

CHAPTER I

INTRODUCTION

A. Background of Research

Allah gives command to His followers in order to do a kindness, protect and compassionate toward animal pass through His Prophet Muḥammad PBUH is One of the form from Islamic bless, because in the essence, animals and human are creature that created by one and the only one substance, Allah. Cause of giving a mercy for animals is the part of Islam thought, so they are commanded to protect and carry out of that principle (doing a kindness and compassionated toward animals).¹ Prophet Muḥammad SAW said:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.²

“From Prophet Muḥammad PBUH said: He who does not compassionate (other), he will not be compassionated.”

This Hadīts talks about compassionating generally. With the Hadīts above, Prophet Muḥammad wants to teach his followers in order to do kindness, protect and compassionate the other, so that Allah will favor us. Ibn Bathāḥ said: “there is exhortation in using compassion for the entire thing. So, Mu’min, Kafir, and animal that owned or not is included in the term of compassion (*Rahmat*). Also including a responsible to feed and not attack by hitting.”³ There is also Hadīts that tells a man who has given a drink to a thirst dog will get a merit:

¹ Suharsono, *Islam dan Rekonstruksi Jihad*, (Yogyakarta: Al-Arsy, 1992), p. 59.

² Abū ‘Abdillāh Al-Bukhārī, *Shahīḥ al-Bukhārī*, (Egypt: Maktabah ‘Ibādurrahmān, 2008), p. 399.

³ Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, *Fath al-Bāri Syarḥ Shahīḥ al-Bukhārī*, (Bairut: Dār al-Fikr, t.th), Volume: 7, p. 254.

بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ
فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنْ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنْ
الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ بِي فَنَزَلَ الْبئْرَ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَمِينِهِ فَسَقَى
الْكَلبَ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ قَالُوا يَا رَسُولَ اللهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا فَقَالَ
نَعَمْ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ أَجْرٌ.⁴

“There is one man walk on the street, he felt thirsty, and found a well. He gone down and drunk, then out and there is a dog which smell and ate the ground because of thirsty. A man said: this dog had reached its limit from thirsty like me. Then, he gone down to the well again and filled up his shoe and took it with his shoes, and gave to the dog. Allah thanked to him and forgave his mistakes. Companions said: Oh Prophet, will we get a merit if we do a kindness to animals?” then Prophet answered: “yes, and in every heart which compassionated there is merit”

This Hadîts tells that there was a man who traveled, in the middle of his traveling, he felt thirsty (as people knew that in Arab, the weather is very hot) and finally found a well and he drunk from that well. When he finished, he looked at a thirsty dog, then he returned to the well and took the water just for giving that suffering dog. Because of that incident, Allah gave him a merit and forgives all of his mistakes. After the prophet told the story above, the companion asked to Prophet, will they get a merit if they do a kindness to animals? and Prophet answered: “yes of course.”⁵

Hadîts above is one of little example about Islamic awareness in compassionating and taking care of animals, even though it was a dog. If someone helps and cares about animals, he will get a merit. The contrary,

⁴ Abû ‘Abdillâh Al-Bukhârî, *op. cit.*, p. 400.

⁵ Syihâb al-dîn Abî al-abbâs Al-Qasthalânî, *Irsyâd al-Sârî Lisyarhî Shahîh al-Bukhârî*, (Bairut: Dâr al-Kitâb al-‘Ilmiyyah, 1983), Juz: 4, p. 365.

if someone hurts or tortures animals, they will get punishment from the God in hereafter as in the Hadîts:

عُذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا فَدَخَلَتْ فِيهَا النَّارُ قَالَ فَقَالَ وَاللَّهِ
أَعْلَمُ لَا أَنْتِ أَطْعَمْتِهَا وَلَا سَقَيْتِهَا حِينَ حَبَسْتِهَا وَلَا أَنْتِ أَرْسَلْتِهَا فَأَكَلَتْ مِنْ
حَشَّاشِ الْأَرْضِ.⁶

“Woman was punished because of a cat which she locked until died of hunger. So, she entered in the hell. She did not feed and gave a drink. She did not release it, so that cat could eat itself.”

