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 Hadîts Department

By:

MUNFARID
NIM: 094211067

USHULUDDIN FACULTY
SPECIAL PROGRAM OF USHULUDDIN FACULTY (FUPK)
STATE INSTITUTE OF ISLAMIC STUDIES (IAIN) WALISONGO
SEMARANG
2014
ADVISOR APPROVAL

Dear Sir,

Dean of Faculty of Uskuldadin
State Institute of Islamic Studies
(IAIN) Walisongo Semarang

Assalamu’alaikum Wr. Wh.

After correcting it to whatever extent necessary, we state that this final project belongs to a student as below:

Name : Munfarid
NIM : 094211067
Department : Tafsir Hadits (TH)
Title : Command of Killing Animal (A Thematic Study of Hadits)

is ready to be submitted in joining in the last examination.

Wassalamu’alaikum Wr. Wh.

May 14, 2014

Academic Advisor I

Academic Advisor II

Dr. Zainal Adzhar, M.Ag.
NIP. 19730826 200212 1 002

Muh. Syafieuddin Zahir, M.Ag.
NIP. 19700504 199903 1 010
DECLARATION

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.

Semarang, May 27, 2014

The writer

Munfarid
NIM: 094211067
RATIFICATION

This paper was examined by two experts and passed on June 18, 2014. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.

Dean of Faculty of Usuluddin/
Chairman of Meeting

Dr. Nasirun Amin, M.Ag.
NIP: 19680701 199303 1003

Academic Advisor I
Dr. Zainal Adlifar, M.Ag.
NIP: 19730826 200212 1 002

Academic Advisor II
Moh. Masur, M.Ag.
NIP: 19720809 200003 1 003

Examiner I

Examiner II

Prof. Dr. H. Yosef Suryo, M.A.
NIP: 19530313 198103 1 005

Secretary of Meeting

Dr. Ahmad Munawar, M.Ag.
NIP: 19720709 199903 1002
MOTTO

مَنْ لَا يَرْحَمُ لَا يُرَحَمُ

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

\(^1\) 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

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 (Tafsîr - Hadîts) State Institute of Islamic Studies (IAIN) Walisongo Semarang.

In preparing this thesis the author gets many help guidance and suggestions from various parties so that the preparation of this thesis is resolved. So that, I would like to express very deepest gratitude to Prof. Dr. H. Muhibbin, M. Ag as rector of State Institute of Islamic Studies (IAIN) Walisongo Semarang. Second, my sincere thanks go to Dr. Nasihun Amin, M. Ag as Dean of Ushuluddin Faculty.

My special thanks go to Dr. Zainul Adzfar, M.Ag and Muh. Syaifuddien Zuhriy, M.Ag as academic advisors whose guidance and encouragement this work accomplish. They give benefit greatly from their constructive criticism and were indebted to them in that perhaps cannot be repaid. Furthermore, I would like to express my great thank to Ahmad Musyafiq, M.Ag as the Chief of Tafsîr Hadîts Department and also Dr. H. In’amuzzahidin, M.Ag as the secretary, who both facilitated me to find the problem which is appropriated to be discussed. Additionally, many sincere thanks go to all my lectures that taught and educated me during my study.
Certainly, I also would like to express my special gratitude to my parents, (Alm) Sustam and Muftikhah, my sisters Sunarsih and Khoiril Ummah, and my brother Muntaha. This simple expression really cannot describe the depth of my feeling.

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

The writer

Munfarid
NIM. 094211067
# TRANSLITERATION

## VOWEL LETTERS

<table>
<thead>
<tr>
<th>Letter</th>
<th>Spelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>a long spelling</td>
</tr>
<tr>
<td>İ</td>
<td>i long spelling</td>
</tr>
<tr>
<td>Ü</td>
<td>u long spelling</td>
</tr>
</tbody>
</table>

