical methods.

b). Caring for animals

The following are ways through which Muslims care for animals:

- a) Animals should be ridden in a humane way; carry a load they can bear and avoid overloading them.
- b) Animals should be handled with care and kindness but not be abused, mutilated and beaten cruelly.

- c) Muslims should avoid making animals fight as a sport, such as bull fighting, cock fighting or using them as target for hunting practice.
- d) Muslims should not mutilate or cut parts of an animal's body when still alive just for fun.
- e) Animals should be given enough water and food and avoid keeping them hungry especially those which are used for riding and transportation.
- f) Muslims should avoid imprisoning birds or keeping them in cages without any good reason.
- g) Muslims should be merciful even when slaughtering the animals for food. Animals should be slaughtered only for food, but they should not be killed merely to waste them on useless ventures.
- h) Muslims should provide a good, safe and clean place for the animals to live in.
- i) Muslims should give animals medical treatment when they fall sick to safeguard their lives and health

Islamic position/ Reasons why Muslims should care for animals and plants

The following are reasons/ Islam's position on the care for animals and plants:

- It is a divine responsibility and duty for human beings to take care of the rest of creation including plants and animals. This responsibility is emphasized in the Qur'an and Hadith.
- There are rewards promised for those who are caring for and show kindness in animals.
- The Qur'an explains clearly that nature and environment are signs of the existence of Allah.
- Plants constitute basic source of sustenance for human beings and animals.
- Plants moderate the climate and produce oxygen hence Muslims should take good care of plants. Therefore, the prophet (p.b.u.h) forbade people from needlessly and carelessly cutting trees. Muslims should preserve and conserve trees and forests.

- The Qur'an talks of the aesthetic functions of animal and plants.
- Animals and plants also worship Allah declaring his praise and to him.
- While hunting and fishing are permitted in Islam, the prophet prohibited those who take away life for sport. In Islam, it is unlawful to be cruel to an animal, mistreat it in any manner or kill it except for food.
- The prophet forbade people from lighting fires on anthills.
- The Prophet ordered a man who took a nestling of a bird to return it to its place. Muslims should conserve and protect the environment they live in.
- The prophet forbade the killing of bees and any captured livestock and this shows that we should have mercy on animals.
- The Prophet (p.b.u.h) often rebuked his companions who mistreated animals. He addressed them on the need for showing mercy and kindness when handling them.

Islamic principles on slaughtering of animals

The following are the Islamic guidelines/ conditions/ principles and teachings on slaughtering of animals:

- a) One should mention the name of Allah.
- b) The animal to be slaughtered must be faced Qibla.
- c) The Slaughtering is by cutting the throat or by piercing the hollow of the throat and the windpipe, the gullet and the two jugular veins.
- d) A male Muslims should do the slaughtering.
- e) The slaughtering object must be sharpened to fasten the cutting and easen the pain to the animals.
- f) The slaughtering object should not loose contract with the body of the animals until fully slaughtered.
- g) The animal must be healthy and free from diseases that can harm the consumers.
- h) Muslims should avoid sharpening the object of slaughtering in front of the animal.
- i) Muslims should avoid slaughtering the animal in front of others.

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j) The blood must be drained from the animal slaughtered.