General description of that Hadîts is there was a woman who was punished by Allah SWT because of confining a cat, and she did not give that cat a food until die. Because of that behavior, that woman was put in Hell. If we keep animals, and finally we feel that we cannot protect it (taking care and giving food) anymore, it should be release, in order to find its feeding.⁷

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.

⁶ Abû al-Husain Muslim bin al-Hajjâj, *Shahîh Muslim*, (Egypt: Maktabah Mishra, 2008), 2nd edition, p. 639, See also, Abû ‘Abdillâh Al-Bukhârî, *op. cit*, p: 400.

⁷ Ahmad bin ‘Alî bin Hajar Al-‘Asqalânî, *op. cit*, p. 36.

Protection of the environment is essential to Islamic beliefs and mankind has the responsibility to ensure safe custody of the environment.

In the paragraphs above Islam was talking and taking care of animals with some Argumentations (*Hujjah*) about it, but in the other Hadīts, Prophet Muḥammad also has said in opposite, He commanded Muslim killing certain animal. That was narratives about killing certain animals, such as: Snake, Mouse, Scorpion, Crow, and Lizard. Below is some Hadīts that described about order to kill five animals which was called by *fâsiq*:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ مِنَ
الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ يَفْتُلُهُنَّ فِي الْحَرَمِ الْعَرَبِ وَالْحِدَاةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ
الْعُقُورُ.⁸

“From A’isyah RA, that prophet Muḥammad has said: "There are five types of animals are entirely wicked, may be killed in the Holy Land: Crow, Falcon, Scorpion, Mouse, and Wild Animal (Predator).”

There is also Hadīts which ordered to kill lizards, and good reward for people who kill it:

عَنْ أُمِّ شَرِيكِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهَا بِقَتْلِ الْأَوْزَاعِ.⁹

⁸ Abû ‘Abdillâh Al-Bukhârî, *op. cit*, p. 399, or see Abû al-Husain Muslim bin al-Hajjâj, *op. cit*, p. 639.

An-Nasa’i also narrated that Hadīts from ‘Alî ibn Bahr with resembles narrative, (Al-Nasa’i, *Sunan al-Nasa’i*, Beirut: Dâr al-Fikr, 1930, Volume: 3, p. 187) :

حَدَّثَنَا عَلِيُّ بْنُ بَخْرٍ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ حَدَّثَنِي مُحَمَّدُ بْنُ عَجْلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ فَتُلُهُنَّ حَلَالٌ فِي الْحَرَمِ الْحَيَّةُ وَالْعَقْرَبُ وَالْحِدَاةُ وَالْفَأْرَةُ وَالْكَلْبُ الْعُقُورُ.

⁹ This Hadīts was narrated by al-Bukhârî in *Kitâb bada’ al-khulq*, Muslim placed it in *Kitâb al-salâm*. Abû Dâwud in *Kitâb al-adâb*, al-Nasâi placed it in *Kitâb al-manâsik al-hajj*, and ibn Mâjah placed this Hadīts in *Kitâb al-shayd*.

There is also Hadīts that explain about the reward killing lizard:

“From Ummu Syarîk, that the prophet SAW has ordered her to kill lizard.”

With the existence of Hadîts which describe about the reward of killing lizard, people kills lizard without thinking about the population. Because, according to Hadîts above, everyone who can kill lizard in first hit, he/she will get certain goodness. And the man who can kill it in second hit, he will get certain goodness, but it is not same with the first, and so on.

According to Hadîts above, Prophet Muḥammad allowed killing animals, such as Crow, Falcon, Mouse, Predator, Scorpion, and Lizard even in *Ihram* condition. It was any missing understanding with the Qur’an and Hadîts that ordered Muslim to take care and protect animals.¹⁰

In order to understand well about the Hadîts that it seem contradiction with another, need a deeper studies and investigation about the truth behind that narratives. So, study about command of killing animal in Hadîts thematic method very needed so that the problem will be clear.

