

THE CONCEPT OF ANIMAL CONSERVATION IN ḤADĪTH
(A THEMATIC STUDY)



THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of the
requirements for the Degree of S-1 of Islamic Theology on Tafsir-
Hadith Department

By:

DEWI AMINATUZ ZUHRIYYAH

NIM: 104211016

SPECIAL PROGRAM OF USHULUDDIN FACULTY
ISLAMIC STATE UNIVERSITY (UIN)

WALISONGO

SEMARANG

2015

A THESIS STATEMENT

I certify 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 26, 2015

The Writer,



Dewi Aminatuz Zuhriyyah

NIM. 104211016

ADVISOR APPROVAL

Dear Sir,
Dean of Faculty of Ushuluddin
State Islamic University
(UIN) Walisongo Semarang

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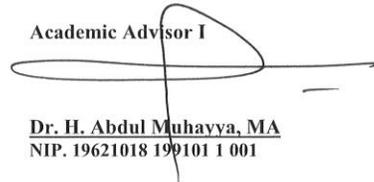
Name : Dewi Aminatuz Zuhriyyah
NIM : 104211016
Department : Tafsir Hadist (TH)/Qur'an and Hadith Studies
Title : The Concept of Animal Conservation in Hadith
(A Thematic Study)

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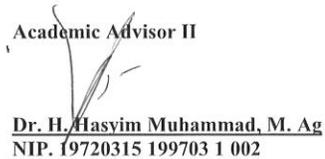
Semarang, May 26, 2015

Academic Advisor I



Dr. H. Abdul Muhayya, MA
NIP. 19621018 199101 1 001

Academic Advisor II



Dr. H. Hasyim Muhammad, M. Ag
NIP. 19720315 199703 1 002

RATIFICATION

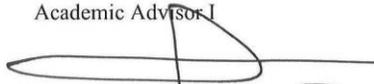
This paper was examined by two experts and passed on June 24, 2015. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.



Dean of Faculty of Ushuluddin/
Chairman of Meeting


Dr. Muhyar Fanani, M.Ag
NIP. 19730214 200112 1 001

Academic Advisor I


Dr. H. Abdul Muhayya, MA
NIP. 19621018 199101 1 001

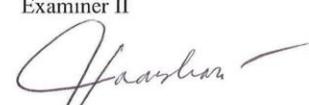
Examiner I


Prof. Dr. Yusuf Suvono, MA
NIP. 19530313 198103 1 005

Academic Advisor II


Dr. Hasyim Muhammad, M.Ag
NIP. 19720315 199703 1 002

Examiner II


Ahmad Afnan Anshori, MA., M. Hum
NIP. 19770809 200501 1 003

Secretary of Meeting


Tsuwaibah, M.Ag
NIP. 19720712 200604 2 001

MOTTO

أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا.

The meaning: Reported from Suwaid bin Naşr, He said; narrated from ‘Abdullah, from Shu‘bah, from ‘Adiyy bin Thābit, from Sa‘īd bin Jubair, from ‘Ibn ‘Abbās that Messenger of Allah said: "Do not make a life thing as a target”.

DEDICATION

This thesis is dedicated to my mom, dad, sister, and all of people who care the ecological integrity

TRANSLITERATION¹

Table 1: Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	gh
ح	ḥ		ف	f
خ	Kh		ق	q
د	D		ك	k
ذ	Dh		ل	l
ر	R		م	m
ز	Z		ن	n
س	S		هـ	h
ش	Sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

¹ Retrieved on 20 April 2015 from http://rotas.iium.edu.my/?Table_of_Transliteration

Table 2: Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	a		اَ، اِيَّ	an
اُ	u		اُو	un
اِ	i		اِي	in
اَ، اِ، اِيَّ	Ā		اَو	aw
اُو	ū		اَي	ay
اِي	Ī		اُو	uww, ū (in final position)
			اِي	iyy, ī (in final position)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praises and thanks to Allah, Who had guided me to finish this thesis. May peace and salutations always be given to Prophet Muhammad, Messenger of Allah, with all respect. I gave title on this paper: “THE CONCEPT OF ANIMAL CONSERVATION IN ḤADĪTH (A THEMATIC STUDY)”, submitted to the Faculty of Ushūluddīn in partial fulfillment of the requirements for the degree of Islamic Theology in Tafsīr-Ḥadīth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Islamic University (UIN) Walisongo Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M.Ag, Rector of State Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. Muhsin Jamil, M.Ag, Dean of Faculty of 'Uşuluddīn, and in the same time as father during my study in this faculty.

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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 myself especially and also the common reader.

Semarang, May 26, 2015

The Writer,

Dewi Aminatuz Zuhriyyah

NIM: 104211016

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ABSTRACT

Keywords: Animal, Conservation, *Ḥadīth*

Animals has faced serious problems. They do not get proper treatments and protections but rather worse like crime, murder, even extinction. It means that humans do not treat them as well as they should do. Thus, animal conservation study is needed for saving them. Indeed, it relates to religious teachings because it can motivate people to treat animals and their ecosystem well based on spirituality. This study focuses on *ḥadīth* as a sources of Islamic teaching after *al-Qur'ān* which is addressed to know the concept of animal conservation in the light of Prophet Muhammad. Knowing the relevance of the concept toward contemporary issues and actualizing it.

To get deep understanding toward animal conservation in *ḥadīth* is using thematic method, collecting the *aḥadīth* relating to the topic and classifying them. Besides, use historical and hermeneutical approach to determine the validity and authenticity of *ḥadīth*, also to know the historical facts of *ḥadīth*. Hermeneutic points at dialectical interpretation between text and context.

The results is that animal conservation concept had reflected in *ḥadīth* through some categories, that are: (1) protection, consists of prohibition of murder without benefits, prohibition of torture, and prohibition of fight, (2) preservation, that is keeping from extinctions, and helping animal, (3) sustainable use, consists of feeding animal, and slaughtering animal courteously. But this conservation concept has exception thing, people may to hunt them if: (1) Their population is still much to be utilized, (2) They are the only one which can be utilized for human survive, and (3) They hurt or harm the human's life. In animal case, Prophet Muhammad taught people by ethical and theological approaching. People who behave animals well will be entered to heaven, while who harm them will be cursed and punished. For overcoming recent animal problem, people have to revitalize and re-understand the ethical values in *Ḥadīth*. Besides, practice it with the real action in the real life.

CHAPTER I

INTRODUCTION

A. Background

In environmental side, the principal concern nowadays revolves around the multiple aspects which are perceived as pressure crisis endangering human survival, such as a threat to clarity of air and water resources, to the danger of food substances (nutrient), to the continuous productivity of natural resources and its fauna (all of the animal life of any particular region or time) and flora (the plant life occurring in a particular region or time), and so on.¹

Latest data shows that one-third of the world's species² are threatened. Certainly about 16.928 (38%) species are threatened from the number of 44.383 species which are recorded. Among of that, the most endangered species is frog and mammal. Thus, has been reported by president of *International Union for Conservation of Nature* (IUCN),³ Valli Moosa in the opening of four-yearly world conservation congress recently in Barcelona Spain.⁴

Indonesia is a large country with the highest number of Moslem communities around the world. Otherwise, this country also has a lot of incredible biodiversity. Because of that, Indonesia is on the important position in biodiversity map in the world and known as the one of *mega*

¹ Ali Yafie, *Menggagas Fiqih Sosial*, Mizan, Bandung, 1994, p. 140

² Species is a class of individuals having some common characteristics or qualities; distinct sort or kind. Random House, *Webster's College Dictionary*, USA, 2001, p. 1176

³ IUCN, International Union for Conservation of Nature is a network of governments, non-governmental organizations (NGOs), scientists and other conservation experts, joined together to promote the protection and sustainable use of living resources. Founded in 1948, IUCN has more than 450 member governments and NGOs in over 100 countries. IUCN, UNEP, WWF, FAO, and Unesco, *World Conservation Strategy*, IUCN, UNEP, WWF, 1980, p. 77

⁴ Lajnah Pentashihah Mushaf Al-Qur'an Badan Litbang dan Diklat Departemen Agama RI, *Pelestarian Lingkungan Hidup (Tafsir Al-Qur'an Tematik)*, Lajnah Pentashihah Mushaf Al-Qur'an, Jakarta, 2009, p. 211

diversity country, in the second position after Brazil in the wealth of biodiversity.⁵ But all of them were damaged by human activity. Thousands and even tens of thousands of species and millions of unique populations thought to be extinct in the next decade.⁶

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ (٤١)

The Meaning: Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of man earned (by oppression and evil deeds), that He (Allah) may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon). (Q.S.Al-Rūm: 41)⁷

M.Quraish Shihab in his book *Tafsir Al-Misbah, Pesan, Kesan, dan Keserasian Al-Qur'an* said, that verse mentions about land and sea as the place of damage (*fasad*) for example; murdering and robbing. It also means that those two places has damaged, unbalanced, and less of benefit. The sea had been polluted, many fishes dead, and had few output. Meanwhile, the land was in long dry season. 'Ibn 'Asyur interprets that nature was created by God in a balance system, proper with human life. But, human conducted the damages until disturbing the equilibrium system whether in land or sea. In the end, all of sins and violations (*afasād*) will torture human. Basically, God was created all of creations in

⁵ Fachruddin M. Mangunjaya, *Konservasi Alam dalam Islam*, Yayasan Obor Indonesia, Jakarta, 2005, p. xxi

⁶ According to Birdlife, we have 1584 kinds of beautiful and useful birds. But at the same time, most of its habitation is almost lose, because our country has many societies. Automatically, we need a lot of area. Then, there is transmigration. Transmigration scheme requires for every patriarch to be given two hectare areas and $\frac{3}{4}$ is opened by government. It is occurred in many regions in Indonesia. Because of that occurred two things: animal or plant lose or vanish. But perhaps, the more lose out is animal and plant habitation, they extinct to fulfill the necessity of area. It is also because we over crop them. Perpustakaan Nasional, *Fiqih Lingkungan (Fiqih al-Bi'ah)*, Conservation International Indonesia, Jakarta, 2006, p. 14

⁷ Muhammad Muhsin Khan and Muhammad Taqi-ud-Din Al-Hilali, *Interpretation of the Meanings of the Noble Qur'an in the English Language*, Dar-us-Salam Publication, Saudi Arabia, 1999, p. 533

interrelation and balance. If there is damage in a part of creations, it will damage the equilibrium system of nature.⁸

International wildlife trade grows quickly. At least 40.000 primates, 10 million of reptile's skins, 90.000 Africa's elephants are sold as exotic things such as bag, shoes, mantle and waistband. The price may increase costly, especially for extinct animal. *Maleo* (*Megapodius spp*, a type of jungle fowl that buries its egg) can be offered 8 to 10 million rupiah. Asian rhino's horn cost becomes 52 million rupiah per kilogram in Taiwan. And in Japan, snow leopard mantle cost can be 248 million rupiah.⁹ Clearly, the existence of certain wildlife populations in their natural habitat is very lacking now. If illegal animal trading is not avoided will increase the animal extinction list. In turn, the integrity of ecosystem and equilibrium ecology is disturbed.

Human are also proud of their own harshness. Taking its picture and uploading in social media like *facebook* and *twitter*.¹⁰ That's only for their own necessities, without think that animals have to be life and kept as a part of linking food.

In the past, environment had not caused problems and not problematic. Environment was still friends and had optimum capacity for humans and other creatures. The tradition of human consumption was still awake (enough to eat), so there was no exploitation of animals. They lived in

⁸ M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol. 10, Lentera Hati, Jakarta, 2012, p. 237-238

⁹ Fahrudin M. Mangunjaya, *Hidup Harmonis Dengan Alam*, Yayasan Obor, Jakarta, 2006, p. 45

¹⁰ On June 2014, Social Media *Facebook* in Indonesia was shocked by a photo about black Sulawesi's monkey (*Macaca Niagara*, in Minahasa it was called by *Yaki*) which had been slaughtered. The owner of its account was David Pia. Unhappily, He was a forest police by looking at his photo album which wears forest police uniform. He got fulminations from Indonesian society, especially from environment and conservation activist. They hoped that David would get sanction, or was brought to the prison. Ronny Adolof Buol. 2014. Unggah Foto Sembelih Monyet di Facebook, Pria ini Dikecam. Retrieved on 09 August 2014 from <http://regional.kompas.com/read/2014/07/14/10105841/Unggah.Foto.Sembelih.Monyet.di.Facebok.Pria.Ini.Dikecam>.

prosperity. While in modern times instead of animal welfare becomes a big problem. In fact, the problem has become a global serious concern.¹¹

Without serious efforts to curb extinction because of human, the species that describe the natural environment such as the giant panda, butterflies, birds singing and the pope will be lost forever from the natural habitats on earth. Losses of species that are not known by human will also eliminate the role of these species in maintaining the biological communities, and will eventually cause damage to the planet and human habitation.¹² Now, scientists realize that there are many biodiversity threats especially for animals. Therefore we need to find a way together to stop the destruction of ecosystems through conservation, that is the act of preserving resources from decay, loss, or injury.¹³

¹¹ At an international conference in Paris in March 1921 has been established the world animal organization. The need to combat the animal disease at global level has supported to create an organization called Office International des Epizooties which is abbreviated by OIE, which was formed through international treaties and signed on January 25, 1924 in Paris. Retrieved on 07 September 2014 from <http://keschatanduniatika.wordpress.com/2011/10/13/mengenal-organisasi-keschatan-hewan-dunia/>

Besides, some conference which are established for caring and protecting animal in the world are; Convention on International Trade in Endanger Species (CITES) in 1973, Convention on Conservation of Migratory Species of Wild Animal (CMWA) of known as Bonn Convention in 1979, Convention on Conservation of Antarctic Marine Living Resources, International Convention for regulation of Whaling, International Convention for the Protection of Bird and the Benelux (Belgium/Netherland/Luxemburg) Convention Concerning Hunting and the Protection of Bird, Convention on the Conservation and Management of Highly Migratory Fish Stocks in Western and Central Pacific Ocean.

