

Islamic Etiquette of Slaughtering viz a viz Mechanical Slaughtering: A Comparative Study

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ABSTRACT

Meat consumption has become the basic need of human society. According to Islamic Shariah, Allah the Creator, has allowed humans to consume the meat of halal animals and has stated a complete procedure of slaughtering the legally permitted animals. Adopting this process ensures the meat lawful for human consumption. There are other methods and practices of slaughtering and killing animals followed by different people of different religions and thoughts. In the modern world various techniques are being used to kill animals on mass level in slaughterhouses. Gas chambers, electric current, rods and mechanical knives are used for this purpose. The users of these practices claim that these techniques make the slaughtering process easier and more convenient for the animal as compare to the shariah guided ways of slaughtering.

In this article I have discussed various procedures of slaughtering and killing an animal. I have analyzed these procedures in order to find out the most convenient way for the animal. I have also discussed the impact of slaughtering process on the end product; the meat and its effect on human health.

This article concluded that shariah guided way of slaughtering is the most convenient way of slaughtering and the animal bears less pain as compared to the rest of the methods and the meat produced as a result of shariah way of slaughtering is healthier and has better psychological impact on human's health.

Keywords: Sharia wisdom, mechanical slaughtering, slaughterhouse, Islamic compassion, social health.

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1. Introduction:

Heavenly religions are a source of mercy and compassion due to their divine origin, and Islam and its prophet of mercy have introduced the essence of religion on kindness and commitment to compassion. God Almighty has considered the existential philosophy of the Holy Prophet as "mercy for the worlds"¹, and no living being is exempted from this rule.

One of the beauties of Islam is compassion and kindness even towards living beings. In many Hadiths, the Holy Prophet paid great attention to the rights of animals, and even when slaughtering animals, he ordered gentleness and kindness. In an authentic Hadith, the meaning is that someone said to the Prophet: "When I slaughter a sheep, I feel sorry for it." The Prophet said: "If you have mercy on the sheep, God will have mercy on you"².

In addition to the mercy of the Islamic Shari'a to animals in slaughter, the aspect of health and hygiene of servants has also been cared for by God. Scholars acknowledge that the Holy Quran has introduced new sciences such as HACCP³ (food safety from the farm to the table), which is the most important quality management system in the food industry, or has referred to ISO 9000, which is the quality management system in the food industry⁴.

But with regard to Islamic slaughter, it has been observed that Islam has been accused by the opponents of callousness and violent behaviour with animals.⁵ Even in Denmark, an anti-Islamic slaughter campaign has been formed, claiming that Islam treats animals cruelly⁶.

Also, the lack of accurate and sufficient studies and researches in this field, and the lack of attention to the effect of grace in Islamic slaughter in relation to both the psychological and physical consequences and the connection of slaughter with social violence, has prompted the author to address this important issue.

Below are the researches that somehow include the present topic and have been published in journals, conferences and internet sites; for example, Islamic slaughter and its advantages, and Western slaughter and its secrets⁷. And The guidance of the Prophet Muhammad regarding mercy towards animals⁸, also the scientific miracle in the Qur'an

¹ *Al-Qur'an, surah 'al-'anbiya'*, (:21107), We sent thee not, but As a mercy for all creatures.

² Ahmad bin Hanbal, *Musnad Ahmad*, (book 24, Hadith: 15592).

³ HACCP, it is a management system in which food safety is considered through the analysis and control of biological, chemical and physical risks from the production, procurement and handling of raw materials to the production, distribution and consumption of the final product.

⁴ <https://www.jomhornews.com>.

⁵ <https://amrkhaled.net/Story/1037047>, bayanelislam.net.

⁶ See: Muhammad Fouad Al-Barazi, *Al dhibh Al Islamiu wamazayah, wa Al dhibh al Gharbi wa Al khafayah* (First Gulf Conference for the Halal Industry and its Services, State of Kuwait, 2011), p. 7.

⁷ Barazi, Muhammad Fouad Al-Barazi, *Al dhibh Al Islamiu wamazayah, wa Al dhibh al Gharbi wa Al khafayah*, (research presented to the First Gulf Conference for the Halal Industry and its Services, State of Kuwait, 2011 AD), www.saaaid.com.