B. Research Questions

In order to make this research focuses on the basic problem, it was needed to limit some of the basic problem based on the background of research above. The points that will become the basic problem of this research are:

1. How is the quality of Hadîts that command on killing animals?

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلِ بْنِ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَ وَرَعَةً فِي أَوَّلِ صَبْرَةٍ فَلَهُ كَذَا وَكَذَا حَسَنَةً وَمَنْ قَتَلَهَا فِي الصَّبْرِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً لِدُونَ الْأُولَى وَإِنْ قَتَلَهَا فِي الصَّبْرِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً لِدُونَ الثَّانِيَةِ.

This text was narrated by Muslim in *Kitâb al-salâm*, Abû Dâwud in *Kitâb al-adâb*, al-Turmudzî in *Kitâb al-ahkâm wa al-fawâid*, and Ibn Mâjah in *Kitâb al-shayd*.

¹⁰ Ahmad bin ‘Alî bin Hajar Al-‘Asqalânî, *op. cit*, Volume: 4, p. 37.

2. How is the meaning of killing animals in Hadîts and its relations with Ethic of Environment?

C. Aim of Research

Actually, the aims that want to get from this research are:

1. Knowing the quality of Hadîts that command on killing animals.
2. Knowing the meaning of of killing animals in Hadîts and its relations with Ethic of Environment.

D. Significance of Research

By researching the Hadîts about animals that was ordered to kill it, this research is expected can be useful, such as:

1. For researcher, this research can increase the understanding about Hadîts, especially the Hadîts that related to commanding Muslim to kill animals.
2. For readers, this research can be useful and able to help the readers to understand Hadîts related with killing animals. This research also can help readers to understand the step and manner how to do *Takhrîj al-Hadîts*.

E. Prior of Research

This research is not the first one which talking about the theme. Some researches related to the topic above such as:

1. Thesis under title “Persepsi Ulama Tentang Jual Beli Kodok di Purwodadi Kabupaten Grobogan”. This thesis also talked about animals and the author also took some Hadîts as an Argumentation (*Hujjah*) to support his arguments, but this Hadîts talks about food (especially frog) which allow or prohibit (*halal or haram*) to eat. Whereas the explanation about

Hadīts which allowed to kill animals only in several paragraph under chapter “Identitas Hewan yang Keharamannya ditetapkan oleh Hadits”.

2. Thesis under title “Satwa dalam Al-Qur’an”. This thesis talked about the animals in the Qur’an. The method that was used by the author is thematic method. So, all of Ayat in the Qur’an which related to the term of animals had been taken to research it. All animals in the Qur’an had been mentioned on that thesis, the useful or disadvantage animals, allowed or prohibited to eat, and many other which related to animal was studied. Different from this thesis, the research about Hadīts that will be studied focus on certain animals. That is animals that allowed to be killed in Hadīts perspective.
3. Thesis under title “Etika Lingkungan Hidup dalam Al-Qur’an” that had been written by Muhirdan. This thesis explained about the environmental ethic from Qur’an perspective. This thesis also talked about hunting wildly, hunting animal which was protected by government, illegal logging, and pollution. So, this thesis will also help researcher completing the research Hadīts about Killing Animal.
4. Book “Agama Ramah Lingkungan Perspektif Al-Qur’an” that was written by Dr. Mujiyono Abdillah. This book explained about the religion and environment, concept of environmental theology, the relation between God and environment, the relation between human and environment. Those explanations highlight environmental problem, then explain the Al-Qur’an view about that problem, and the solution of environmental problems.
5. The book “Fiqih Ekologi: Menjaga Bumi Memahami Makna Kitab Suci”, this book had been written by M. Thalhah and Achmad Mufid. Contain of this book also explain about

problem of ecology, the extinction of animals and plants. The author actually wanted to solve that problem with the balancing in environment, and convince that religion can give solution, such as protecting ecology with reading the sign of God.