¹² Mochammad Indrawan, Richard B. Primack, and Jatna Supriyatna, *Biologi Konservasi*, Yayasan Obor Indonesia, Jakarta, 2007, p. 2

¹³ Edward N. Teall and C. Ralph Taylor, *Webster's Illustrated Dictionary*, Books, Inc, New York, 1958, p. 134

Surely, conservation has to be based on ethical principles, they are:

1. The diversity of species and communities must be protected. Generally, most of people also enjoy the benefits of biodiversity. Hundreds of millions people visit to the zoo, national parks, botanical gardens and aquariums each year. It is evidence of a general public interest to observe unique and attractive species and biological communities.
2. The extinction of species and population in over has to be avoided. Besides, it is a normal process in nature. Commonly, losing population of a species from a location is gathered by new formation of population through distributing. But, cause of human activity the level of extinction increases hundredfold. It does not followed by new population or species increasing.
3. The diversity of ecology has to be kept. Many precious and unique things of biodiversity are only found in natural environment. For example; plants with strange flowers which are pollinated by specific insects. When animals and plants are separate and isolated,

Al-Qur'ān and *ḥadīth* explains that animal has to be regarded as good like the other creations. *Al-Qur'ān* explains more detail that animal cruelty is equivalent to human cruelty. Good animal care will be considered as righteousness which equivalent to human righteousness.¹⁴ Not showing brutality for animal like some cases before. Human is demanded for loving and regarding animal naturally, for keeping ecology¹⁵ and ecosystem¹⁶. Because of switching off a chain-link will make unbalancing life. So, conserving animal for saving ecosystem is valuable work.

Every activity impacts its environment. On the other ways, the environment impacts its activity. By ecology, nature is seen as the fabric of life systems interlinking with each other. Every living creature is in a process of adjustment (adaptation) in living systems which are influenced by climate, region (geographical), and complex environmental biota. This system ensures the continuity of life on earth.¹⁷

such as in zoos and botanical gardens, species relationship does not happen again. Although some diversity of biological species is preserved in botanical gardens, the ecological complexities that occur in their natural communities will be lost, without preservation of their natural habitat.

4. The evolution must continue. Adaptation in evolutionary process leads in formation of new species and increase biodiversity. Therefore, the population should be allowed and even encouraged to continue its development in nature. Man-made processes that limit or even inhibit the populations to evolve should be avoided. When they can't survive in the wild, in captivity preservation becomes important. But that will decide the process of natural evolution of species. If released into the wild, captive-bred species were not necessarily able to adapt, let alone survive in the wild.
5. Biological diversity has intrinsic value. Despitefully, giving economic value, scientific, and aesthetic for humans, species and biological communities. When they live, they have their own value. This value is not only got from their historical evolution and unique ecological role, but also their existence. Mochammad Indrawan, Richard B. Primack, and Jatna Supriyatna, *Biologi Konservasi*, Yayasan Obor Indonesia, Jakarta, 200, p.11-12

¹⁴ Jeffery Hakim, *Tanah dan Sabun Tanah sebagai Bahan Antimikroba Terhadap Air Liur Anjing*, Skripsi. Fakultas Kedokteran Hewan Institut Pertanian Bogor, 2008, p. 6

¹⁵ Ecology came from *oikos* which means home, then meant by household, and *logos* (knowledge), and according to *Webster's College Dictionary* said that ecology is the branch of biology dealing with the relations and interactions between organism and their environment. Random House, *Webster's College Dictionary*, Random House, USA, 2001, p. 390

¹⁶ Ecosystem is a system formed by the interaction of a community or organisms with its environment. Random House, *Webster's College Dictionary*, Random House, USA, 2001, p. 390

¹⁷ Daud Silalahi, *Hukum Lingkungan dalam Sistem Penegakan Hukum Lingkungan Indonesia*, Alumi, Bandung, 1992, p. 2

Yusuf Qardlawi said in his book *Ri'āyah al-Bi'ah fī Shaḥī'at al-Islām* that every animal has right for being regarded as good. There are things why we have to protect animal in Islam; the first, because animal are suffer creation, each creation needs them (relationship). It belongs to essential need for human and other biodiversity. Because of that we have to protect them as effort for looking for God willing. The second, animal have right. They are as kind of important link in environment whether tame or livestock.¹⁸

Dealing with Qardlawi's opinion, Mujiyono Abdillah said that the law of environment is based on goodness (*Maṣlahah al-Bi'ah*).¹⁹ Animal is a part of biodiversity and protecting it is obligation.²⁰ Biodiversity is important element of environment which can't be separated. In other words, environmental conservation is also focused on biodiversity, not only conserving ecosystem. In this case, it is forbidden to damage and vanish animal and other endangers and unique plants like horned rhinoceros, orangutan, oriole bird, rafflesia, garden sea and its biota. There will be punishment in environmental crime.²¹

Almighty God loves all of His creations. Give them the prosperity for equilibrium ecosystem.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

(٦)

The meaning: And no moving (living) creature is there on earth but its provision is due from Allah. And he knows its dwelling place and

¹⁸ Yusuf Qordlowi, *Ri'āyah al-Bi'ah fī Shaḥī'ah al-Islām*, Mu'assasah al-Bait al-Mālikiyyah li al-Fikr al-Islām, Yordania, 2010, p. 21

¹⁹ UU No.5 year 1990 about UU of environmental protection refers to principle of environmental protection which is more ecologic and expectable.

²⁰ That is based on *al-Qur'ān surāh: al-'An'ām: 41, al-Fāḥir: 27-28, al-Mā'idah: 32*

²¹ Mujiyono Abdillah, *Fikih Lingkungan (Prototype Studi Islam Kontemporer Bidang Lingkungan)*, Walisongo Press, Semarang, 2005, p. 16-18

its deposit (in the uterus of grave). All is in a clear book (*al-Lauh al-Mahfūz* – the Book of decrees with Allah). (Q.S.Hūd: 6)²²

The prosperity of animals has been guaranteed by God, whenever and wherever they are, in a hidden place or a dark place. Supporting by equilibrium ecosystem, a wild animal that does not has food's stock can survive in earth because of God blessing. They do not afraid of starvation.

Likewise, *ḥadīth* as the second guidance for Moslem also explain about the spirit of conservation, they are:

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِيُّ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ صُهَيْبِ مَوْلَى
ابْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ إِنْسَانٍ قَتَلَ
عُصْفُورًا فَمَا فَوَّقَهَا بِغَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللَّهُ عَزَّ وَجَلَّ عَنْهَا قِيلَ يَا رَسُولَ اللَّهِ وَمَا حَقُّهَا قَالَ
يَذْبَحُهَا فَيَأْكُلُهَا وَلَا يَقْطَعُ رَأْسَهَا يَرْمِي بِهَا.²³

The meaning: Narrated from Muhammad 'Ibn 'Abdillah 'Ibn Yazīd al-Muqri', he said that Sufyān narrated to us from 'Amr from Ṣuhaib, *maulā* 'Ibn 'Āmir from 'Abdillah 'Ibn 'Amr that The Messenger of God said: Not a man to kill sparrows and other larger birds without their rights, but God will question it. It said: O Messenger of Allah, what is right? He replied: slaughter, then eat, and not cut his head and cast it.

أَخْبَرَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شُعْبَةُ حَدَّثَنِي الْمِنْهَالُ بْنُ عَمْرِو قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ
خَرَجْتُ مَعَ ابْنِ عُمَرَ فِي طَرِيقٍ مِنْ طَرِيقِ الْمَدِينَةِ فَإِذَا غَلَمَةٌ يَزْمُونَ دَجَاجَةً فَقَالَ ابْنُ عُمَرَ
مَنْ فَعَلَ هَذَا فَتَفَرَّقُوا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ مَنْ يُمِثِّلُ بِالْحَيَوَانِ.²⁴

²² Muhammad Muhsin Khan and Muhammad Taqi-ud-Din Al-Hilali, *Interpretation of the Meanings of the Noble Qur'an in the English Language*, Dar-us-Salam Publication, Saudi Arabia, 1999, p. 290

²³ An-Nasā'ī, *Sunan an-Nasā'ī*, No. 4274, *Kitāb al-Ṣayd wa al-Dhabaiḥ* in CD-ROM *Mausū'ah al-ḥadīth al-Shaiḥ al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

²⁴ Al-Dārimī, *Sunan al-Dārimī*, No.1891, *Bāb al-Nahyu 'An Muṭall'ah al-Ḥayawān* in CD-ROM *Mausū'ah al-ḥadīth al-Shaiḥ al-Kutub at-Tis'ah*, Global Islamic software Company, 1997.

The meaning: Narrated from 'Abū Walīd to us, from Shu'bah to me, al-Minhāl bin 'Amru, he said: I hear Sa'id 'Ibn Jubair said; I go out with 'Ibn 'Umar through a way in Medina. Suddenly, we meet children who throw at a chicken. Then 'Ibn 'Umar said: "Who did it?" they only separate. 'Ibn 'Umar said; "Indeed, Rasūlullah ṣallallahu 'alaihi wasallam has curse the people who torture animal.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ قُطْبَةَ بْنِ عَبْدِ الْعَزِيزِ بْنِ سَيَّاحٍ عَنِ الْأَعْمَشِ
عَنْ أَبِي يَحْيَى الْقَتَّاتِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.²⁵

The meaning: Narrated from Muhammad bin al-'Alā, from Yaḥyā bin 'Adam, from Quṭbah bin 'Abdul 'Azīz bin Siyāh, from al-'Amash, from 'Abu Yaḥyā al-Qattāt, from Mujāhid, from 'Ibn 'Abbās, He said : "Rasūlullah SAW prohibit to cockfighting livestock."

Those *aḥādīth* show that animals have to be kept from extinction and loved. Islam prohibits of animal murder without benefit. Therefore by exploring a certain *ḥadīth* which talk about animal and its conservation, expect to give contribution in preserving and preventing animal crime reaching ecological equilibrium.

B. Research Question:

Based on the background above, the problem of this research is defined as follows:

1. What is the concept of animal conservation in the light of Prophet Muhammad in his *ḥadīth*?
2. What is the relevance of those concept to current context and how to actualize it?

C. Aim and Significance of Research:

1. Aim Of Research:

²⁵ 'Abū Dāwud, *Sunan 'Abū Dāwud*, No.2199, *Bāb fī al-Tahrīsh baina al-Bahā'im* in CD-ROM *Mausū'ah al-ḥadīth al-Sharīf al-Kutub at-Tis'ah*, Global Islamic software Company, 1997

From the research questions above, the researcher sets some aims as follow:

- a. To know the concept of animal conservation in the light of Prophet Muhammad in his *ḥadīth*
 - b. To know the relevance of that concept to current context and how to actualize it
2. Significance of Research:
- a. This research is expected to give a practical value toward animal conservation based on Prophet Muhammad tradition (*ḥadīth*)
 - b. The result of this research is expected to contribute in developing study about *ḥadīth* especially and study about Islam generally

D. Prior Research

Talking about animal conservation relates to environment problem. Because in environment context has been taught that all of ecosystem elements whether life or not have to be balance. Nowadays, the animal problem still runs and only gets a little care.

There are many researchers which told about the theme, they are:

1. A thesis under the title “*Command on Killing Animal (A Thematic Study of Ḥadīth)*” written by Munfarid. This opus tries to comprehend two *aḥādīth* toward command on killing animal (crow, falcon, mouse, scorpion, dog, lizard, and snake) and protecting animal as a part of link for equilibrium ecosystem. The result said that this killing command not only covers theological aspect, but also impacting the environment. Killing animal is only allowed by prophet if the animal harms or damages human, because one of Islamic teaching has been meant to repel the damage. This means that it is not true for hunting and killing dangerous animal intentionally that not injure or harm everyone. This research will help researcher completing this study about animal conservation in *ḥadīth*.

2. A thesis by Dani Hidayat, "*Binatang dalam Al-Qur'an*". This thesis analyze about animals in the Qur'an by thematic method. All of verses which related to the term of animals are collected and taken to be researched. It also mentions the advantages or disadvantages of animals, which one is allowed or prohibited to eat, and etc. The different from this thesis research is about *ḥadīth* study that focus on animal conservation, the way of Prophet Muhammad protects animals.

Looking at the prior researches above, the researcher concludes that there is no study about animal conservation based on *ḥadīth* perspective comprehensively, starting from *sanad* and *matan*, historical background, implication for another aspects, contextualization in the current era. Therefore, in this case the researcher still needs to pursue the previous researches, with the expectation that there is a solution for the problem as explained before.