⁸ Shaybani, Sheikha bint Abdullah Al-Shaybani, *Hadyal Mustafa fi Al rahmah bil haiwan*, (Published By: Amarabak Journal 2017), Volume 8, No. 27, pp. 31-40, 2017 AD.

between Islamic slaughter and human health¹, and Slaughter in Islam is a protection for humans and a goal of kindness to animals².

None of the above articles have examined the psychological effect of slaughter on the society and the effect of the quality of slaughter on the health of animal meat in a scientific and documented way. Some of the mentioned studies have only focused on the affection towards the animal and have analyzed its scientific aspects superficially. Some others have only raised the aspects of the bacterial ratio of Islamic slaughter other than that. And sometimes, the pleasant taste of Islamic slaughtered meat has been distinguished from others due to the complete expulsion of blood during slaughtering. Perhaps it can be said that the most accurate and closest article in this field is the discussion that Dr. Barazi has expressed in his conference article, and due to the nature of the article, it is devoid of precise scientific references.

However, the present article is trying to scrutinize the psychological and physical aspects of Islamic slaughter on the slaughtered and the society with scientific documents. This article intends to express the following by analyzing and describing the available documents;

- a) Islam's attention to compassion for animals
- b) Examining types of religious and non-religious slaughtering
- c) The quality of Islamic slaughtered meat compared to others
- d) The role of stress on animal meat and human health
- e) The impact of violence in animal slaughter on human society

2. Islam's compassion towards animals:

As a religion of mercy and compassion, Islam has always invited its followers to be kind and gentle. In the Holy Qur'an, Allah has depicted the highest level of mercy for Himself, where He says: My mercy extendeth to all things³ and Prophet Muhammad ﷺ, as the last prophet, in addition to being a mercy to the world⁴, also invited his followers to this divine quality, where he says: "That is, Allah, the Most Merciful, has mercy on those who are merciful, show mercy to those who live on earth, so that God will have mercy on you"⁵.

Also, in another Hadith, the great Prophet of Islam said about a camel that had been treated badly: "Show divine piety towards the speechless cattle, ride them with kindness and eat them with kindness"⁶.

And the story of a thirsty dog that a man gave water to and was blessed by God is a clear example of this, the companions of the Prophet said: "O Messenger of God, is

¹ Hadmi, Jawad, *al i'jaz al ilmi fi al quran ma bein al dehib al Islami wa sihatil insan* (The scientific miracle in the Qur'an between Islamic slaughter and human health), research published on the website: quran-m.com.

² Aidaroos, Abdul Rahman, *Al dhibh fil Islam waqayatun lil insani wa ghayatun fi al rifq bil haiwani* (Slaughter in Islam is a protection for humans and a purpose of kindness to animals), published research: on the website of the International Institute for Scientific Miracles, www.iquran.com.

³ *Al-Qur'an, Sūra A'rāf* (7: 156).

⁴ *Al-Qur'an, surah 'al-'anbiyā'*, (:21107), We sent thee not, but As a mercy for all creatures.

⁵ Tirmidhī, Muḥammad ibn 'Īsā, *Sunan at-Tirmidhī*, (book: 4, Hadith:1924). He says: Hadith is correct, Albani also considered it as correct.

⁶ Albānī, Muḥammad Nāṣir ad-Dīn al-Albānī, *Ṣaḥīḥ Sunan Abī Dāwūd*, (book: 7, Hadith: 2296).

good behavior towards animals also rewarded? The prophet Mohammad saidﷺ : that is, if you do well to any living being, you will be rewarded in the Hereafter¹. Also, the Prophet has forbidden cruelty to animals, where he says that a woman entered hell because of misbehaving and hurting a cat². Therefore, one of the principles of Islamic Sharia is to respect all creatures, and the heart of a Muslim should be full of compassion and kindness towards all creatures too.

3. Types of animal slaughtering in Islam and the West:

In order to clarify the way of interacting with animals in the Islamic slaughter method and others, examples of conventional slaughter in non-Islamic countries as well as the Islamic method will be mentioned.

3.1 Slaughter quality in non-Muslim countries:

By examining how animals are slaughtered in the West, it can be seen that they use tools and devices such as electric anaesthesia, confusing them with carbon dioxide, and using guns with tongues in the skull to facilitate the process of killing animals and sometimes to reduce the suffering of animal³. They claim that the mentioned method reduces the animal's suffering.

