

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LESSONS FROM AHÂDEETH SHAREEF

BY MOULANA NAEEM MOTALA

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COMMENTARY ON

40 AHÂDEETH | ARBA'EEN | OF IMAAM NAWAWI رحمه الله عليه

WITH EMPHASIS ON PERFECTING ONE'S CHARACTER

| LESSON EIGHTEEN |

...

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ،
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ ،
وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily all praise is for Allah, we praise Him and seek His aid and ask for His forgiveness and we believe in Him and we place our trust upon Him, and we seek refuge with Allah from the evils of ourselves and our evil actions. Whomsoever Allah guides there is none who can misguide him, and whomsoever Allah misguides there is none who can guide him, and we bear witness that none has the right to be worshiped except Allah alone, having no partner, and we bear witness that Muhammad is His slave and His Messenger

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اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ ، وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

Allahumma Salli 'ala Sayyidina Muhammad Wa'ala Aali Sayyidina Muhammadin Wa Baarik Wa Sallim | Oh Allah shower blessings and peace upon our Master Muhammad Sallallahu Alayhi Wa Sallam and upon the family of Muhammad Sallallahu Alayhi Wa Sallam

| HADITH 17 |

STRIVING FOR EXCELLENCE

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ،

فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ،

وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ،

وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ

[رَوَاهُ مُسْلِمٌ]

Hazrat Abu Ya'la Shaddaad ibn Aws *Radiallahu Anhu* narrates that Rasullullah *Sallallahu Alayhi Wa Sallam* said :

“Verily Allah has ordained (enjoined) Ihsaan (excellence) in all things.

Thus, if you kill, kill in a good manner. If you slaughter, slaughter in a good manner.

Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.”

[*Saheeh Muslim*]



| BRIEF EXPLANATION |

In this Hadith we have been advised to be kind, compassionate and pleasant to every creature of Allah *Subhaanahu Wa Ta'ala*. Be it a human or an animal, we should deal in an excellent manner towards every creation of Allah *Subhaanahu Wa Ta'ala*.

The word *Ihsaan* إحسان is derived from the word *Husn* حسن which means to treat someone in a kind, good manner. The word *Ihsaan* appears in several places in the Holy Qur'aan.

In Hadith-u-Jibra'eel, the concept of *Ihsaan* إحسان in relation to worshipping Allah *Subhaanahu Wa Ta'ala*, was discussed *in detail*.

* قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

*Then he (the man) said, "Inform me about Ihsaan". Rasulallah Sallallahu Alayhi Wasallam answered: "It is that you should worship Allah as though you could see Him, for though you cannot see Him yet He sees you". [Saheeh Muslim] * [Refer to Hadith-u-Jibra'eel / Hadith 2 of Imaam Nawawi Rahmatullah Alayh]*

In Hadith 17, two important instances are mentioned by Rasulallah *Sallallahu Alayhi Wa Sallam*, of whom we should be showing *Ihsaan* [courtesy, kindness and goodness] towards ie: the animal which is to be slaughtered/sacrificed and a person who's life is to be taken, especially in *Qisaas* [retaliation].

As for *Ihsaan*, in the act of killing or slaughtering animals, then it means that one releases the soul in the fastest, easiest and shortest possible manner, without any increase to the torment and pain to the animal, for which there is no need.

The animal should be lead in a very gentle manner towards the place of slaughter and the knife should be concealed from it. We have been taught in the Hadith of

Rasullullah *Sallallahu Alayhi Wa Sallam* that to minimize pain, the knife should be thoroughly sharpened before slaughtering an animal.

Rasullullah *Sallallahu Alayhi Wa Sallam* passed by a man who had his foot on the neck of a sheep. Whilst he was sharpening his blade, the sheep was looking towards it. Rasullullah *Sallallahu Alayhi Wa Sallam* said : **“Why did you not sharpen your knife before you laid it on the ground? “Do you intend to give it two deaths?”** [Tabarani]

The animal should not be slaughtered in the presence of another animal. Nor, should it be dragged by it’s ear, but rather by it’s neck.

Hazrat Umar *Radiallahu Anhu*, once hit a man with a stick because he sharpened his blade in front of a sheep [Bayhaqi]. Another time, Hazrat Umar *Radiallahu Anhu* saw a man dragging a sheep to slaughter it. Hazrat Umar *Radiallahu Anhu* hit him with a stick and said: “Woe to you! Lead it to it’s death with grace.” [Bayhaqi]

Regarding Qurbaani, even after slaughtering swiftly, skinning of the animal should only commence after the carcass has cooled down completely.

As far as kindness to other animals are concerned Rasullullah *Sallallahu Alayhi Wa Sallam* said that a person should not burden an animal with heavy weight placed on it’s back, nor should a mounted person stop his mount to involve himself in conversation, lest he burdens the animal. Also, an animal should be given sufficient food, fodder, water throughout it’s journey.

Ihsaan upon a person whom has to be killed, due to the laws of Shariah that were contravened, necessitates that their life should be terminated swiftly with minimal pain and suffering.