E. Research Method

1. Type of Research

This research constitutes qualitative research²⁶ which is based on bibliographical observation (Library Research). In this research, the sources of data are written texts relating to the topic. The method which is used is thematic method²⁷ by gathering some *aḥādīth* which

²⁶ According to Banister, Qualitative research is: (a) an attempt to capture the sense that lies within, and that structures what we say about what we do; (b) an exploration, elaboration and systematization of the significance of an identified phenomenon; (c) the illuminative representation of the meaning of a delimited issued or problem. He adds that the essence of phenomenon is not outcrop or hidden. Every individual who give meaning of phenomenon is not easy to explain its meaning directly. Quantitative research can open the cover and catch something which is meant by individual with all of its special character. So that meaning can be understood easily and simply.

²⁷ According to A. Hasan Asy'ari Ulama'i, the systematic step for understanding *ḥadīth* by thematic method are:

1. Choosing a certain topic. Then search *ḥadīth* bases on appropriate key word (according to the topic). This step is usually called by *takhrīj al-ḥadīth*, the method for showing or

have correlation toward animal conservation in *Kutub al-Tis'ah*, then classifying and analyzing it. The approach which is used is by hermeneutical and historical analysis, to determine the validity and authenticity of *ḥadīth*. The way is by using some methods compiled by *ulamā' al-ḥadīth* such as the continuity of *sanad*²⁸, all narrators must be '*adīf*²⁹ and *ḍābiṭ*³⁰, and dodged from *shudhūdh*³¹ and '*illah*³².

suggesting *ḥadīth* and its original place in original source. Then, for research necessity, it will be also explained about the quality of *ḥadīth*.

2. Gathering *ḥadīth* which is suitable with key word and analyzing the quality of every *ḥadīth*. After that, it is usually ended by conclusion about *ṣahīh* or *ḍa'īf* of *ḥadīth*.
3. Arranging *ḥadīth* in a complete framework by answering the questions with 5 W 1 H (what, when, where, why, who, and how). Then conclude it, bases on full understanding of framework. But this method has a weakness, it may come a partial, wrong, and mislead understanding, and make danger for self and other. A. Hasan Asy'ari Ulama'i, *Metode Tematik Memahami Hadist Nabi SAW*, Walisongo Press, Semarang, 2010, p. 61-67

²⁸ The meaning of continuity of *sanad* is every narrator in *sanad ḥadīth* receives the *riwāyah al-ḥadīth* from of the previous nearest narrators; this situation lasted until the end of *sanad ḥadīth*. M. Syuhudi Ismail, *Kaidah Kesahihan Sanad Hadis Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*, PT.Bulan Bintang, Jakarta, 1995, p. 127-128

Muhammad Musthafa Azami has defined eight methods of *tahammul wa al-adā'*, they are:

1. *Sama'*: that is reading by the teacher to the students.
2. '*Ard*: reading by students to teachers or by a certain man called a 'Qari, and other students compared *aḥadīth* with their books or only listened attentively.
3. '*Ijāzah*: to permit someone to transmit *aḥadīth* or book on the authority of the scholar without reading by any one.
4. *Munāwalah*: to hand someone the written material to transmit.
5. *Kitābah*: to write *aḥadīth* for someone.
6. '*lām*: to inform someone that informer has permission to transmit certain material.
7. *Waṣīyah*: to entrust someone the book which may be transmitted on the authority of the one who entrusted the books.
8. *Wajādah*: to find some books or *aḥadīth* written by someone just as we nowadays discover some manuscripts in a library or somewhere else. M. M. Azami, *Studies in Hadith Methodology and Literature*, American Trust Publications, America, 1997, p.16.

²⁹ '*Adālah* is like gathering a few things, are: Islam, *mukallaf*, implement the provisions of religion, and maintaining *muru'ah*. Fatchur Rahman, *Ikhtisar Musthalahul Hadits*, Offset, Bandung, 1974, p. 120

³⁰ According to' Ibn Hajar al-'Asqalānī and as-Sakhawī, describing as *ḍābiṭ* is a person who has strong memory about what has been heard and is able to deliver such that memory whenever he wills. Fatchur Rahman, *Ikhtisar Musthalahul Hadits...*p. 121

³¹ *Shadh* is not caused of: a. individual aloneness (narrator) in *sanad ḥadīth*, or known as *ḥadīth farḍ muṭlāq*, or b. the narrators are not *thiqqah*. A *ḥadīth* may be called by *shudhūdh* if: a. the *ḥadīth* has more than one *sanad*, b. the whole of narrators of *ḥadīth* is *siqqat*, and c. *matan* and or *sanad ḥadīth* are contradicting. M. Syuhudi Ismail, *Kaidah Kesahihan Sanad Hadis...*p. 139

³² '*Illah ḥadīth* is a hidden illness; it can blot and damage *al-ḥadīth al-ṣahīh*. Thus, if there is infixion in *matan ḥadīth*, it is also called by '*illah*. Fatchur Rahman, *Ikhtisar Musthalahul Hadis...*p. 122-123

Despitefully, this historical analysis is intended to get the precise of historical fact from that *ḥadīth*, both micro and macro as well. This stage is done to avoid the stiff understanding, insufficiently to epoch development, and to avoid the possibility of distortion misunderstanding to the intrinsic meaning of *ḥadīth*. It is because many *ḥadīth* narrated by prophet in certain cases, local-temporal, and also particular so one will have no dimensioning permanent and universal.

The using of hermeneutics³³ is because these study bounding up with interpretation. In interpretation, text and context gets dialectic. Hence, in understanding text and context dialectic, it is required hermeneutic as approach.

There are many steps in operating hermeneutic *ḥadīth*, they are: (a) understanding from the language aspect, (b) understanding historical context, (c) correlating systematically and comprehensively and integral from other data, (d) using text and maintaining its basic idea, (e) analyzing with cognitive analysis such as social, politics, cultures, economy (according to the problem which is assessed) and concerning its relevance with current context.³⁴

Hermeneutics *ḥadīth* requires an intensive dialog between text *ḥadīth* as inheritance of the past with interpreter and its audience in nowadays. Like a movement, hermeneutics *ḥadīth* moves from nowadays with its horizon to the past where the text of *ḥadīth* rises with its horizon. Then, the past gathered with its horizon moves to nowadays with its horizon.³⁵

³³ Hermeneutics firstly introduced in western culture (Europe) using Latin hermeneutical by a theologian from Strasbourg, Johann Dannhauer. He used it in a definition as discipline which is needed by all of knowledge basing on text. Inyak Ridwan Muzir, *Hermeneutika Filosofis Hans-George Gadamer*, Ar-Ruzz Media, Yogyakarta, 2012, p. 60

³⁴ Nurun Najwah, *Ilmu Māʿani Hadith: Metode Pemahaman Hadith Nabi, Teori dan Aplikasi*, Cahaya Pustaka, Yogyakarta, 2008, p. 18-19

³⁵ Musahadi HAM, *Hermeneutika Hadis-Hadis Hukum Mempertimbangkan Gagasan Fazlur Rahman*, Walisongo Press, Semarang, 2009, p. 133

2. Sources of Data

To finish this research, the researcher needs many representative data in order to get aim and significance of this research. The sources of data will be classified into two types, they are:

a. Primary Data

Primary data is data which directly collected by the researcher from the primary source. That is *ḥadīth* related to animal conservation. Intended primary data are *kutub at-Tis‘ah* which contains of *Ṣahīh al-Bukhārī*, *Ṣahīh al-Muslim*, *Sunan al-Tirmidhī*, *Sunan al-Nasā‘ī*, *Sunan ‘Abū Dāwud*, *Sunan ‘Ibn Mājah*, *Musnad ‘Ahmad bin Ḥanbal*, *Muwaṭṭa‘ ‘Ibn Mālik*, and *Sunan al-Dārimī*. To make easy in researching that book, after finding that *ḥadīth*, the researcher applies a help from books and computer software which is referred and confirmed to the original books. They are *Mu‘jam al-Mufahras li ‘Alfāz al-Ḥadīth al-Nabawī al-Sharīf* written by Wensinck, *CD-ROM Mausū‘ah al-Ḥadīth al-Sharīf al-Kutub at-Tis‘ah*, and *CD-ROM Maktabah al-Shāmilah*.

b. Secondary Data

Secondary data refers to the data which supports the explanation primary source. The secondary data of this research is taken from many literatures of books, journals, papers, magazines, newspapers, and websites which talk and discuss about animal conservation. The researcher also uses some dictionary which explains a certain word or *ḥadīth* such as *Lisānul ‘Arab*, *al-Munawwir*, *Jhon Echol’s Dictionary*, *Longman Advance American Dictionary*, *Oxford Learning Pocket Dictionary*, *Webster’s College Dictionary*.

3. Collecting Data

Because this research is bibliographical research, the collecting data is supported by books, websites, journals, magazines,

newspapers, and papers relating to the topic. The research also explores several previous researches finding by the expert who have discussed the same topic.

4. Technique of Analyzing Data

The technique of analyzing data is compiled and classified are: first, exploring a certain *ḥadīth* about animal and its conservation in *Kutub at-Tis'ah*. Second is classifying those *aḥādīth* with their qualities. Third, reading and understanding those *aḥādīth* with hermeneutical and historical analysis stated before.

F. Structure of Writing

To make easy for understanding the whole of contains in this research, it is necessity to use structure of writing, and approximately they are:

Chapter I, this chapter consists of background, formulation of problems, the aim and significance of research, prior research, research method, and the last structure of writing.

Chapter II, it steps for understanding more about animal and its issues. This chapter contains of information about animal conservation concept based on observation and also mentions the modern strategy of animal conservation.

Chapter III is discussing about the term of animal and what relates to animal treat in *ḥadīth* which indicate the spirit of animal conservation. It will explain the prophet effort in conserving animal and also observing about the quality of *sanad* and *matan*.

Chapter IV is about analysis that focused on analyzing the relevance of text and context. It supposes to know how to actualize and apply *ḥadīth* (prophet tradition) in recent era, called by living *sunnah*.

Chapter V, this chapter consists of conclusion and suggestions for the next research. There will be an explanation about the result of this research.

CHAPTER II

ANIMAL AND ITS CONSERVATION

A. Definition of Conservation

Etymologically, conservation means conserve and protect something regularly to prevent damage and loss by preserving; preservation; conservation. – **natural resources:** natural resources management by using it wisely and ensuring its continuity of supply, while maintaining and improving its quality of value and diversity. – **soil:** soil management for saving from soil erosion.¹ While thesaurus gives a brief that conservation means maintenance, protection, preservation.²

Another meaning of conservation can be found in many dictionaries. Term conservation as noun means:

1. The act of conserving, prevention of injury, decay, waste, or loss; preservation.
2. The controlled utilization or official supervision of natural resources in order to preserve or protect them or to prevent depletion.
3. The restoration and preservation of works of art.³

In Oxford dictionary, conservation has several meanings:

1. The protection of the natural environment: *to be interested in wildlife conservation.*
2. The act of preventing something from being lost, wasted, damaged, and destroyed: *to encourage the conservation of water/fuel.*⁴

¹ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Fourth Edition*, PT.Gramedia Pustaka Utama, Jakarta, 2008, p. 726

² Eko Endarmoko, *Tesaurus Bahasa Indonesia*, Gramedia, Jakarta, 2006, p. 334

³ Random House, *Webster's College Dictionary*, Random House, New York, 1999, p. 263

⁴ A S Hornby, *Oxford Advanced Learner's Dictionary Sixth Edition*, Oxford University Press, Oxford, 2000, p. 261

In Cambridge dictionary, conservation as noun has some meanings:

1. The protection of plants and animals, natural areas, and interesting and important structures and building especially from damaging effect of human activity: wildlife conservation – a conservation area.
2. Carefully using valuable natural substances that exist in limited amounts in order to make certain that they will be available for as long a time as possible: the conservation of coal/gas/oil reserves – Energy conservation reduces your fuel bills and helps the environment.⁵

In Macmillan English dictionary, conservation as noun means:

1. The management of land and water in ways that prevent it from being damaged or destroyed: *a wildlife conservation project* ▪ *of groups calling for the conservation of the countryside* ▪ **nature conservation** *habitats of considerable interest in terms of nature conservation.*
2. The careful use of energy, water, and other resources, so that they are not wasted or lost: *energy conservation measures.*
3. *Br E* the protection of buildings or objects of historical importance.⁶

Conservation as we know it today is a complex activity, it may involve many different professionals from many different fields working towards the same goal. The profession of conservator, on the other hand, is a much more precisely defined activity: it deals with some very specific technicalities, while non-conservators' conservation deals with other technicalities within many varied fields (law, tourism, politics, budget allocation, social research, plumbing, vigilance system, masonry, etc.⁷

⁵ Cambridge University, *Cambridge Advanced Learner's dictionary Third Edition*, Cambridge University Press, Cambridge, 2008, p. 296

⁶ Macmillan Education, *Macmillan English Dictionary for Advance Learners*, Macmillan, London, 2002, p. 294

⁷ Salvador Munoz Vinas, *Contemporary Theory Of Conservation*, Elsevier Ltd, Oxford, 2005, p. 9

According to Wikipedia Conservation may refer to some main usages:

1. Conservation (ethic) of biodiversity, environment, and natural resources, including protection and management.

Definitions of conservation according to several sources are:

- Conservation means wise biosphere management for human purpose until getting sustainable benefits for contemporary generation and establishing potential for completing needs and aspiration of posterity generation. Their activities includes protection, preservation, wise use, rehabilitation, and improvement the quality of nature.⁸
- *Global Biodiversity Strategy* explains is not just a matter of protecting wildlife in nature reserves. It is also about safeguarding the natural systems of the Earth that are our life-support systems; purifying the waters; recycling oxygen, carbon, and other essential elements; maintaining the fertility of the soil; providing food from the land, freshwaters, and seas; yielding medicines; and safeguarding the genetic richness on which we depend in the ceaseless struggle to improve our crops and livestock.⁹
- Greg Yarrow said that conservation is an effort to maintain and use natural resources wisely in an attempt to ensure that those resources will be available for future generation.¹⁰
- Conservation is management of air, water, soil, minerals into organisms including human life in order to achieve the highest quality of human life. Their management activity are; survey,

2. Conservation (cultural heritage) of art conservation, protection and restoration of cultural heritage, including work of art and architecture, as well as archaeological and historical artifacts.