3.1.1 Electric Anesthesia:

In this method, using electricity generating devices, it is used to weaken the animals and then kill them. Certainly, this method is one of the cruel methods that is used only for the speed of operation in slaughterhouses and the wellbeing of butchers. In an article titled "Electrical Stunning of Red Meat Animals" in England, which is also displayed on the website of the United States Department of Agriculture, it is claimed that in this method the animal reaches the stage of unconsciousness and will no longer feel pain⁴. But the minimum suffering of this method is between 10 and 15 minutes to reach the stage of anesthesia (same).

3.1.2 Anesthesia with carbon dioxide:

carbon dioxide gas is used to induce anesthesia. When the animal inhales carbon dioxide, oxygen levels in the blood drop, leading to loss of brain function and, if not accurately, brain death⁵. According to the regulations of the European Council, this method is one of the approved methods, which can be used to anesthetize pigs in smaller groups and does not need to be separated from each other⁶.

3.1.3 Use of spiked guns:

This gun is fired at the animal's forehead in a special way, which is different according to the type of animal. With the pressure of the trigger, a thick nail is driven into the skull and brain tissue, and in this way the animal not only gets dizzy, but also dies⁷. According to the regulations of the European Council, this method is among the

¹ Bukhārī, Muḥammad ibn Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, (book:3 , Hadith: 2363).

² Bukhārī, Muḥammad ibn Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, (book:3 , Hadith: 2365).

³ See: Barazi, *Al dhibh Al Islamiu wamazayah, wa Al dhibh al Gharbi wa Al khafayah*, (2011). P: 5-8.

⁴ www.hsa.org.uk.

⁵ <https://kb.rspca.org.au>.

⁶ Sindhøj E, Lindahl. C, Bark. L, *Potential alternatives to high-concentration carbon dioxide stunning of pigs at slaughter*, (published by: Animal journal, March 2021), p: 2.

⁷ See: Barazi, *Al dhibh Al Islamiu wamazayah, wa Al dhibh al Gharbi wa Al khafayah*, (2011). P: 4.

approved methods¹, refer to.

3.2 Slaughtering quality in the perspective of Islam

Before mentioning the conditions and recommended acts of slaughtering, it is necessary to mention the attitude of the religion of Islam when slaughtering animals. The Holy Prophet ﷺ said about good behaviour during slaughter: Allah has made kindness to everything, when you slaughter, don't forget to be kind to the animal². To the extent that even violence towards the animal and dragging it with its horns towards the slaughterhouse is prohibited. It is narrated in the Hadith that the Prophet saw such a situation and said to a person: "Take it slowly to kill, or take his leg that God will have mercy on His merciful servants"³. And in a Hadith, the Prophet ﷺ observed a man sharpening his knife in front of an animal, while the animal was looking at that person, he said to him: "How many times do you want to kill it? Wouldn't it be better if you sharpened your knife before putting it to sleep? It is for this reason that the people of knowledge have decreed the abhorrence of this act, (it is even narrated that Hazrat Omar, may God be pleased with him, saw a man who was putting his foot on an animal and sharpening his knife, and he punished him⁵. And the animal's fear due to the means of killing has been proven as a scientific issue⁶.

As for the terms of slaughter, the Hanafi's scholars consider the deliberate omission of the name (Bismillah) to be a sanction for the slaughter, but they do not see a problem if a person forgets, and that the slaughterer must be a Muslim or people of the book and it is also completed by cutting the trachea, esophagus and the four veins "neck veins" and it is tradition to face the Qiblah⁷. Maliki's scholars consider being a Muslim as a condition for slaughtering and considers it necessary to cut the throat and four veins, and in another narration, two veins. Also, they and the people of Madinah consider it permissible to eat the slaughtered animal with unintentional abandonment of saying bismillah, and it is considered Sunnah that it should be facing the Qiblah, and it is not permissible to eat it if it is cut from the back of the neck. Of course, there are two ways to call Malek in religion; One is like Hanafi's madhab, and the other is according to The Shafi'i's scholars of thought that consider it as a Sunnah⁸. Barazi has considered

¹ Sindhøj E, Lindahl. C, Bark. L, *Potential alternatives to high-concentration carbon dioxide stunning of pigs at slaughter*, (published by: Animal journal, March 2021), p: 2.

² See: Muslim, *al-Musnad as-Sahih*, (Beirut: Dar Ihya' at-Turath al-Arabi), book: 3, Hadith:1955.