## ARABIC LETTER WRITTEN SPELLING

<table>
<thead>
<tr>
<th>Arabic Letter</th>
<th>Written</th>
<th>Spelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>أ</td>
<td>A</td>
<td>Alif</td>
</tr>
<tr>
<td>ب</td>
<td>B</td>
<td>Ba’</td>
</tr>
<tr>
<td>ت</td>
<td>T</td>
<td>Ta’</td>
</tr>
<tr>
<td>ث</td>
<td>Ts</td>
<td>Tsa’</td>
</tr>
<tr>
<td>ج</td>
<td>J</td>
<td>Jim</td>
</tr>
<tr>
<td>د</td>
<td>H</td>
<td>Ha’</td>
</tr>
<tr>
<td>ك</td>
<td>Kh</td>
<td>Kha’</td>
</tr>
<tr>
<td>د</td>
<td>D</td>
<td>Dal</td>
</tr>
<tr>
<td>ذ</td>
<td>Dz</td>
<td>Dzal</td>
</tr>
<tr>
<td>ر</td>
<td>R</td>
<td>Ra</td>
</tr>
<tr>
<td>ز</td>
<td>Z</td>
<td>Za</td>
</tr>
<tr>
<td>س</td>
<td>S</td>
<td>Sin</td>
</tr>
<tr>
<td>ش</td>
<td>Sy</td>
<td>Syin</td>
</tr>
<tr>
<td>---</td>
<td>----</td>
<td>------</td>
</tr>
<tr>
<td>ص</td>
<td>Sh</td>
<td>Shad</td>
</tr>
<tr>
<td>ض</td>
<td>Dh</td>
<td>Dhad</td>
</tr>
<tr>
<td>ط</td>
<td>Th</td>
<td>Tha’</td>
</tr>
<tr>
<td>ئ</td>
<td>Zh</td>
<td>Zha’</td>
</tr>
<tr>
<td>ع</td>
<td>‘A</td>
<td>‘Ain</td>
</tr>
<tr>
<td>غ</td>
<td>Gh</td>
<td>Ghin</td>
</tr>
<tr>
<td>ف</td>
<td>F</td>
<td>Fa’</td>
</tr>
<tr>
<td>ق</td>
<td>Q</td>
<td>Qaf</td>
</tr>
<tr>
<td>ك</td>
<td>K</td>
<td>Kaf</td>
</tr>
<tr>
<td>ل</td>
<td>L</td>
<td>Lam</td>
</tr>
<tr>
<td>م</td>
<td>M</td>
<td>Mim</td>
</tr>
<tr>
<td>ن</td>
<td>N</td>
<td>Nun</td>
</tr>
<tr>
<td>و</td>
<td>W</td>
<td>Waw</td>
</tr>
<tr>
<td>ه</td>
<td>H</td>
<td>Ha’</td>
</tr>
<tr>
<td>ي</td>
<td>Y</td>
<td>Ya’</td>
</tr>
</tbody>
</table>
# TABLE OF CONTENT

COVER ............................................................................................................................. i  
ADVISOR APPROVAL..................................................................................................... ii  
DECLARATION ................................................................................................................ iii  
RATIFICATION ................................................................................................................ iv  
MOTTO ............................................................................................................................ v  
DEDICATION ..................................................................................................................... vi  
ACKNOWLEDGEMENT ...................................................................................................... vii  
TRANSLITERATION ......................................................................................................... ix  
TABLE OF CONTENTS ................................................................................................... xi  
ABSTRACT ......................................................................................................................... xiii  
**CHAPTER I**: INTRODUCTION ..................................................................................... 01  
  A. Background ................................................................................................................. 01  
  B. Research Question ..................................................................................................... 05  
  C. Aim of Research ........................................................................................................ 05  
  D. The Significance of Research .................................................................................... 06  
  E. Prior of Research ....................................................................................................... 06  
  F. Theoretical Framework ............................................................................................. 08  
  G. Methodology ............................................................................................................ 13  
  H. Systematical of Writing ............................................................................................. 15  
**CHAPTER II**: KILLING ANIMAL IN ISLAM PERSPECTIVE .. .................................. 17  
  A. Islam and Environment .............................................................................................. 18  
  B. Killing Animal in *Fiqh* Perspective ........................................................................ 21  
  C. Moral Idea about Killing Animal ............................................................................. 26  
  D. Killing Animal in Prophet Muhammad Era ............................................................ 30  
  E. Killing Animal and environment .............................................................................. 36
CHAPTER III: SOME HADÎTS ABOUT KILLING ANIMAL AND THEIR QUALITY ............................................................... 44

A. The Hadîts and Their Quality ........................................... 44

CHAPTER IV: UNDERSTANDING OF HADÎTS ABOUT KILLING ANIMAL ........................................................................... 81

A. The Meaning of Killing Animal in Hadîts ................... 82

1. Hadîts about Five Animals which was called by Fâsiq 82

2. Hadîts about Killing Snake ................................................. 90

3. Hadîts about Killing Lizard ................................................. 93

4. Hadîts about Killing Dog .................................................. 94

B. The Relations of the Teaching of Killing Animals with Ethic of Environment ................................................................. 96

CHAPTER V: EPILOGUE ........................................................................ 98

A.................................................................................... Conclusion 98

B.................................................................................... Suggestion 99

C.................................................................................... Closing 99

BIBLIOGRAPHY ........................................................................ 100

CURRICULUM VITAE ..................................................................... 104
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 Hadîts, Prophet Muhammad 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 Hadîts that command on killing animals? (2) How is the position of the Killing Animals in Hadîts and ita relations with Ethic of Environment? To answer those two questions, this study fully utilizes the literature (Research library) using thematic methods, by collecting the Hadîts relating to the environment and classifying them.
ABSTRAK

Salah satu dari ajaran agama Islam adalah untuk melindungi, dan membudidayakan alam, memelihara kelangsungan hidup binatang itu tidak perlu diragukan lagi, karena memang ada dalil-dalil yan 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 mahluk, 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 bintang dan mengklasifikasikannya.