The research that will be studied is different from the research above. This research will focus on Hadīts studies, and use thematic method. This research specifically discusses about kind of animals allowed to be killed in Hadīts perspective, whereas the thesis “*Satwa Dalam Al-Qur’an*” by Dani Hidayat discusses about all animals mentioned by al-Quran. This research is also different from “*Persepsi Ulama Tentang Jual Beli Kodok di Purwodadi Kabupaten Grobogan*”, because this is a field studies in certain place and discuss about Halal and Haram in eating animals. In the books “*Etika Lingkungan Hidup dalam Al-Qur’an*” by Muhirdan, “*Agama Ramah Lingkungan Perspective Al-Qur’an*” by Mujiyono Abdillah, and “*Fiqih Ekologi*” by M. Thalhah and Achmad Mufid, there is a discussion about the ecological problem globally. Different from those books, the researcher also will discuss about the effect of killing animals on environment, but it is limited to the animal that was commanded to be killed by Prophet.

F. Theoretical Framework

Every religion lays great emphasis on ethical aspects of human conduct in its own unique way. Generally there is great commonality between different religions as far as moral and ethical questions are concerned. In fact to mold a moral character is the most fundamental function of religion. All other functions are subsidiary to it. But it is also true that each religion has unique way of doing it and every religion puts differing emphasis on different aspects of human morality. Islam is also

unique in this respect. It has its own ethical values and moral concepts, which are universal as well as specific to Islam.¹¹

Islam teaches that Prophet Muḥammad is the best example of proper ethical and moral behavior for mankind. Indeed, Muhammad is the model against whom Muslim conduct is to be measured. In other words, if Muḥammad did it, so should we. It is suitable with Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ

اللَّهِ كَثِيرًا.¹²

“Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.”

Muslim had been taught by Prophet Muḥammad about ethics. It is ethic with the other human (such as a son with their parents, people with their society), with another Muslim. Muslim also had been taught how to eat well, how to speak, how to do kindness to each other, etc.

In another session, Prophet Muḥammad PBUH taught Muslim people compassionate animals. Muslim People should consider animals as living creature which should be paid attention its life. The Prophet Muḥammad forbade his followers to harm any animal and asked them to respect the rights of animals. Therefore, compassionating animal means people have applied the ethics to animals.

Muslim are instructed by Prophet Muḥammad to avoid treating animals cruelly, over-working or over loading animals, hunting animals for sport and luxury, setting animals against each other, etc. it is suitable with the Hadîts about compassionating animals:

¹¹ Ashgar Ali Engineer, *Islam and Its Relevance to Our Age*, (Selangor: Ikraq, 1987), p. 30.

¹² Q.S al-Ahzab: 31.

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.¹³

“From Prophet Muḥammad PBUH said: a man who compassionates (other), he will be compassionated.”

The rights of animals and livestock upon human: these are that he spends on them the provision that their kinds require, even if they have aged or sickened such that no benefit comes from them. That he not burden them beyond what they can bear. That he slaughters them with kindness when he slaughters animal, and neither flay their skins nor break their bones until their bodies have become cold and their lives have passed away. That he not slaughter their young within their sight, but that he isolate them. That he makes comfortable their resting places and watering places. That he puts their males and females together during their mating seasons, etc.¹⁴

According to Anthropocentrism, in relevance with universe, human should understand which the good creature, and which the bad and dangerous until it must be eliminated. So, human will process the land for protecting and evolving plants and animals which is included in good category, but in another side, they start to eliminate all creatures which bother human. So, the good one is everything which support human, and it should be protected and kept. The contrary, the bad is everything which threaten human in the world, so it must be eliminated.¹⁵

¹³ Abū ‘Abdillāh Al-Bukhārī, *op. cit.*, p. 399. See also Hadīts:

- بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ بِي فَنَزَلَ الْبُئْرَ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَدِهِ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا فَقَالَ نَعَمْ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ أَجْرٌ. (رواه البخاري).

- عَنْ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّخْرِيشِ بَيْنَ الْبَهَائِمِ. (رواه ابو داود).