³ Muhammad bin Ahmad al-Sarakhsi, *al-Mabsut*, (Beirut: Dar al-Ma'rifah, 1414 H), vol:11, p: 227.

⁴ Abu Bakr 'San'ani, *al-Mu'sannaf* (Beirut: Maktab Islami, 1403 H), vol: 4, p:493.

⁵ Ibn Qudamah al-Maqdisi, *al-Mughni*, (Egypt: Maktabat al-Qahirah, 1388 H), vol: 9, p: 398.

⁶ Gregry Nevilleg. and Temple Grandin, *Animal Welfare and Meat Science*, (New York: CAB international publisher), p: 1.

⁷ See: al-Sarakhsi, *al-Mabsut*, vol: 11, p: 236, vol: 12, p: 3-12, and Kassani, Abu Bakr bin Masoud, *Bada'i' al-Sana'i*, (Beirut: Dar al-Kutub al-Ilmiyyah, 1406 AH), vol: 5, p: 41, and Samarkandi, Muhammad, *Tuhfat al-Fuqaha*, (Beirut: Dar al-Kutub al-Ilmiyyah, 1414 H), vol: 3, p: 66. And Ibn Mawdud al-Mawsili, *al-Ikhtiyar li-Ta'lil al-Mukhtar*, (Beirut: Dar al-Kutub al-Ilmiyyah, 1356 H), vol: 5, p: 9.

⁸ Malik bin Anas, *al-Mudawwanah*, (Beirut: Dar al-Kutub al-Ilmiyyah, 1415 H), vol: 1, p: 544. And Ibn Rushd al-Hafid, *Bidayat al-Mujtahid wa Nihayat al-Muqtasid*, (Qahirah: Dar al-Hadith, 1425 H), vol: 2, p: 208. And Shaybani, Muhammad bin al-Hasan, *al-Asl (al-Mabsut)*, (Beirut: Dar Ibn Hazm,

the non-permissibility of slaughtering from the back of the neck in the Maliki's scholars, in accordance with scientific documentation; Because the spinal cord connected to the neck and back is cut first and it is fatal, and blood pumping from the animal's body is not done properly by cutting the veins¹.

Shafi'i's School of Thought considers it a Sunnah to say the name of Allah during slaughter². The Hanbali's scholar considers the conditions of the slaughterer to not be a silly person, whether he is a Muslim or a person of the book, also with a cutting and sharp tool, and mentioning the name of Allah (deliberately not mentioning the slaughtered animal is not Halal), and cutting the throat and bleeding³. Some scholars do not consider it is a Sunnah to turn the animal towards the Qiblah due to the lack of Shari'i proofs⁴, Although most of the scholars have condemned the opposite.

Examining the opinion of the jurists of the Ummah and researchers shows that the principle of all opinions is based on the compassion and excretion of blood, which is mentioned in the hadith of the Messenger of Allah, peace be upon him, who said: "eat whatever makes the blood flow well and the name of God is mentioned on it. Except what is with teeth or nails, and of course I will tell you the story of these two, but teeth are human bones and nails are the knives of Abyssinian people"⁵.

Its scientific reason is that when there is a cut in the neck, the message of this cut is quickly transmitted to the brain, and due to the decrease in blood pressure, the brain sends nerve messages to the heart through the spinal canal "connecting the head to the spinal cord". In this case, the heart continues to pump with more pressure to compensate for the lost pressure. For this reason, more blood is removed from the carcass⁶.

By observing Islamic slaughter and others, it is apparent that Islamic slaughter is preferable to other non-Sharia slaughters in terms of the speed of blood removal from the animal's body, as well as less pain for the animal. And less pain has been proven, and studies conducted by Danish and German researchers have confirmed this⁷.

Therefore, based on scientific studies conducted on various methods of slaughter

1433 H), vol: 5, p: 396. And Baghdadi, Abd al-Wahhab, *Al-talqin fi al-fiqh al-maliki*, (Beirut: Dar al-Kutub al-Ilmiyyah, 1425 AH), vol: 1, p: 106.

¹ See: Barazi, *Al dhibh Al Islamiu wamazayah, wa Al dhibh Al Gharbi wa Al khafayah*, (2011). P: 8.