3. Conservation law, measurable property of isolated physical system that does not change as the system evolves, including conservation of energy, mass, momentum, electric charge, subatomic particles, and fundamental symmetries. Retrieved on 17 March 2015 from <http://en.wikipedia.org/wiki/Conservation/>

⁸ Hadi S. Alikodra, *Konservasi Sumber Daya Alam dan Lingkungan Pendekatan Ecosophy bagi Penyelamatan Bumi*, Gadjah Mada University Press, Yogyakarta, 2012, p. 36

⁹ World Resources Institute (WRI), The World Conservation Union (IUCN), and United Nations Environment Programme (UNEP), *Global Biodiversity Strategy*, 1992, p. v

¹⁰ Greg Yarrow, *Wildlife and Wildlife Management*, article. South Carolina. Clemson University, 2009, p. 2

research, administration, preservation, education, utilization, and training.¹¹

- According to *World Conservation Strategy*, conservation means the management of human use of biosphere so that it may yield the greatest sustainable benefit to present generation while maintaining its potential to meet the needs and aspirations of future generations. Thus, conservation is positive, embracing preservation, maintenance, sustainable utilization, restoration, and enhancement of the natural environment.¹²
- American Institute for Conservation (AIC) defines conservation as the profession devoted to the preservation of cultural property for the future. Conservation activities include examination, documentation, treatment, and preventive care, supported by research and education.¹³

Term conservation is a word, but has many meanings depending on its usage and context. Thus no matter how it turns out, there is an agreement among the people of conservation ecology that conservation is identical to the protection, preservation. One of operational definitions state that conservation is intellect utilization.¹⁴

¹¹ Mella Darnasari, "Peran World Wide Fund for Nature (WWF) Dalam Konservasi Taman Nasional Kayan Mentarang (TNKM) di Kawasan Heart of Borneo (HOB)," *E-Journal HI*, Vol. 1 (Oktober, 2013), p. 1009

¹² The World Conservation Strategy (WCS) formulated by the International Union for Conservation of Nature (IUCN), United Nations Environment Program (UNEP) and World Wildlife Fund (WWF) (1980), attempted to establish a broadly based philosophical definition of conservation as a concept. Robert Kasisi and Peter Jacobs, "Strategies and Action Plans to Conserve Biological Diversity: A Cultural and Scientific Challenge,"

¹³ Salvador Munoz Vinas, *Contemporary Theory Of Conservation*, Elsevier Ltd, Oxford, 2005, p.13

The American Institute for Conservation of Historic & Artistic Works (AIC) is the national membership organization supporting conservation professionals in preserving cultural heritage by establishing and upholding professional standards, promoting research and publications, providing educational opportunities, and fostering the exchange of knowledge among conservators, allied professionals, and the public. AIC has grown to over 3,500 conservators, educators, scientists, students, archivists, art historians. Retrieved on 21 March 2014 from <http://www.conservation-us.org/about-us#.VQ0QU44tTDc>

¹⁴ Mujiyono Abdillah, *Agama Ramah Lingkungan Perspektif Al-Qur'an*, Paramadina, Jakarta, 2001, p. 209

Based on some conservation concepts above, can be stated that conservation is an effort for maintaining, preserving, and accepting the development change. In other words, the conservation concept always relates to renewing process, reusing, reducing, recycling, and refunding.

Here, the researcher uses term conservation which points at biological resource conservation study, especially related to animal conservation under the spirit of Islam, following the life pattern of prophet Muhammad (living *Sunnah*). Animal as a part of food chain that has to be conserve for maintaining the stability and continuity of equilibrium ecosystem.

B. Animal Conservation

According to Kamus Besar Ilmu Pengetahuan, animals are bio life organism which able to move, has instincts and reacts on stimulation but unintelligent, for example; Goats, buffalo, and rabbits.¹⁵ Another definition said that animals are members of the *animalia* kingdom,¹⁶ including *multicellular* organism¹⁷ that develops from an *embryo* formed from fusing *haploid* egg (a nucleus, cell, or organism with a single set of chromosomes that are not paired) and sperm. Therefore, it is not able to make their own food, they ingest other organisms or organic substances (*holozoic* nutrients).¹⁸

¹⁵ Save M. Dagon, *Kamus Besar Ilmu Pengetahuan*, Lembaga Pengkajian Kebudayaan Nusantara (LPKN), Jakarta, 1997, p. 122

¹⁶ Kingdom: Regnum, the kingdom of organism is divided into two kingdoms (Regnum): *Animalia* (animals, including humans) and *Plantae* (plants, including bacteria and viruses). Wildan Yatim, *Kamus Biologi*, Yayasan Pustaka Obor Indonesia, Jakarta, 2012, p. 523

Animal kingdom is one of the five major groups of organism which is divided into several groups based on its similar physical characteristics and kinship of ancestors. Animals have a scientific name consists of two words so that everyone can refer to the same animal species despite using different languages. The first word is genus (clan) of animals, while the second word is species (type) of animals. Sarah Larter ed, *Encyclopedia Fauna* Trans. Damaring T. Wulandari and Broto Raharjo, Erlangga, Jakarta, 2008, p. 12

¹⁷ Describe tissue or organ, or organism that is composed of a number of cells. Start from *porifera* (porous body of animals. Life attaching at the bottom of the water, especially at sea. Establish colonies. There are also inherent in animal cells. Example: Sponge, its skeleton from fiber braid sponging of horn, used for body scrub when take a bath (sponge)) of animals or algae and plants, to the primate or a mango tree. It opponents of unicellular.

¹⁸ All of animals are heterotrophic: have special characters, always move (to look for food) and have senses to detect environmental changes; a fiber system organizes the information

Many kinds of animals have been found. There are more than a million or 1,2 million types. Time after time, some of them have become extinct, there are also newly discovered. Its amount does not include *avertebrata*¹⁹. In general, it can be said that there are six major groups of animals that have been known to mankind, namely: 1) Mammals, 2) Birds, 3) Fish, 4) Insects, 5) Reptiles, 6) Amphibious. Mammals, there are about 4.200 species, 8.600 birds, 23.000 fishes, 950.000 insects, 3.000 amphibians and 227.000 mollusks.²⁰

Based on the way of life, animals are divided into two categories: *the first* is wild animals and *the second* is animals that have been cultivated. Wildlife animals are like forest dwellers, grassland dwellers, steppe dwellers, and savanna dwellers, for example; rhinoceros, tigers, elephants, monkeys, snakes, wild boar, an assortment of birds, insects and others. While livestock animals (pets) include rabbits, cats, dogs, cattle, horses, sheep, fish, catfish, clams, snails, and various birds. Pets are renewable nature because it is easier to be bred. After getting result of animal husbandry and fishery, people also crossbreed to find quality seeds in order to increase the diversity of livestock.²¹

All species are dependent on each other. Species interact in complex ways as a part of natural community. The loss of a species has high consequences for other members in community. When a species becomes extinct, then maybe the other species also destroyed, or the whole community becomes unstable due to the broken chain of interdependence.²²

received by the senses and able to get quick response to stimuli that come from the environment. Animal cells do not have cellulose like plants. Elizabeth A. Martin, *Kamus Sains* Trans. Ahmad Lintang Lazuardi, Pustaka Pelajar, Yogyakarta, 2012, p. 385

¹⁹ *Avertebrata (invertebrata)* : every animal that does not has backbone. Avertebrata includes all of non-chordate and more primitive. Elizabeth A. Martin, *Kamus Sains*...p. 97

²⁰ M.Quraish Shihab, *Dia Dimana-Mana "Tangan" Tuhan Dibalik Setiap Fenomena*, Lentera Hati, Jakarta, 2004, p. 241

²¹ Arif Zulkifli, *Dasar-Dasar Ilmu Lingkungan*, Salemba Teknika, Jakarta, 2014, p. 31

²² Fahrudin M. Mangunjaya, *Konservasi Alam dalam Islam*, Yayasan Pustaka Obor, Jakarta, 2005, p. 36

At the last red list of threatened species from IUCN shows that threatened species often congregate in certain areas in the world. "The hot spots" today includes East Africa, Southeast Asia, and the tropical area in American. More than 5400 species of animals reportedly facing a high risk of extinction soon. Almost all cases are caused by humans. The number of threatened species is approximately 0,10% of All animals were identified. However, IUCN saw that its number was much smaller than the fact. This occurs because many animals in the world are not known well, so it is difficult to assess changes in their population. For birds and mammals, are more reliable data. Nearly one of every four mammals entered in critical danger. For birds, the numbers are 1 and 8, and 182 species of critical risk. Nearly 6.000 species of plants are also listed. This amount is important for the animals that are depend on the plants to survive.²³

Look at modern world in this era is obviously indicated by environmental damages. It may be caused of human activity or nature itself. Biodiversity treat cause of human can surface some environmental impacts like geomorphologic change, species extinction, and etc. The environmental interventions which are made by humans, although looks small but occurred repeatedly. So that the number of its accumulation can be greater than natural disasters. For example, according to WWF the rate of deforestation's average is 2–2,5 million ha per year, by details becoming rubber and oil palm 160.000 ha / year, transmigration and infrastructure 300000 ha / year, and forest fires due to natural factors 100,000 ha / year. From the data shows how human intervention on forests is greater than the forest damage caused by natural disasters.²⁴

As the fundamental building blocks for development, biological resources provide the basis for local self-sufficiency. At the same time,

²³ Charlotte Uhlenbroek, *Ensiklopedia Biologi Dunia Hewan* Trans. Aswita Ratih Fitriani dkk, Lentera, Jakarta, 2008, p. xxxi

²⁴ Arif Zulkifli, *Dasar-Dasar Ilmu Lingkungan*, Salemba Teknika, Jakarta, 2014, p. 13

biological diversity²⁵ is a global asset, bringing benefits to people in all parts of the world. Efforts to maintain the diversity of biological resources are urgently required at local, national, and international levels.

Nature always relates to diversity, but still state of harmony and balance. All natural resources, both *biotic* and *abiotic*, which can be utilized for human welfare is a natural resource. Animals, plants, and microbes are natural resources, while other *abiotic* factors are non-biological natural resources. Natural resources utilization should be followed by maintenance and preservation of natural resources due to be limited.²⁶ Supported by many natural resources make a lot of people try and tend to use the wrong way on nature. Thus, appear the environmental problems which are often overlooked. Even regarded as the wind.

In UUD republic Indonesia no.5 of 1990 about natural conservation and its ecosystem said that, natural resources and its ecosystem have important role for human life. There are strong and close interrelationship among each other. If a species extinct and an environment damage will disturb the ecosystem. The way for maintaining nature with wise use is conservation.

The concept of nature conservation up to now is still looking for proper applied form. Environmental problems began to emerge and evolve since the 17th century, especially after human have faced the industrial revolution in Europe. Obviously, many mechanical processes and chemical utilizations are not friend with environment. The emergence of engine and fuel utilization cause pollution with serious consequences for natural ecosystems damage.²⁷

²⁵ Biological diversity encompasses all species of plants, animals, and microorganism and the ecosystems and ecological processes of which they are parts. It is an umbrella term for the degree of nature's variety, including both the number and frequently of ecosystems, species, or gens in a given assemblage. It is usually considered at three different levels: genetic diversity, species diversity, and ecosystem diversity. Jeffrey A. McNeely et.al, *Conserving The World's Biological Diversity*, IUCN, WRI, CI, WWF, The World Bank, Gland, 1990, p. 17

²⁶ Arif Zulkifli, *Dasar-Dasar Ilmu Lingkungan*, Salemba Teknika, Jakarta, 2014, p. 27

²⁷ Fahrudin M. Mangunjaya, *Konservasi Alam dalam Islam*, Yayasan Obor Indonesia, Jakarta, 2005, p. 51

Certainly, there is also an ethical basis for conserving biological diversity, they are;

1. The world is an interdependent whole made up of natural and human communities. The well-being and health of any one part depends upon the well-being and health of other parts.
2. Humanity is part of nature, and humans are subject to the same immutable ecological laws as all other species on the planet. All life depends on the uninterrupted functioning of natural system that ensure the supply of energy and nutrients, so ecological responsibility among all people is necessary for the survival, security, equity, and dignity of the world's communities. Human culture must be built upon a profound respect for nature, a sense of being at one with nature and recognition that nature affairs must proceed in harmony and balance with nature.
3. The ecological limits within which we must work are not limits to human endeavor; instead, they give direction and guidance as to how human affairs can sustain environmental stability and diversity.
4. All species have an inherent right to exist. The ecological processes that support the integrity of the biosphere and its diverse species, landscape, and habitats are to be maintained. Similarly, the full range of human culture adaptations to local environments is to be enabled to prosper.
5. Sustainability is the basic principle of all social values should be chosen to accentuate the richness of flora, fauna, and human experience. This moral foundation will enable the many utilitarian values of nature – for food, health, science, technology, industry, and recreation – to be equitably distributed and sustained for future generations.
6. The well-being of future generations is a social responsibility of future generation. Therefore, the present generation should limit its consumption of non-renewable resources to the level that is necessary

to meet the basic needs of society, and ensure that renewable resources are nurtured for their sustainable productivity.

