

COMMAND ON KILLING ANIMAL

(A Thematic Study of Hadîts)

THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of the Requirements

for the Degree of Undergraduate of Islamic Theology

on Tafsir Hadits Department



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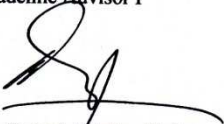
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I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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RATIFICATION

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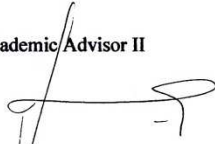
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MOTTO

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ¹

“He who does not compassionate (other), he will not be compassionated”

¹ This Hadîts is narrated from Jarîr bin ‘Abdillâh, see Abû ‘Abdillâh Al-Bukhârî, *Shahîh al-Bukhârî*, Egypt: Maktabah ‘Ibâdurrahmân, 2008, p. 399.

DEDICATION

This thesis is dedicated to:

My beloved Mom, Dad (alm), Brother, and Sisters,

My teachers and also my lecturers,

For everyone who does not waste a life.

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises and thanks always we deliver unto Allah, the God of all Universe, for being finished this thesis. Furthermore, May *Shalawât* and *Salâm* always we convey be the last apostle, Muhammad peace be upon him, his family and his companions who has taught wisdom and given *rahmat* for all mankind, especially the Muslims.

This mini thesis is entitled Command of Killing Animal (A Thematic Study of Hadîts) Submitted to Faculty of Ushuluddin to Fulfill a Requirement to Gain Undergraduate Degree in Islamic Theology (Tafsir - Hadits) State Institute of Islamic Studies (IAIN) Walisongo Semarang.

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Last but not least, I would like to thank my friends: 5th generation of FUPK, the big family of Jepara FUPK Club (JFC). Being with you is unforgettable moment.

In the end, I realize that this writing has not reached perfection in the truest sense. However, I hope that this thesis can be useful for me myself especially and also for the common reader.

Semarang, May 27, 2014

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TRANSLITERATION

VOWEL LETTERS

Â	a long spelling
Î	i long spelling
Û	u long spelling

ARABIC LETTER WRITTEN SPELLING

Arabic Letter	Written	Spelling
أ	A	Alif
ب	B	Ba'
ت	T	Ta'
ث	Ts	Tsa'
ج	J	Jim
ح	<u>H</u>	<u>Ha'</u>
خ	Kh	Kha'
د	D	Dal
ذ	Dz	Dzal
ر	R	Ra
ز	Z	Za
س	S	Sin

ش	Sy	Syin
ص	Sh	Shad
ض	Dh	Dhad
ط	Th	Tha'
ظ	Zh	Zha'
ع	'A	'Ain
غ	Gh	Ghin
ف	F	Fa'
ق	Q	Qaf
ك	K	Kaf
ل	L	Lam
م	M	Mim
ن	N	Nun
و	W	Waw
هـ	H	Ha'
ي	Y	Ya'

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ABSTRACT

One of the Islamic teachings is to preserve nature, maintain the viability of the animals is not to doubt anymore, because there is argumentation (*Hujjah*) that was explained above to compassionate our fellow being.

Protecting animal means we are protecting environment. Environment protection is an important aspect of Islam. Being caliph of the Earth, it is the responsibility of Muslims to take care for the environment in a proactive manner. There is always definite purpose behind the creation of different species, be it plants or animals. Muslims are encouraged to reflect on the relationship between living organisms and their environment and to maintain the ecological balance created by Allah. Protection of the environment is essential to Islamic beliefs and mankind has the responsibility to ensure safe custody of the environment.

In one Hadīts, Prophet Muḥammad order Muslim people killing certain animal, but in another narration he suggested people to do kindness toward animal. In order to understand well about the case, researcher use thematic method to solve the problem, because with thematic method, the answer will become comprehensive.

The questions to be answered in this research are: (1) How is the quality of Hadīts that command on killing animals? (2) How is the position of the Killing Animals in Hadīts and its relations with Ethic of Environment? To answer those two questions, this study fully utilizes the literature (Research library) using thematic methods, by collecting the Hadīts relating to the environment and classifying them.

ABSTRAK

Salah satu dari ajaran agama Islam adalah untuk melindungi, dan membudi dayakan alam, memelihara kelangsungan hidup binatang itu tidak perlu diragukan lagi, karena memang ada dalil-dalil yang menjelaskan tentang menyayangi binatang, tumbuhan, dan seluruh alam.

Memelihara binatang berarti kita secara otomatis memelihara lingkungan. Pemeliharaan lingkungan merupakan aspek yang penting dan mendapat perhatian dalam agama Islam. Manusia sebagai Khalifah di bumi harusnya mempunyai tanggung jawab besar dalam menjaga lingkungan dengan cara yang proaktif. Dalam hal penciptaan makhluk, pasti selalu ada tujuan dibalik penciptaan tersebut, meskipun berbeda-beda spesies, baik bermanfaat bagi manusia ataupun membahayakan manusia, baik itu tumbuhan ataupun binatang. Seorang Muslim didorong untuk merefleksikan hubungan antara semua organisme hidup (hewan, tumbuhan, manusia) dan lingkungannya. Ia juga didorong untuk memelihara keseimbangan ekologi yang diciptakan oleh Allah. Oleh sebab itu, memelihara lingkungan merupakan esensi dari keyakinan Islam, dan umat manusia mempunyai tanggung jawab untuk memastikan keberlangsungan lingkungan dalam kondisi aman.

Sebaliknya, dalam sebuah Hadits, Nabi Muhammad SAW memerintahkan umat Muslim untuk membunuh hewan-hewan tertentu, tapi dalam Hadits yang lain beliau menyarankan untuk berlaku baik pada binatang. Oleh sebab itu, untuk memahami kasus tersebut dengan baik, peneliti menggunakan sebuah metode Tematik atas Hadits Nabi, agar jawaban yang didapatkan bias lebih komprehensif, tidak terpisah-pisah.

Pertanyaan mendasar yang perlu dijawab dalam penelitian ini adalah: (1) bagaimanakah kualitas Hadits yang memerintahkan untuk membunuh binatang? Dan (2) bagaimanakah arti sebenarnya kasus membunuh binatang dalam Hadits, dan relasinya dengan etika lingkungan? Untuk menjawab dua pertanyaan tersebut, penelitian ini menggunakan studi kepustakaan penuh dengan menggunakan metode Tematik, dengan mengumpulkan Hadits yang berhubungan dengan pembunuhan binatang dan mengklasifikasikannya.