² Mawardi, Ali bin Muhammad, *al-Hawi al-kabir fi-fiqh madhhab al- Imam al-Shafi'i*, (Beirut: Dar Al-Kutub Al-Ilmiyya, 1419 AH), vol: 15, p: 95.

³ Ibn Qudaamah, Abdullah bin Ahmad Al maqdasi, *Al-Kafi fi Fiqh al-Imam Ahmad*, (Beirut: Dar Al-Kutub Al-Ilmiyyah, 1414 AH), vol: 1, p: 549. And Ibn Aqeel, Ali bin Aqeel Al-Baghdadi, *Tadhkirah fi al-fiqh 'ala madhhab al-Imam al-mubajjal Ahmad ibn Hanbal*, (Dar Touq al Nijah, 1422 AH), p: 333. And Ibn Monajja Tanukhi, *Al-Mumti' fi sharh al-al muqaneaa*, (Mecca, Al-Asadi publication, 1424 AH), p: 4, p: 382-395.

⁴ Shadi bin Muhammad bin Salem, *Jaami Turath al-'Allamah al-Albani fil-Fiqh*, (Yemen, Sana'a, Al-Numan Center for Research, Islamic Studies, Heritage Investigation and Translation, 2015), vol: 17, p: 501. Ibn Monajja Tanukhi, *Al-Mumti' fi sharh al-al muqaneaa*, vol: 4, p:395.

⁵ Bukhari, Muhammad bin Ismail, *Sahih Al Bukhari*, (Dar Touq Al najah, 1422 AH), book: 4, Hadith: 3075.

⁶ See: Barazi, 2011, p. 1; article available on the website of the Veterinarian Association: <https://dampezeshkan.com>).

⁷ Ibid, p: 11-15.

currently practiced in different societies, Islamic slaughter is shown to cause less suffering to the animal due to its swift process in alleviating the animal's pain. Additionally, the method facilitates a higher-pressure blood flow, resulting in healthier and higher quality meat.

4. Investigating the quality of Islamic slaughtered meat and others

Today, the quality of meat in the Islamic way is known as "Halal Food" in the world. Muslim countries such as Malaysia, where the population of non-Muslims is significant, have considered a special mechanism for this in the public sector¹. Also, in non-Muslim countries such as Canada, they have issued a license to sell halal foods, and they have issued a production license to specific companies in this field². It is worth mentioning that some companies that even produce non-halal meats such as pork use the "Halal" brand to show the high quality of their products, to indicate that it was slaughtered in an Islamic way and has a high quality.

Islamic slaughtered meat is superior to animals slaughtered in non-Islamic ways due to the presence of bacteria in it and also its taste. Islamic meat has all the blood removed from the tissues and veins and has a "PH"³ of 5.5 to 5.8⁴, which is considered an appropriate acid level based on nutrition science.

Regarding the presence of bacteria, according to research, the Ministry of Agriculture of Denmark has announced that the percentage of bacteria in meat slaughtered in the Islamic way and without artificial anaesthesia is about 7000 bacteria per gram while in non-Islamic meats, it is 20 million bacteria per gram⁵. Other cases are included under the superior quality of meat slaughtered in the Islamic way, which will be discussed in the following paragraphs and discussions.

5. The effect of stress on animal meat during slaughtering and its role in human health

Experts owe the definition of stress to the definition of Dr. "Hans Selye"⁶. He considered stress as the non-specific response of the body to the demand placed on it⁷, this response can appear in various forms such as muscle stiffness, sudden anxiety, increased heart rate and blood pressure, shallow breathing, dizziness or even cheerfulness⁸.

It has already been mentioned that Islam has given special orders to be gentle with animals, and it has forbidden misbehaving with them during slaughter. Today, it has been proven in laboratory sciences that fear and stresses have a negative effect on

¹ <https://www.halal.gov.my>.

² <https://hmacanada.org>.

³ pH is a measure of acidity or alkalinity of meat; pH is measured from 0 to 14. 0 is a very strong acid, and 14 is a very strong alkali. www.mla.com.au

⁴ See: Barazi, *Al dhibh Al Islamiu wamazayah, wa Al dhibh al Gharbi wa Al khafayah*, (2011). P: 11-15.

⁵ Ibid.

⁶ David S. & Kopin Irwin J. Goldstein, 'Evolution of concepts of stress', (*The International Journal on the Biology of Stress*, 2007).

⁷ Selye, H. *The evolution of the stress concept*. (American Scientist, 1973).