7. All persons must be empowered to exercise responsibility for their own lives and for the life of earth. They must therefore have full access to educational opportunities, political enfranchisement, and sustaining livelihoods.
8. Diversity in ethical and cultural outlooks toward nature and human life is to be encouraged by promoting relationship that respect and enhance the diversity of life, irrespective of the political, economic, or religious ideology dominant in a society.²⁸

Related to animals and their problem in the world, conservation is needed for saving the ecosystem. Animal conservation is based on some principles, they are: equilibrium, wise use, preservation and continuity. Surely, by looking at the definition of conservation is also needed to know the strategy of conservation.

C. Animal Conservation Strategy

Large number of strategies and action plans have been prepared, at local, national, regional, and global levels. Some have been quite useful (such as the *World Conservation Strategy*), while others (such as the Desertification Action Plan) have fallen far short of expectations. In fields that relate to biodiversity, action plans have tended to be global (such as the Bali Action Plan, Marine Mammal Action Plan, and the Tropical Forestry Action Plan), regional (such as the various protected area action plans prepared by IUCN/CNPPA, or the regional plans prepared by WWF), or taxonomic (such as the species action plans prepared by IUCN/SSC).²⁹

²⁸ Jeffrey A. McNeely et.al, *Conserving The World's Biological Diversity*, IUCN, WRI, CI, WWF, The World Bank, Gland, 1990, p. 26

²⁹ Jeffrey A. McNeely et.al, *Conserving The World's Biological Diversity*, IUCN, WRI, CI, WWF, The World Bank, Gland, 1990, p. 109

According to Article 5, Chapter 1 in UU No.5 of 1990 said that conservation of natural resources and ecosystem through:

1. Protection of life-support system. It is a natural process of the various biological and non-biological elements that ensure the continuity of life. When the region is naturally damaged or because of its usage or other causes, will be followed by planned rehabilitation for sustaining.
2. Preservation of plants and animals biodiversity and their ecosystem. Preservation is conducted by maintaining the integrity of reserved zone³⁰ in order to keep its originality. Preservation can be inside or outside the nature reserve zone. Preservation inside, by allowing the whole population of plants and animals still balance following the natural processes in their habitat. While preserving outside reserved zone, by maintaining and breeding plants and animals to avoid the threat of extinction. The role of this preservation is also followed by some prohibitions, they are:
 - a. Catch, injure, kill, keep, possess, maintain, transport, buy and sell protected animals whether alive or dead.
 - b. Buy and sell, keep, or have skin, body, or parts of it.
 - c. Take, destroy, abolish, buy and sell, keep, or have eggs or nests of protected animals.
 - d. Take, cut, possess, damage, destroy, maintain, carry, and buy and sell protected plant or parts of it whether alive or death.
3. Sustainable use of natural resources and ecosystem. The natural utilizing can be conducted by: utilizing the reserved zone wisely (maintaining the function of zone), and utilizing plants and animals by

³⁰ Reserved zone as an effort to preserve the diversity of plants and animals and their ecosystems, as well as protection area of life support system. Reserved zone means:

1. Cagar alam : Is conducted by many activities for research and science development, education and others that support the cultivation.
2. Suaka margasatwa : Is conducted by many activities for research and science development, education, restricted tour and others that support the cultivation.

Everyone is prohibited to conduct something which cause changes to the integrity of reserved zone include reducing, eliminating functions and extensive area of reserved zone, as well as adding other plants and animals that are not native.

monitoring the continuity of the potential, capacity, and the diversity of plants and wildlife.³¹ The utilization of plants and wildlife can be conducted in the form of: 1). Study, research, and development, 2). Captivity, 3). Hunting, 4). Trade, 5). Demonstration, 6). Exchange, 7). Cultivation, 8). Maintenance for pleasure.

Greg Yarrow said that conservation activity always close to management strategies. Those management strategies can be passive or active;

1. Passive management strategy, is sometimes used in wildlife management when wildlife populations dwindle to the point they are in danger of extinction. This management strategy is to ensure breeding and foraging habitat.
2. Active management strategy, by controlling, directing, or manipulating animals population and/or their habitats. for increasing a population (by providing key habitat components such as food, shelter, and water), decreasing a population (by harvesting deer when they are damaging orchard trees or soybean crops), or stabilizing a population so that individuals can be removed on a continuing basis, making sure that enough individuals remain in the population to replace those that are removed (sustained yield).³²

The key is that all resource management decisions are based on creating and maintaining sufficient habitat. This management is addressed

³¹ From a purely objective standpoint, wildlife should include all animals and their associated habitats. If looking at the big picture, it seems unnecessary to define term wildlife along the usual rigid and nonfunctional lines of a taxonomist (a person who identifies and classifying living organisms. How can the ecology of a great blue heroin without thorough knowledge of the heron's food source (small minnows, amphibians, etc.)? Likewise, a picture of coyote ecology would be incomplete without an understanding of how that animal's diet shifts from small mammals and carrion in the winter to insects and fruits during the summer. Further, the relationship of an animal to its habitat (including competitors, predators, prey items, vegetation, and soil) is so interconnected as to add confusion in attempts to restrict the term wildlife. Greg Yarrow, *Wildlife and Wildlife Management*, article. South Carolina. Clemson University, 2009, p. 1

³² Greg Yarrow, *Wildlife and Wildlife Management*, article. South Carolina. Clemson University, 2009, p. 2

for accomplishing harmony, suitability, and balance in ecosystem (equilibrium ecosystem).

Another conservation strategy is explained in a book *Biologi Konservasi* that the best strategy for long-term preservation of biodiversity is by protecting the population and the natural communities in their natural habitat. This local protection is known by *in-situ* conservation (in the area/habitat). However, it also can be happened that the last populations of endangered species are obviously too little to survive, and its number is constantly shrinking, despite being aided by conservation efforts. In such circumstances, *in-situ* conservation may not be effective to conserve the species which only a few individuals. The only way is to protect the remaining individuals by placing them in a place that can be monitored continually. This strategy is known as *ex-situ* conservation (excluding natural areas or habitats).³³

Ex-situ conservation programs supplement *in situ* conservation by providing for the long-term storage, analysis, testing, and propagation of threatened and rare species of plants and animals and their propagules. They are particularly important for wild species whose population are highly reduced in numbers, serving as a backup to *in situ* conservation, as a source of material for reintroductions, and as a major repository of genetic material for future breeding programs of domestic species. Some *ex situ* facilities – notably zoos and botanic gardens - also provide important opportunities for public education.³⁴

Even, the concept of animal conservation is still looking for precise practical form, but it strategy will always be addressed for protection, preservation and sustainable use. On the contrary with exploitation which will be finished by depletion and extinction. While, the life in Earth is a chain that cannot be separated.

³³ Mochamad Indrawan, Richard B. Primack, Jatna Supriatna, *Biologi Konservasi*, Yayasan Obor Indonesia, Jakarta, 2007, p. 245-246

³⁴ Jeffrey A. McNeely et.al, *Conserving The World's Biological Diversity*, IUCN, WRI, CI, WWF, The World Bank, Gland, 1990, P. 62

Beside those animal conservation strategies, there are some principles for building a sustainable living which have to be noticed:

1. Respect and care for the community of life. This means that the cost and benefits of resource use, development, and environmental protection should be shared fairly among communities and nations and between our generation and those who will come after us.
2. Improve the quality of human life. Development should enable people to realize their potential and lead dignified, fulfilled lives. Economic growth is part of development, but it cannot be a goal in itself; it cannot go on indefinitely.
3. Conserve earth vitality and diversity. Development must be conservation-based: It must protect the structure, functions, and diversity of the world's natural systems, on which our species depends.
4. Minimize the depletion of non-renewable resources. While resources such as minerals, oil, gas and coal cannot be used sustainably, their "life" can be extended by recycling, using them more efficiently, or switching to renewable substitutes where possible.
5. Keep within the Earth's carrying capacity. There are limits to the carrying capacity of the Earth's ecosystem-and to the impacts that they can withstand without deteriorating dangerously. Policies that bring human numbers and lifestyles into balance with the Earth's carrying capacity must be complemented by technologies that enhance that capacity by careful management.
6. Change personal attitudes and practices. To adopt an ethic for living sustainably, people must reexamine their values and alter their behavior. Society must promote values that support such an ethic and discourage those that are incompatible with a sustainable way of life.
7. Enable communities to care for their own environments. For this happen, communities need the authority, power, and knowledge to act.

8. Provide a national framework for integrating development and conservation. A national program for achieving sustainability should involve all interests and seek to identify and prevent problems before they arise. It must be adaptive, continually redirecting its course in response to experience and new needs.
9. Forge a global alliance. Global sustainability will depend upon a firm alliance among all countries. But lower-income countries must be helped to develop sustainably and protect their environments. Global and shared resources-especially the atmosphere, oceans, and shared ecosystem-can be managed only if there is a strong sense of common purpose and resolve. The ethic of care applies at the international as well as the national community, and individual levels.³⁵

The Earth charter in Stockholm, Sweden, 1972 represents the spirit of animal conservation. Some commitments which become initiative for environmental protection, equitable human development, and peace are:

1. Respect earth and life in all its diversity
 - a. Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.
 - b. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.
2. Care for the community of life with understanding, compassion, and love
 - a. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.
 - b. Affirm that will increased freedom, knowledge, and power comes increased responsibility to promote the common good.
3. Build democratic societies that are just, participatory, sustainable, and peaceful.

³⁵ World Resources Institute (WRI), The World Conservation Union (IUCN), and United Nations Environment Program (UNEP), *Global Biodiversity Strategy*, 1992, p. 21

- a. Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.
 - b. Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.
4. Secure Earth's bounty and beauty for present and future generations.
 - a. Recognize that the freedom of action of each generation is qualified by the needs of future generations.
 - b. Transmit to future generation values, tradition, and institutions, that support the long-term flourishing Earth's human and ecological communities.

In order to fulfill these four commitments, need to maintain the ecological integrity, establish and safeguard viable nature and biosphere reserves, promote the recovery of endanger species and ecosystem, manage the use of renewable and non-renewable resources, prevent harm, adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being, advance the study of ecological sustainability.

In animal case, Earth's charter tends to treat all living beings with respect and consideration. Prevent cruelty to animals kept in human societies and protect them from suffering. Protect wild animals from method of hunting, trapping, and fishing that caused extreme, prolonged, or avoidable suffering. Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species.

D. Urgency of Animal Conservation

Conservation appears because of a need to conserve natural resources, which the quality significantly degrade. The impact of the degradation caused worry and if it does not anticipated, will be harmful for humans, especially for the lives of future generations.

Global environmental crisis today actually comes from the fundamental-philosophical misunderstanding or the human perspective on himself, nature, and man's place in the overall ecosystem. In turn, this perspective brings mistaken attitude towards nature. Human has mistaken view and placed themselves in the context of the whole universe. This is the beginning of human environmental disaster.³⁶

Human as the center of the universe. Humans feel as a part of the environment that has advantages over other environmental elements. The relationship between humans and nature merely around instrumental relationships. Nature is seen as a tool for human necessities. This perspective is considered to be selfish. In turn. It is also called by anthropocentrism.³⁷ Therefore, this perspective often makes human feeling free to exploit animals. Consider that animals do not have rights for filled. They just an object to satisfy human desires and pleasures.

Some human activities that threaten animals are; habitat damages, habitat fragmentation, habitat degradation (including pollution), global climate change, over-exploitation of animals for human necessities, exotic species invasion, increasing the spreading of diseases. The biggest factor of animal threat is human population growth. When the number of human population is not equal with natural consumption, will be caused of habitat

³⁶ A. Sonny Keraf, *Etika Lingkungan Hidup*, Jakarta, Kompas, 2010, p. 3

³⁷ According A. Sonny Keraf, actually the relationship between human and nature has gone through several stages of ecological evolution, including;

1. Anthropocentrism: regarding that human as the center of the system of the universe. Only humans who have value and attention. Everything else in this universe will only have value and attention as far as support and for the sake of human. So far, the anthropocentrism view is accused as the main cause of the environmental crisis experienced by humans now.
2. Biocentrism: seriously regarding every life and living things in the universe. All living things are valuable for their self, and deserve to get considerations and moral concerns. Nature needs to be treated morally, regardless of whether it is worth to humans or not. This viewpoint defend life, morally, applies the principle that every life on this earth has the same moral values that must be protected and saved.
3. Eco-centrism: unlike biocentrism that only focus on the biotic community, Eco-centrism precisely focused on the entire ecological community, whether living or not. Ecologically, creatures and other *abiotis* objects interrelated each other. Therefore, the obligation and moral responsibility is not only limited for living beings.

loss and degradation.³⁸ Consequently, based on conservation ethics and sustainable living principles, all of human activities which is not suitable with the goal of conservation has to be left.

Successful action to conserve animals must address for the full range of causes of its current loss and damage. Because the goal of animal conservation is for maintaining animals and utilize them in ways that do not reduce the world's variety of their genes and species or destroy their important habitats and ecosystems. In other word, the actions include saving animal, studying it, and using it sustainably and equitably.