¹⁴ ‘Izz ad-Dîn ‘Abd as-Salâm, *Qawâ'id Al-Aḥkâm fî Masâlih Al-Anâm*. (Egypt: al-Maktabah al-Tijâriyah Al-Kubrâ, tth), p. 141.

¹⁵ Sony Keraf, *Etika Lingkungan*, (Jakarta: Kompas, 2006), 3rd Edition, p. 36.

If Anthropocentrism has opinion that only human that has a value of their existence, for Biocentrism, it is not true that only human who has a value. Nature also has value in itself, free from human importance. Nature was treated morally, although it is not useful for human importance. The consequence of this argument is universe is moral community, where every life in this universe (human or the other creature) has same value. Therefore, life of creature is proper to be considered seriously in every moral decision and action, even it damages human importance.¹⁶

The most important thing in Biocentrism argument, universe and the life inside it is considered and cared in human moral, and it is not sacrificed because a reason that universe and it's contain does not has value.

Another version of Biocentrism is Anti-Speciesism. This ethic demands the same treatment for all of living being, because all of it has a life. This theory is rejection of anthropocentrism that was regarded as Speciesism. It means that Anti-Speciesism is ethic which supports the importance and the viability of all species in the world, because it has same right to live and proper to get same attention and protection as human species.¹⁷

Actually, those theories of ethic were meant to conserve environment, to make a better environment, even it is Anthropocentrism. In reality Anthropocentrism had been considered by the cause of environmental damage, but this problem occurred because there is “over-understanding” of anthropocentric concept.

Killing animals illegally could damage diversity of living creature and it also can damage ecosystem. Ecosystem is interrelationships between living creature and its environment. Ecosystem is formed by component of

¹⁶ Ibid, p. 50.

¹⁷ Ibid, p. 69.

biotic (living creature, such as human, animals, and plants) and abiotic (not living creature, such as ground, water, ultraviolet, oxygen, etc.)¹⁸

Environment can be assumed as balanced if the biotic and abiotic component be in the proper portion, either its numbers or its roles in environment. If its numbers and its roles could not be filled, balance of environment would damage. Factors which can disturb the environmental balance are natural factor and human factor.¹⁹

Hunting and Killing animal wildly will cause the damage food chain in ecosystem. Hunting animal is not only related to that animal itself, but also related to the condition that protects viability of animal in order to be protected, for example, catching fish with poison or explosive tool. This action will cause a damage of coral reefs. Coral reef is the place of small fish, while small fish is the food of bigger fish. Hunting and killing animal wildly also will make kind of animal (which often to be killed) become extinct.

The Qur'an explicitly allows the eating of the meat of certain animals. Certain animals can be eaten under the condition that they are slaughtered in a specified way. Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ

غَيْرَ مُحْلِيِّ الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ.²⁰

“O ye who believe! fulfill (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred

¹⁸ M. Abdurrahman, *Dinamika Masyarakat Islam dalam Wawasan Fikih*, (Bandung: PT. Remaja Rosdakarya, 2002), p. 40.

¹⁹ Human factor is more damage environment than natural factor. Unconsciously, human activity influenced the balance of ecosystem, such as: felling of trees illegally, burning forest, hunting animals illegally (such as catching fish with explosive or poison), etc.

²⁰ Q.S. Al-Maidah: 1.

precincts or in pilgrim garb: for Allah doth command according to His will and plan.”

In societies, controversy and debate have arisen over the ethics of eating animals. The fundamental ethical objection to meat eating is that for most people living in the developed world it is not necessary for their survival or health.²¹

Eating animals has moral problem, is it wrong in principle to kill animals so that human can eat. Eating animals is also criticized on health and ecological grounds. If someone accepted that animal has a right, killing animal for food is morally wrong. In another case, vegetarian people said that it was cruel if someone kill animal, even if it is for their food, because they also have right like people has. So, vegetarian people assume that the act of killing animal is immoral.²²

G. Methodology

This research is kind of the method that uses qualitative research with the method of library research. It has researcher to write, edit, classify, redraw, and serve data.²³

There are some methods in this research, such as:

1. Source of Data.

The source of data in this research divides into two parts; the first one is Primer Source and the second one is Seconder Source.²⁴ Primer Source is the book *Shahih al-Bukhârî, Shahih Muslim, Sunan al-Turmudzi, Sunan Abu Dâwud, Sunan ibn Mâjah, Sunan al-Nasâ‘i, and its Explanations*. All of

²¹ Winston J. Craig, *Journal of the American Dietetic Association 109*, (under topic: *Position Paper of the American Dietetic Association: Vegetarian Diets*), 2009, p. 1267.