⁸ <https://motalessarif.com>.

animal meat and human health. In the research of scientists, it has been proven that animal welfare can affect the quality of meat¹, and it has been proven that the meat of animals that are stressed due to conflict with each other is darker than animals that were not in a state of stress. After testing on beef, sheep and pork, it was found that high pH and more alkaline conditions make the pieces of meat darker, and low pH and more acidic conditions make the meat lighter. PH is partially influenced by the breakdown of glycogen into lactic acid (in an energy-producing metabolic pathway). Also, High pH is associated with faster bacterial growth and meat decomposition². In another study conducted on cattle and sheep, and sometimes pigs and turkeys, the great concern for dark and dry meat "DFD" is also caused by fear before slaughter and reduced muscle glycogen stress. "DFD" meat, is hard, dry, and dark in color, and such meat has a shorter shelf life, and in addition, lighter colored meats are more favored by most buyers and customers in stores³.

The reason for the difference in color in meat is that the energy required for muscle activity in a live animal is obtained from muscle sugar (glycogen). In a healthy and well-rested animal, muscle glycogen content is high. After slaughtering the animal, the glycogen in the muscle is converted into lactic acid, which contributes to the taste and tenderness, and causes good quality and desirable color. If the animal is under stress before and during slaughter, it causes glycogen consumption, and the level of lactic acid decreases after slaughter and will have adverse effects on meat quality⁴, and bacteria grow faster in meat with a PH above 5.70 and moist⁵.

Therefore, such meat causes heavy economic losses and pathogenic bacteria pose serious risks to the health of meat consumers⁶.

Considering the results, it can be said that kindness and compassion to animals and applying the recommendations of Islam and people of knowledge can increase the quality of meat and lead to human health and economic development.

6. The effect of violence during animal slaughtering on people's social health

Bad behavior towards animals and violence when killing them will have unfortunate social effects. According to the understanding of the present research, one of the supreme goals of the religion of Islam in the order to behave well towards animals is to cultivate kind and responsible hearts. Prophet Muhammad ﷺ said that is, mercy is one of the attributes of God, and God, the Most Merciful, has made those who are merciful to other creature's subject to His mercy, and being hard-hearted causes divine

¹ Gregry Nevilleg. and Temple Grandin, *Animal Welfare and Meat Science*, (New York, CAB international publisher, 1998), p: 4.

² Gregry Nevilleg and Temple Grandin, *Animal Welfare and Meat Science*, p: 134-135. And Grandin, T. The effect of stress on livestock and meat quality prior to and during slaughter, (*International Journal for the Study of Animal Problems*, 1980), p: 4315-317.

³ www.atlasobscura.com; Grandin, 1980, p.319.

⁴ *Meat and livestock Australia* (MLA), p: 2. www.mla.com. And Chambers. Philip G. *Chambers Guidelines for humane handling, transport and slaughter of livestock* Chambers, (Agriculture Organization of the United Nations: Publication 2001), p: 11.

⁵ *Meat and Livestock Australia*, 2011, p. 1.

⁶ Kinyanjui Wamalwa, *Assesment of hygiene of meat produced in selected local slaughter facilities in Somaliland*, (Masters Degree's thesis, University of Nairobi, Department of Public Health, Pharmacology and Toxicology, Faculty of Veterinary Medicine, August 2009), p:6.

retribution.¹"

From a logical and intellectual point of view, violence and misbehaviour towards harmless animals, and lack of pity for them and being happy with their torment, cultivates a person's heart and behaviour to be irresponsible towards others and it causes people to be harsh and unkind to others who sometimes may have different tastes and opinions towards the person.

A number of recent sociological researches have shown that many social problems and phenomena cannot be adequately understood unless the social role of animals in human life is examined². Previously, the issue of violence and cruelty to animals was considered as a separate issue, but today's research has identified a documented link between it and the occurrence of crimes and violence³.

Family doctors in Australia have been advised that cruelty to animals affects human health in many ways⁴. For example, researchers examined the demographic⁵ and criminal characteristics of 150 37-year-old adult men who had been arrested for animal cruelty. It was found that 41% of them had been arrested at least once for "interpersonal violence", 18% of them for sexual assault, and another 28% for various "interpersonal crimes"⁶. Also, ethnographic⁷ studies in communities where large slaughterhouses are located have shown an increase in demand for social assistance and an increase in crime. Also, community studies of slaughterhouses have documented a dramatic increase in recreational crime that has outpaced population growth⁸.