Animal species and its ecosystem have to be conserved because all of them relate each other in complex way as a part of natural communities. Loss of a species causes long consequence for others in community. If a species losses, so other species may also loss because of it, or all of communities become unstable because the breaking of chain link.³⁹

³⁸ Mochamad Indrawan, Richard B. Primack, Jatna Supriatna, *Biologi Konservasi*, Yayasan Obor Indonesia, Jakarta, 2007, p. 104

³⁹ Fahrudin M. Mangunjaya, *Konservasi Alam dalam Islam*, Yayasan Obor Indonesia, Jakarta, 2005, p. 36

CHAPTER III

ANIMAL CONSERVATION IN ḤADĪTH

A. Animal Conservation In Prophet Era

Environmental crisis cannot only be understood by scientific perspective. Religious approach is a certain way for solving it over a long time period. These problem is not only because of technology but the meaningless of religious value and ethic. The loss of human spiritual dimension becomes sign of environmental crisis. Thus, there is interrelation between human, nature, and religion.

All of religions teach their religious mankind for loving environment including Islam. It becomes the measure of human believe. The quality of human believe can be looked at the way how they behave others.¹ The religious mankind should realize that the relationship between God and human not only looked at their common worships but also how they behave others.

Islam teach mankind for applying the moral values by examining it from *al-Qur'ān* and *Sunnah*. That values involve all of prohibitions and punishments for human who damage environment.² The interest of *Sunnah* towards environment and its resource more explained in detail. Because *al-Qur'ān* only put the global basics and principles. While

¹ In 1988, through *Sollitudo Rei Socialis* (social sympathy) document, the environment becomes mainstream in social ideology of Catholic. One of important ideology in *Sollitudo Rei Socialis* is an affirmation that humans are living in limited world and therefore there are physical and moral limits on humans' exploitation of the natural world. Challenges those who insist that human kind can make arbitrary use of the earth, subjecting without restraint to the human will, as though it did not have its own requisites and prior God-given purpose, which humankind can develop but not betray. Also in 1990 had been published *Peace with God the Creator and Peace with All Creation* command that Christians, in particular, realize their responsibility within creation and their duty towards nature and the Creator are an essential part of their faith. Budi Widianarko, "Cinta Lingkungan dalam Perspektif Katholik", essay in seminar on 14 November 2014

² Bahagia, *Manusia, Lingkungan Alam, dan Pembangunan*, SUKA Press, Yogyakarta, 2013, p. 145

Sunnah addresses for explaining and describing in the form of law, directing to partial things and various specific explanations.³

Prophet Muhammad as *uswah al-hasanah* surely always gives good example for the companions through his words, acts, and decisions. Indeed, he had taught Moslems for fulfilling animal rights and loving them. Building a deep awareness that humans are bounded in a circle of life, having interrelation. Humans need plants and animals for foods, plants absorb nutrition of animal and human that die and be decomposed by microorganism, animals also need plants as foods. Those cannot be separated and have to be protected in balance.

In introduction has been described that unfortunately in current era most of animal problems caused of humans. They are exploited and hunted without ecological consideration. The animals become extinct and affect the stability and integrity of food chains in ecosystem. However, the opportunity of organisms to survive and breed is not determined by the physical power but by the power of relationship between each others.

If studying *ḥadīth*, will be found that the prophet had taught Moslems to fulfill the animal rights. Means that the violation of animal rights had existed since previous era, and the doctrine to fulfill the animal rights had existed too. A long time before the exploitation of nature getting worse. Unfortunately, humans are too complacent to get the benefit only from animals or nature by exploiting them all out.⁴ The animal abundance should make human use it wisely considering its sustainability, and also protect and preserve it. Those are the important purpose of conservation.

In this case, conservation as one of way to solve animal problems is really has a breath with *ḥadīth* teachings for actualizing a good living in the world. Maintaining the integrity of nature and ecosystem. The whole

³ Yusuf Al-Qardhawy, *As-Sunnah Sebagai Sumber IPTEK dan Peradaban* Trans. Setiawan Budi Utomo, Pustaka Al-Kautsar, Jakarta, 1998, p. 176

⁴ Bahagia, *Manusia, Lingkungan Alam, dan Pembangunan*, SUKA Press, Yogyakarta, 2013, p. 4

of organisms and non-organism live together without harm, injure, and damage each other.

Explicitly, there are no written *matan* in *ḥadīth* talking about suggestion to do conservation (for animals). It can be found by reading, translating, understanding, and analyzing the whole of *ahādīth*, then drawing conclusion and set it as the object of discussion. Unlike with marriage, fasting, praying, and other terms that are obvious in the book of *ḥadīth* compilation.

To obtain those *ahādīth*, the way is through a process *takhrij al-ḥadīth*⁵. The term which be basic of researching included: *bahā'im*, *bahimah*, *ḥayawān*, *'uṣfūrun*, *ṭairan*, *hirrah*, etc. The results of this *takhrij al-ḥadīth* then grouped into several theme, then, categorized in the basic of animal conservation strategies. Here are the results:

No	Animal Conservation Strategy	Kind of Animal Conservation In Ḥadīth	Mukharrij	No.Ḥadīth
1.	Protection	Prohibition of murder without benefits	Nasā'ī	4274, 4369, 4370
			'Ahmad	6263, 6264, 6565, 6666, 18651
			Dārimī	1896
		Prohibition of torture	Bukhārī	703, 2191, 2192, 3071, 3223, 4951,

⁵ *Takhrij al-ḥadīth* comes from two words, *takhrij* and *al-ḥadīth*. The first one has meaning produce, drill, research, and to face. See Muh. Zuhri, *Hadis Nabi: Telaah Historis dan Metodologis*, Yogyakarta, Tiara Wacana, 2003, p. 149

Furthermore, Maḥmūd al-Ṭaḥān defined *Takhrij* as the combination two things that across in one place. Many scholars have various definition about this. At least, there are three definition quoted by at-Ṭaḥān, they are: *first*, issued and narraeted Ḥadīth from the certain book (*kitāb*); *second*, showing the references of Ḥadith books and declaring the narrators; and *third*, showing the Ḥadīth while declaring the *mukharrij*. See Maḥmūd at-Ṭaḥān, *Metode Takhrij and Penelitian Sanad Hadis* Trans. by Ridlwan Nasir, Surabaya, Bina Ilmu, 1995, p. 1-4

				5089, 5090, 5091
			Muslim	1507, 1508, 3616, 3618, 4160, 4161, 4749, 4750, 4751, 4951
			'Abū Dāwud	2433
			Nasā'ī	1465, 1479, 4362, 4363, 4364, 4365, 4366, 4367, 4368
			'Ibn Mājah	1255, 3176, 3177
			'Ahmad	4394, 6195, 6472, 7232, 7328, 7511, 7854, 9117, 9652, 9818, 10097, 10179, 10309, 12285, 12513, 13897, 14075, 14487, 25724, 25725
			Dārimī	1891, 1896, 2639
		Prohibition of fight	Tirmidhī	1630, 1631
			'Abū Dāwud	2199
2.	Preservation	Keeping from extinction	Bukhārī	2796, 3072
			Muslim	4157, 4158, 4159
			'Abū Dāwud	2300, 4581, 4582, 4584

			Nasā'ī	4283, 4284
			‘Ibn Mājah	3216
			‘Ahmad	3575, 3814, 7782, 8861, 9425
		Helping	Bukhārī	168, 2190, 5550, 2286
			Muslim	4162
			‘Abū Dāwud	2187
			‘Ahmad	8519, 10281, 10334
			Mālik	1455
3.	Sustainable use	Feeding	Bukhārī	2328, 2329
			Tirmidhī	1175
			‘Abū Dāwud	2185, 3059
			‘Ibn Mājah	2431
			‘Ahmad	6828, 9729, 16967
		Slaughtering courteously	Muslim	3615
			Tirmidhī	1329
			Nasā'ī	4329, 4335, 4336, 4337, 4338
			‘Abū Dāwud	2432
			‘Ibn Mājah	3161
			‘Ahmad	5598, 16490, 16506, 16516

		Dārimī	1888
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1. Protection

a. Prohibition of animal murder without benefits

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِي قَالَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ صُهَيْبِ مَوْلَى ابْنِ عَمْرِو عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ إِنْسَانٍ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللَّهُ عَزَّ وَجَلَّ عَنْهَا قِيلَ يَا رَسُولَ اللَّهِ وَمَا حَقُّهَا قَالَ يَذْبَحُهَا فَيَأْكُلُهَا وَلَا يَقْطَعُ رَأْسَهَا يَرْمِي بِهَا.⁶

The meaning: Reported from Muhammad bin ‘Abdullah bin Yazid al-Muqrī, He said; narrated from Sufyān, from ‘Amr from Shuhaib servant of ‘Ibn ‘Amir, from ‘Abdullah bin ‘Amr that The Messenger of God said: “Not humans who kill a sparrow without their rights, but God will question it. The companion asked : “O Messenger of Allah! What is the rights?” He replied: “Slaughter it, then eat, and do not cut his head and throw it.”

In another narrative, Nasā’ī also stated:

أَخْبَرَنَا مُحَمَّدُ بْنُ دَاوُدَ الْمَصِّيْبِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ حَدَّثَنَا أَبُو عُبَيْدَةَ عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ عَنْ خَلْفِ يَعْنِي ابْنَ مَهْرَانَ قَالَ حَدَّثَنَا عَامِرُ الْأَحْوَلُ عَنْ صَالِحِ بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ قَالَ سَمِعْتُ الشَّرِيدَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ

⁶ Al-Nasā’ī, *Kitāb Sunan Al-Kubrā*, No. 4860, *Kitāb al-Ṣayd wa al-Dhabayh*, Juz. 3, Dār Kutub al-Ilmiyyah, Beirut, 1991, p. 163

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَتَلَ عُصْفُورًا عَبَثًا عَجَّ إِلَى اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ

يَقُولُ يَا رَبِّ إِنَّ فُلَانًا قَتَلَنِي عَبَثًا وَمَا يَنْفَعُنِي لِمَنْفَعَةٍ.⁷

The meaning: Reported from Muhammad bin Dāwud al-Miṣṣiyy, He said; Narrated from ‘Ahmad bin Hanbal, He said; Narrated from ‘Abū ‘Ubaidah ‘Abdul Wāhid bin Wāṣil from Khalaf that is ‘Ibn Mihrān, He said; Narrated from ‘Āmir al-Aḥwāl from Ṣālih bin Dīnar from ‘Amr bin al-Sharīd, He said; I heard al-Sharīd said; I heard The Messenger of Allah said: "Anyone who kills a sparrow in vain, it will complain to Allah on the Day of Resurrection and say: O my God, someone has killed me in vain and do not kill for the sake of expediency."

Beside narrated by Nasā’ī, the same *aḥādīth* were also narrated by ‘Ahmad⁸. The second *ḥadīth* became strengthener for the first. The transmitter of those two *ḥadīth* were also *thiqqoh*, So that both of them are accepted.

From both of these *ḥadīth*, the jurisprudence experts have banned the killing of animals without clear purpose (for eating). While the group of animal lovers said that both these *ḥadīth* indicates the obligation to respect the living creatures, and maintain the sustainability, and not disturb their lives except for certain purposes.⁹

b. Prohibition of animal torture

Prophet Muhammad educate how to treat animals to mankind through some *aḥādīth*. They are:

1) Prohibition to mutilate animals

⁷ Al-Nasā’ī, *Kitāb Sunan al-Kubrā* Taḥqīq ‘Abdul Ghaffār Sulaimān al-Bandary and Sayyid Kisrāwiy Hasan, *Juz. 3*, No.4534, *Kitāb al-Ṣayd wa al-Dhabayh*, Beirut, Dār Kutub Al-Ilmiyyah, 1991, p. 73

⁸ ‘Ahmad ‘Ibn Ḥanbal, *Musnad ‘Ahmad*, No. 6263, 6264, 6565, 6666, *Musnad ‘Abdillah ‘Ibn ‘Amr*, and No. 18651, *Musnad ‘Amr ‘Ibn Sharīd* in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

⁹ Yusuf Al-Qardhawy, *As-Sunnah Sebagai Sember IPTEK dan Peradaban* Trans Setiawan Budi Utomo, Pustaka Al-Kautsar, Jakarta, 1998, p. 180

أَخْبَرَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شُعْبَةُ حَدَّثَنِي الْمِنْهَالُ بْنُ عَمْرِو قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ خَرَجْتُ مَعَ ابْنِ عُمَرَ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ فَإِذَا غِلْمَةٌ يَرْمُونَ دَجَاجَةً فَقَالَ ابْنُ عُمَرَ مَنْ فَعَلَ هَذَا فَتَفَرَّقُوا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ مَنْ يُمِثِّلُ بِالْحَيَوَانِ.^{١٠}

The meaning: Narrated from 'Abū al-Walīd, from Shu'bah, for me al-Minhāl bin 'Amru, He said : I heard Sa'id bin Jubair said : I went out with 'Ibn 'Umar through a way in Medina, If there was a youth who throw at a fowl. Then 'Ibn 'Umar said : "Who did it?" then they separated after looking at 'Ibn 'Umar, He said : "Surely Messenger of God cursed someone who injure (mutilate) animals."

The same *ahādīth* were also narrated by Bukhārī¹¹, Nasā'ī¹², 'Ibn Mājah¹³, and 'Ahmad¹⁴.

Torturing alive animals by cutting a certain body (mutilate) is a part of cruel act. In the earlier stories, there were many lessons on such behaviors. For example, cutting the animal's ear only. These act was also cursed by Almighty God through *al-Qur'ān Sūrah al-Nisā'*: 118-119.¹⁵ It clearly describe that mutilate animals are forbidden.