²² Sony Keraf, *op. cit.*, p. 79.

²³ Nawawi Hadari, *Metodologi Penelitian Sosial*, (Yogyakarta: Gajah Mada, 1991), p. 30.

²⁴ Mohammad Ali, *Penelitian Kependidikan, Prosedur dan Strategi*, (Bandung: Angkasa, 1987), p.

translation of Al-Qur'an verses into English in this thesis made reference to Abdullah Yusuf 'Ali, *The Holy Qur'an: Text, Translation, and Commentary*, India: Goodword Books, 2003. Secunder Source is all of books that have any relation with theme.

2. Method of Gathering Data.

The data is taken from various written source. The source could be a book, article, journal, and the other source which has relation with the topic of the research. The data will be combined and analyzed, so the research will be more comprehensive.

3. Data Analysis.

In order to know the basis issues on making this research, so the researcher will use the method of Qualitative Data Analysis, its mean that the data that enter has been arranged and analyzed.

There are some steps that will be used in this research base on thematic method²⁵:

- a. Determine the theme of research. Determining theme of research can be done after there is problem that appears.
- b. Investigate the Hadîts base on the exact "keyword". This step usually be said to be *Takhrîj al-Hadîts*, it means the researcher shows the Hadîts from the original source.

²⁵A. Hasan Asy'ari Ulama'i, *Metode Tematik Memahami Hadits Nabi SAW*, (Semarang: Pusat Penelitian IAIN Walisong Semarang, 2010), p. 60.

- c. Gather the Hadîts base on the “keyword”. The function of this step is to gather and filter the data, is the text that researcher found Hadîts or not.
- d. Criticize the degree of each Hadîts. In this step, researcher able to choose the model of Hadîts critical: details criticize (al-Naqd al-Tafshîlî), medium criticize (al-Naqd al-wâsithî), practical criticize (al-Naqd al-wajîzî).
- e. Arrange the Hadîts into framework.
- f. Conclude the theme base on full understanding and framework. It means, researcher conclude base on the information of Hadîts and the other information objectively.

Actually this research is library research. So, the method to gather data from books which related with topic.²⁶ The method analyzing data will use qualitative method and thematic approach like explanation above, and then researcher will explain it according to the data that was found.

H. Systematical Writings

This research contains of five chapters, each chapter discuss some problems that will be explained into sub-chapter. Between one chapter and the other chapters has related each other. Therefore, the systematical of writing of this research is:

Chapter I : Introduction

This chapter contains of abstraction that covering: background, research of question, aim of research, significance of research, prior of research,

²⁶ Suharsimi Arikunto, *Prosedur Penelitian*, (Jakarta: Bulan Bintang. 2002), p.206.

theoretical framework, method of research, and systematical of writing.

Chapter II : Animal in Islam.

In this chapter, researcher will discuss about Islam and environment, killing animal in Fiqh perspective, moral idea about killing animal, killing animal in Prophet Muḥammad era, and killing animal and environment.

Chapter III : The Hadīts about killing animal.

In chapter three, researcher will explain the relating Hadīts, discuss about the problem about *Sanad* and *Matan*, and spirit environment ethic in Hadīts about killing animal.

Chapter IV : Analytical Research.

In chapter four, researcher will analyze the Hadīts relating to killing animal by thematic approach, and the influence of Hadīts about killing animal with ethic of environment.

Chapter V : Closing.

In this chapter contains of conclusion, suggestion, and closing.