Studies in different countries of the world, with different cultures, show the existence of mental injuries such as; Anxiety, depression, frequent violent dreams, isolation, panic, a sense of collapse, increased aggression inside and outside of work, substance abuse, forgetfulness, suicidal thoughts, and even psychosis, affect slaughterhouse workers⁹.

According to the understanding of the current study, the evidence shows that the

¹ Tirmidhī, Muḥammad ibn 'Īsā, *Al-Sunan*, (book: 4, Hadith:1924).

² Fitzgerald. A. J, Kalof. L, Dietz T, Slaughterhouses and Increased Crime Rates an Empirical Analysis of the Spillover from The Jungle into the Surrounding, community, (*Organization & Environment journal*, Sage Publications, 2009), p: 2.

³ Robinson, Charlie, and Victoria. Clausen, *the Link between Animal Cruelty and Human Violence*, (August 10, 2021), <https://leb.fbi.gov/articles/featured-articles/the-link-between-animal-crue...>

⁴ Arkow, Phil, Recognizing and responding to cases of suspected animal cruelty, abuse, and neglect: what the veterinarian needs to know, (*Veterinary Medicine: Research, And Reports journal*, 2015), p: 350.

⁵ Demography is composed of "demo" and "graph" meaning to describe the population or describe the people, which is a new term and was first proposed by Achilles Gillard in 1855. motamem.org

⁶ Interpersonal violence involves the intentional use of physical force or power against another person by an individual or a small group of individuals and may be physical, sexual, or psychological. www.ncbi.nlm.nih.gov

⁷ Ethnography or ethnography is a scientific description of people and cultures, taking into account their customs, habits and mutual differences. www.oxfordlearnersdictionaries.com

⁸ Fitzgerald. A. J, Kalof. L, Dietz T, Slaughterhouses and Increased Crime Rates an Empirical Analysis of the Spillover from The Jungle into the Surrounding, community, (*Organization & Environment journal*, Sage Publications, 2009), p: 2.

⁹ Barwick. Emily Moran, *The Psychological Toll of Killing Animals: PTSD in Slaughterhouse Worker*, (October 19, 2022).

slaughterer suffers mental violence without considering morals and divine orders. But if the slaughterer mentally prepares himself for the slaughter and imagines the creator in his mind and performs the "legal slaughter" by observing all the obligations and Mustahabbs, His heart is full of compassion, and violence will not appear in him.

For example, when a Muslim person says Bismillah, first of all, the mercy and kindness of God will be associated in his mind. He will deal with the animal with compassion and imagine that it was only with the permission of the Almighty Creator that he was able to slaughter this animal and use its meat.

Also, following the instructions of the Prophet of Islam regarding kindness towards cattle, which was mentioned in detail earlier, will always be imprinted in the heart of the believer and will cause him to use the utmost kindness and good behaviour when slaughtering the animal. Therefore, such a person, who has shown kindness in his morals, will definitely be safe from mental violence resulting from killing animals.

7. Conclusion

The principles of Islamic Sharia are founded on compassion for all beings, and the heart of a Muslim should be filled with kindness, tenderness, and mercy towards all creatures. Islamic slaughter, in terms of its speed in alleviating pain for animals, leads to less suffering. Additionally, the higher-pressure blood flow during this process results in healthier and higher quality meat. Islamic slaughter, in terms of its speed in alleviating pain for animals, leads to less suffering. Additionally, the higher-pressure blood flow during this process results in healthier and higher quality meat.

In addition, Meat from animals slaughtered according to Islamic law is superior to meat from non-Islamically slaughtered animals in terms of bacterial content and taste. The Islamic method ensures that all blood is drained from the tissues and veins, resulting in a pH level of 5.5 to 5.8, which is considered an ideal level of acidity based on nutritional science. Additionally, in terms of bacterial content, meat from animals slaughtered according to Islamic law, without artificial anesthesia, contains approximately 7,000 bacteria per gram, whereas non-Islamic meat contains around 20 million bacteria per gram.

Furthermore, according to this study, showing compassion and kindness during the slaughter according to Islamic law towards animals can morally enhance the butcher's compassion and tenderness towards fellow humans in society, preventing them from engaging in violent behavior towards others in the community.