¹⁰ Al-Dārimī, *Sunan al-Dārimī*, Juz. I, *Kitāb al-'Udkhiyyah*, Dār al-Fikr, Kairo, 1978, p. 83

¹¹ Al-Bukhārī, *Ṣahīh al-Bukhārī*, No. 5091, *Kitāb al-Dhabayh wa al-Ṣayd* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

¹² Al-Nasā'ī, *Sunan al-Nasā'ī*, No. 4364 and 4366, *Kitāb al-Ṣayd wa al-Dhabayh* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

¹³ 'Ibn Mājah, *Sunan 'Ibn Mājah*, No. 1255, *Kitāb Muqaddimah*, and No. 3176 *Kitāb al-Dhabayh* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

¹⁴ 'Ahmad 'Ibn Ḥanbal, *Musnad 'Ahmad*, No.4394, *Musnad 'Abdullah 'Ibn 'Umar bin Al-Khaṭṭāb Raḍiyallahu ta'alā 'anhumā* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

¹⁵ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا (١١٨) وَلَا أَضِلَّنَّهُمْ وَلَا أَمْنِيَنَّهُمْ وَلَا أَمْرُهُمْ فَلِيْبْتِكُنَّ آذَانَ الْأَنْعَامِ وَلَا أَمْرُهُمْ فَلِيْعَيْرِنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا (١١٩)

2) Prohibition to kill animal slowly

حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ : دَخَلْتُ مَعَ أَنَسٍ عَلَى الْحَكَمِ بْنِ أَيُّوبَ فَرَأَى غُلَمَانًا أَوْ فِتْيَانًا نَصَبُوا دَجَاحَةً يَرْمُونَهَا فَقَالَ أَنَسٌ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُصَبَّرَ الْبَهَائِمُ.^{١٦}

The meaning: Narrated from 'Abū al-Wafīd, also narrated from Shu'bah, from Hishām 'Ibn Zaid. He said: I met 'Anas with Hakam Ibn 'Ayyūb, I saw a youth had banded a fowl to be thrown until die. Then, 'Anas said: "Prophet Muhammad prohibits to kill the cattle slowly".

Term *ṣabr* (صبر) in this *ḥadīth* means shackling and throwing animals until die. In the terminology of *ḥadīth*, *ṣabr* is also called by *mujaththamah*¹⁷. These *ḥadīth* was strengthened by another Bukhārī's narration.¹⁸ The transmitters of these *ḥadīth* were *thiqqoh* until the level of

The meaning: Allah cursed him. And he [Shaiṭān (satan)] said: "I will take an appointed portion of your slaves" (118) "Verily, I will mislead them, and surely, I will arouse inn them false desire; and certainly, I will order them to slit the ears of cattle, and indeed, I will order them to change the nature created by Allah." And whoever takes Shaiṭān (satan) as a Waliy (protector or helper) instead of Allah, has surely, a suffered manifest loss. (119). (Q.S.Al-Nisā': 118-119). Muhammad Muhsin Khan and Muhammad Taqi-ud-Din Al-Hilali, *Interpretation of the Meanings of the Noble Qur'an in the English Language*, Dar-us-Salam Publication, Saudi Arabia, 1999, p. 138

¹⁶ Al-Bukhārī, *Sunan al-Bukhārī*, No.5089, *Kitāb al-Dhabayh wa al-Ṣayd* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

¹⁷ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ حَدَّثَنَا بَقِيَّةُ عَنْ بَجْرِ عَنْ خَالِدِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي تَعْلَبَةَ قَالَ :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الْمُجْتَمَةُ. (سنن النسائي: ٤٥٢٧)

The meaning: Reported from 'Amr bin 'Uthmān, He said: Narrated from Baqiyyah, from Bahīr, from Khālīd, from Jubayr bin Nufair, from 'Abū Tha'labah, He said; Messenger of Allah said: "Not allowed to cage animal". See Al-Nasā'ī, *Kitāb Sunan Al-Kubrā*, No.4527, *Kitāb al-Ṣayd wa al-Dhabayh*, Dār Kutub Al-Ilmiyyah, Beirut, 1991, p. 72

¹⁸ حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ أَخْبَرَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ دَخَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ وَعُغْلَامٌ مِنْ بَنِي يَحْيَى رَابِطٌ دَجَاحَةً يَرْمِيهَا فَمَشَى إِلَيْهَا ابْنُ عُمَرَ حَتَّى خَلَّهَا ثُمَّ أَقْبَلَ بِهَا وَبِالْعُغْلَامِ مَعَهُ فَقَالَ ازْحُرُوا عُغْلَامَكُمْ عَنْ أَنْ يَصَبَّرَ هَذَا الطَّيْرَ لِلْقَتْلِ فَإِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُصَبَّرَ بَهِيمَةٌ أَوْ غَيْرُهَا لِلْقَتْلِ. (صحيح البخاري: ٥٠٩٠)

ṣaḥabah. It also narrated by Muslim¹⁹, ‘Abū Dāwud²⁰, Nasā’ī²¹, ‘Ibn Mājah²², and ‘Ahmad²³.

The *sabab al-wurūd* of this *ḥadīth* : when Prophet Muhammad came to a tribe, they injured the living pigeon by shooting them. After that, Prophet Muhammad prohibit to eat the them. These was kind of animal cruelty. Every being has their own rights including for living.²⁴

The Prophet forbade Muslims binding or confining animals then thrown to death. This prohibition is *tahrīm*, because it kind of animal cruelty, waste of money and not possible to slaughter them. The Prophet cursed those who do that.²⁵

3) Prohibition to be a target of hunting

أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ
سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا
تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا.^{٢٦}

The meaning: Reported from Suwaid bin Naṣr, He said; narrated from ‘Abdullah, from Shu‘bah, from ‘Adiyy bin

¹⁹ Muslim, *Ṣaḥīh Muslim*, No. 3616, and 3618, *Kitāb al-Ṣayd wa al-Dhabayh wa Mā Ya’kulu min al-Ḥayawān* in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

²⁰ ‘Abū Dāwud, *Sunan ‘Abū Dāwud*, No. 2433, *Kitāb al-Dhabayh* in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

²¹ Al-Nasā’ī, *Sunan al-Nasā’ī*, No. 4363, *Kitāb al-Ṣayd wa al-Dhabayh*, in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

²² ‘Ibn Mājah, *Sunan ‘Ibn Mājah*, No. 3177, *Kitāb al-Dhabayh* in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

²³ ‘Ahmad ‘Ibn Ḥanbal, No.12285 and 12513, *Musnad ‘Anas ‘Ibn Mālik Raḍiyallahu‘anhu*, in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

²⁴ Jalaluddīn al-Suyūṭī, *‘Asbāb al-Wurūd al-Ḥadīth* Tahqīq Yaḥyā ‘Isma‘īl ‘Ahmad, Dār al-Kutub al-Ilmiyyah, Beirut, 1984, p. 172

²⁵ Teungku Muhammad Hasbi Ash-Shiddieqy, *Mutiara Hadits 6*, PT.Pustaka Rizki Putra, Semarang, 2003, p. 139-140

²⁶ Al-Nasā’ī, *Kitāb Sunan al-Kubrā*, No.4534, *Kitāb al-Ṣayd wa al-Dhabayh*, Dār al-Kutub al-Ilmiyyah, Beirut, 1991, p.72

Thābit, from Sa'īd bin Jubair, from 'Ibn 'Abbās that Messenger of Allah said: "Do not make a life thing as a target".

All of the transmitters of this *ḥadīth* were *thiqqoh*. Nasā'ī also narrated the same *ḥadīth* in the next turn.²⁷

Islam always teach for loving, respecting and treating animals well. Thus, becoming them as target of hunting opposes with the spirit of Islam. This valuable teachings are in the story of previous common people, in Prophet Muhammad era that kill and shoot animals with an arrow easily.

At that time, Quraish tribe was being the birds as the shot target, and if the shoot was not accurate, so the shooter had to pay the bird's owner. Those repeated again and again until the bird die by the arrow. Unfortunately, this was not only demand for birds but also the fowls and the goats.²⁸

4) Prohibition to cage animals until die

حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ حَدَّثَنَا هِشَامُ بْنُ عُزْوَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُدِّبَتْ امْرَأَةٌ فِي هَيَّةٍ رِبَطَتْهَا فَلَمْ تُطْعَمْهَا

وَلَمْ تُرْسَلْهَا فَتَأْكُلَ مِنْ حَشْرَاتِ الْأَرْضِ.²⁹

The meaning: Narrated from 'Abū Mu'āwiyah, He said: Narrated from Hishām bin 'Urwah, from his father, from 'Abī Hurairah, He said: Messenger of Allah said, a woman had been prosecuted because of a cat which were

²⁷ Al-Nasā'ī, *Sunan al-Nasā'ī*, No. 4364, 4367, 4368, *Kitāb al-Ṣayd wa al-Dhabayh*, in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

²⁸ Bahagia, *Manusia, Lingkungan Alam, dan Pembangunan*, SUKA Press, Yogyakarta, 2013, p. 153

²⁹ 'Ahmad 'Ibn Ḥanbal, *Musnad 'Ahmad*, No.9117, *Musnad al-Mukaththarīn min Ṣhābah* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

Besides, there were other same *aḥadīth* narrated by 'Ahmad, were: No.6195, 6472, 7511, 10309, 14487 in *Musnad al-Mukaththarīn min Ṣhābah*. See CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

caged, She did not give foods, and set it free for eating the insect.

The same *ahādīth* were narrated by Muslim³⁰ and Nasā'ī³¹. Beside prosecution, someone who cage animals without giving their rights like foods and water will be punished by the hell. While, whoever gives the animal rights will be placed in heaven.³²

Caging animals is alike break the animal rights because they cannot look for foods and water or life like their wants. But now, many people are interested in animal cage for adornment. It may make the owner happy but the bird is not. Based on this *ḥadīth*, truly had been said that people has to think and act more wise toward the organism in low scale and the environment in high scale.'

'Izzuddin 'Ibn 'Abd al-Salām formulates the rights of and the cattle and other animals to humans as follows:

³⁰ Al-Muslim, *Ṣaḥīḥ Muslim*, No. 4161, *Kitāb al-Salām* and No. 4750, *Kitāb al-'Adab* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

³¹ Al-Nasā'ī, *Sunan al-Nasā'ī*, No. 1465 and 1479, *Kitāb al-Ṣalāt al-Khusūf* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

³² حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ أَخْبَرَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَتَطَتْهَا فَلَمْ تُطْعِمَهَا وَلَمْ تَدْعُهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ. (صحيح البخاري: ٣٠٧١)

The same topic were also narrated by Bukhārī No. 703 in *Kitāb Adhan*, No. 2191, 2192 in *Kitāb al-Munāsaqah*, and No. 3223 in *Kitāb al-Aḥādīth al-Anbiyā'*, al-Muslim No. 1507, 1508 in *Kitāb Al-Ṣalāt al-Khusūf*, No. 4160 in *Kitāb al-Salām*, No. 4749, 4751 in *Kitāb al-'Adab*, No. 4951 in *Kitāb Taubah*, 'Ibn Mājah No. 1255 in *Kitāb Iqāmah al-Ṣalāt wa al-Sunnah fihā*, and 'Ahmad No. 7232, 7327, 7854, 9511, 9652, 9818, 10097, 10179, 13897, 14075, in *Musnad al-Mukaththirīn min Ṣahabah*, No. 25724 and 25725 in *Musnad al-'Anṣār*, Al-Dārimī No. 2693 in *Kitāb al-Riqāq*.

حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ سَمِعْتُ أَبِي يُذَكِّرُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا رَأَى كَلْبًا يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَأَخَذَ الرَّجُلُ حُفَّتَهُ فَجَعَلَ يَغْرِفُ لَهُ بِهَ الْمَاءِ حَتَّى أَرَوَاهُ فَشَكَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ فَأَدْخَلَهُ الْجَنَّةَ. (مسند أحمد: ١٠٣٣٤)

- 1) Humans have to prepare foods for them.
- 2) Humans have to prepare foods even growing old or sick until regarded as non-profitable for the owner.
- 3) Humans are not allowed to load them more than the capacity and ability.
- 4) Humans are forbidden to put the animals together with anything that can hurt him, either of the same or different species that may break bones, gore, or bite them.
- 5) Humans must cut off (slaughter) in a good manner, do not peel or break the bones until the body is cold, then die.
- 6) Humans are not allowed to kill (slaughter) the animal's child in front of their eyes by separating them.
- 7) Humans have to give comfort in the place of rest and drink.
- 8) Humans have to put the male and female together in the mating season.
- 9) Humans are not allowed to throw them away, than regard as hunted animals.
- 10) Humans are not allowed to shoot them by everything that break bones or destroy their body, or treat them by every way which make the meat is prohibited.

c. Prohibition of animal fight

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ قُطَيْبَةَ بْنِ عَبْدِ الْعَزِيزِ بْنِ سَيَّاحٍ عَنْ
 الْأَعْمَشِ عَنْ أَبِي يَحْيَى الْقَتَّاتِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ : نَهَى رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.³³

The meaning: Narrated from Muhammad bin al-‘Alā’ from Yahyā bin Adam, from Quṭbah bin ‘Abdul ‘Azīz bin Siyāh, from al-’A‘mash, from ‘Abū Yahyā al-Qaṭṭāt, from Mujāhid, from ‘Ibn ‘Abbās, He said : “Rasūlullah SAW prohibit to cockfighting livestock.”

Tahrīsy (تَحْرِيشٌ) means hostility between each other like conducted toward sheep, fowl and others. Those are prohibited because it hurts them, become tired and has no benefit, but only purposed in entertainment and game. Al-Mundhīr said that these *ḥadīth* were also narrated by Tirmidhī³⁴ and elevated to Prophet Muhammad directly (*marfū*). Al-Hāfidh Shamsuddīn ‘Ibn Qayyīm added that everyone who did these game would be punished and cursed. Indeed, animals were included as human wealth which has to be spent well.³⁵

2. Preservation

a. keeping animal from extinction

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ يُوسُفَ عَنْ ابْنِ شَهَابٍ عَنْ سَعِيدِ بْنِ
 الْمُسَيَّبِ وَأَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ

³³ ‘Abū Dāwud, *Sunan ‘Abū Dāwud* Tahqīq Muhammad ‘Abdul Aziz Al-Khālīdī, *Juz. 2* No. 2548, *Bāb Mā Yu‘maru bihi min Qiyāmi ‘ala al-dawābi wa ‘alā al-bahāimi*, Dār Al-Kutub Al-Ilmiyyah, Beirut, 1996, p. 226

³⁴ Al-Tirmidhī, *Sunan Al-Tirmidhī*, No.1630 and No.1631, *Kitāb Jihād* in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

³⁵ Muhammad Ashraf ‘Amir ‘Ibn ‘Ali ‘Ibn Ḥaidar, *‘Aunul Ma‘būd Sharah ‘Abū Dāwud*, *Juz. 6*, Dār Al-Kutub Al-Ilmiyyah, Beirut, 1415, p. 165

عَلَيْهِ وَسَلَّمَ يَقُولُ قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنْ الْأَنْبِيَاءِ فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ فَأَوْحَى

اللَّهُ إِلَيْهِ أَنْ قَرَصَتْكَ نَمْلَةٌ أُحْرِقَتْ أُمَّةٌ مِنَ الْأُمَمِ تُسَبِّحُ.³⁶

The meaning: Narrated from Yaḥyā bin Bukayr, from al-Layth, from Yūnus, from ‘Ibn Shihāb, from Sa‘īd bin al-Musayyab and ‘Abū Salamah that ‘Abū Hurairah r.a said : I heard Rasūlullah SAW said : "there was an ant that bite one of previous Prophets. Then, he commanded for burning the anthill. So, Allah reveals to him a word : “Only because of an ant’s bite, you have burn a praise community.”

Other *ahādīth* in the same topic were narrated by Muslim³⁷, ‘Abū Dāwud³⁸, ‘Ibn Mājah³⁹, and ‘Ahmad⁴⁰.

Term *ummah* (أُمَّة) has a dignity and specialty. Beside, every being has its own specialty that is not gave for other. Thus, ants as *ummah* are different with spiders, dogs, cats, or others. As long as included in *ummah*, so it is prohibited to destroy them. Because it contradicts with the wisdom and spirit of Islamic religion.⁴¹

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ

³⁶ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, No. 2796, *Kitāb al-Jihād wa al-Sayr* in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

³⁷ Al-Muslim, *Ṣaḥīḥ Muslim*, No. 4175, *Kitāb al-‘Adab* in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

³⁸ ‘Abū Dāwud, *Sunan ‘Abū Dāwud*, No.4283 and No.4582 in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

³⁹ ‘Ibn Mājah, *Sunan ‘Ibn Mājah*, No. 3216, *Kitāb al-Ṣayd* in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

⁴⁰ ‘Ahmad ‘Ibn Ḥanbal, *Musnad ‘Ahmad*, No.8886, *Musnad al-Mukaththirīn min Ṣahabah* in CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

⁴¹ Yusuf al-Qardhawy, *As-Sunnah Sebagai Sember IPTEK dan Peradaban* Translated by Setiawan Budi Utomo, Pustaka Al-Kautsar, Jakarta, 1998, p. 182

بِحَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا وَأَمَرَ بِهَا فَأُحْرِقَتْ فِي النَّارِ قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ فَهَلَا نَمْلَةً

وَاحِدَةً. ٤٢

The Meaning: Narrated from Muhammad 'Ibn Rāfi', from 'Abdur Razāq, reported from Ma'mar, from Hammām 'Ibn Munabbih, He said, This what reported by 'Abū Hurairah from The Messenger of Allah, then He mentioned *ahādīth* from him, and The Messenger of Allah said: There is one of Prophets sheltered under the tree, then he was bitten by an ant. So that, he prepared the fireplace, got the ants out of anthill and commanded to burn them. Then, Allah said: Why do you not kill the one that bite you?"

Beside, this *ḥadīth* also narrated by Muslim⁴³ and 'Ahmad⁴⁴. Other *ahādīth* under the same topic with both of *ḥadīth* also narrated by 'Abū Dāwud⁴⁵ and 'Ahmad⁴⁶.

The attention to maintain any kind of biological resources from extinction has been submitted by Prophet through several *ḥadīth*. It indicates the essence of nature that has been determined by the Qur'an, is that all living things whether think or not has its own social existence that is different between each other. Besides, there is relationships among them.⁴⁷

b. Helping animal

⁴² Al-Muslim, *Ṣahīh Muslim*, No. 4159, *Kitāb al-Salām* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

⁴³ Al-Muslim, *Ṣahīh Muslim*, No. 4158 and 4159, *Kitāb Al-Salām* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

⁴⁴ 'Ahmad 'Ibn Ḥanbal, *Musnad 'Ahmad*, No. 7782, 9425, *Musnad Al-Mukaththirīn min Ṣhābah* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

⁴⁵ 'Abū Dāwud, *Musnad 'Abū Dāwud*, No. 2300, *Kitāb Al-Jihad*, and No.4584, *Kitāb Al-'Adab* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

⁴⁶ 'Ahmad 'Ibn Ḥanbal, *Musnad 'Ahmad*, No. 3575, and 3814, *Musnad Al-Mukaththirīn min Ṣhābah* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

⁴⁷ Yusuf Al-Qardhawy, *As-Sunnah Sebagai Sember IPTEK dan Peradaban* Trans. Setiawan Budi Utomo, Pustaka Al-Kautsar, Jakarta, 1998, p. 181

حَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحِ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ إِذْ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ وَخَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنْ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي بَلَغَ مِنِّي فَانزَلَ الْبِعْرَ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَمِينِهِ حَتَّى رَفَعَهُ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ فَقَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ لِأَجْرًا فَقَالَ فِي كُلِّ ذِي كَبِدٍ رَطْبَةٌ أَجْرٌ.^{٤٨}

The meaning: Narrated from Mālik from Sumayya ex-servant of 'Abū Bakar, from 'Abū Ṣālih al-Sammān, from 'Abū Hurairah that Messenger of Allah said: "One day, there was a man walked in way. He was thirsty, suddenly he found a well. Then, he went down and drank the water. After getting out, He saw a dog sticking out its tongue because of thirsty. Then, the man said: "O This dog is really thirsty like me before", then he went the well down again. Then fulfilled his shoes with water. He brought it by his mouth when out of well after giving the dog water. Allah thanks and forgive him. The companies ask: "O Messenger of God, Will we get reward if loving those animals?" The Messenger of God said: "Loving all of organism will get rewards."

The same *ahādīth* were narrated by Bukhārī⁴⁹, Muslim⁵⁰, 'Abū Dāwud⁵¹, and 'Ahmad⁵².

⁴⁸ Al-Mālik, Muwattho' Mālik, No.1455, *Kitāb Muwaṭṭa' Mālik al-'Aẓami* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

⁴⁹ Al-Bukhārī, *Ṣahīh al-Bukhārī*, No. 219 in *Kitāb al-Adhan*, No. 555 In *Kitāb Zakāt*, No. 2286 in *Kitāb al-Birr wa al-Ṣilāh wa al-'Adab* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

⁵⁰ Al-Muslim, *Ṣahīh Muslim*, No. 4162, *Kitāb al-Salām* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

⁵¹ 'Abū Dāwud, *Sunan 'Abū Dāwud*, No. 2187, *Kitāb Al-Jihad* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

⁵² 'Ahmad 'Ibn Ḥanbal, *Musnad 'Ahmad*, No. 8519 and 10681, *Musnad al-Shamiyyīn* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ سَمِعْتُ أَبِي
يُذَكِّرُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا رَأَى
كَلْبًا يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَأَخَذَ الرَّجُلُ خُفَّهُ فَجَعَلَ يَعْرِفُ لَهُ بِهِ الْمَاءَ حَتَّى
أَزْوَاهُ فَشَكَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ فَأَدْخَلَهُ الْجَنَّةَ.⁵³

The meaning: Narrated from ‘Abd al-Şamad, He said; narrated from ‘Abdurrahmān, that is ‘Ibn ‘Abdullah bin Dīnār, He said; I heard that had been delivered to my father by ‘Abū Şālih, from ‘Abū Hurairah, from The Messenger of God, He said: "A man had seen a dog which eat the wet land because of thirsty.", so He take his shoes and draw the water with it. Then, giving the dog water. So that, Allah thanks to him and entered him to the heaven.

Surprisingly, the companions asked the Prophet, the people who give water and food and also compassionate animals, will they got rewards? According to the *riwāyah* of ‘Ahmad, ‘Ibn Mājah, and ‘Ibn Hibbān, those companion was Suraqah ‘ibn Mālik. After hearing the question, The Prophet also said: "Giving water to every soul, whether human or animal will get reward."⁵⁴

Both of *ḥadīth* explains that humans goodness to animals counted by God as worship. God will thank to every human who has done well to animals, forgive their sin, and then put them into the heaven.

3. Sustainable use

a. Feeding animal

⁵³ ‘Ahmad ‘Ibn Ḥanbal, *Musnad ‘Ahmad*, No.10334, *Musnad al-Mukaththarīn min Şahābah* in in CD-ROM *Mausu‘ah al-Ḥadīth al-Şaīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997

⁵⁴ Teungku Muhammad Hasbi Ash-Shiddiqy, *Mutiara Hadits 6*, PT.Pustaka Rizki Putra, Semarang, 2003, p. 450

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ حَدَّثَنَا مِسْكِينُ يَعْنِي بِنَ بَكْرِ حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ عَنْ رَبِيعَةَ بْنِ يَرِيدَ عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ عَنْ سَهْلِ ابْنِ الْحَنْظَلِيِّ قَالَ : مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ فَقَالَ اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوهَا صَالِحَةً وَكُلُوهَا صَالِحَةً.⁵⁵

The meaning: Narrated from Muhammad Nufailiyy, from Miskīn bin Bukair, from Muhammad bin Muhājir, from Rabi‘ah bin Yazīd, from ‘Abū Kabshah al-Saluliyy, from Sahl bin al Ḥanzaliyyah, He said: The Messenger of God passed through camel that its back was bounded with its stomach. Then Messenger of Allah said: Fear you to Allah in terms of animals that do not speak, ride them well and give them foods very well.

Beside narrated by ‘Abū Dāwud, these *ḥadīth* was also narrated by ‘Ahmad⁵⁶.

The *Sabab al-Wurūd* of this *ḥadīth* is when the Prophet passed by a camel that follows. The camel was so skinny, her stomach was sticking to her spine. In another report explained that the Prophet led the camels from morning until evening, but did not find who the owner is also found. Finally, the Prophet said so.⁵⁷

⁵⁵ ‘Abū Dāwud, *Sunan* ‘Abū Dāwud Tahqīq Muhammad ‘Abdul ‘Azīz Al-Khālidiy, Juz. 2, No. 2548, *Kitāb Jihād*, Dār Al-Kutub Al-Ilmiyyah, Beirut, 1996, p. 226

⁵⁶ ‘Ahmad ‘Ibn Ḥanbal, *Musnad ‘Ahmad*, No. 16967, *Musnad al-Shamiyyīn* CD-ROM *Mausu‘ah al-Ḥadīth al-Sharīf al-Kutub al-Tis‘ah*, Global Islamic software Company, 1997.

⁵⁷ ‘Ibn Ḥamzah al-Ḥusayniyy al-Ḥanafīyy al-Damshiqiyy, *Al-Bayān wa al-Ta‘rīf fī Asbāb al-Wurūd al-Ḥadīs al-Sharīf* Trans. H.M. Suwarta Wijaya, B.A., *Asbabul Wurud, Latar Belakang Historis Timbulnya Hadis-Hadis Rasul*, Kalam Mulia, Jakarta, 1994, p. 35.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكَيْعٌ عَنْ زَكَرِيَّا عَنْ الشَّعْبِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ :
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهْرُ يُرْكَبُ إِذَا كَانَ مَرْهُونًا وَلَبَنُ الدَّرِّ
 يُشْرَبُ إِذَا كَانَ مَرْهُونًا وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ نَفَقَتُهُ.⁵⁸

The meaning: Narrated by 'Abū Bakr bin 'Abū Shaibah, also narrated by Waki', from Zakariyyā, from al-Sha'biyy, from 'Abū Hurairah, He said: The Messenger of God said: "The back of animals may be ride if become a bond and so is the milk. For people who use them must give living allowance.

The same *ahādīth* were narrated by Bukhārī⁵⁹, Tirmidhī⁶⁰, 'Ibn Mājah⁶¹, and 'Ahmad⁶².

After taking the benefits of cattle, the owner has to preserve them. These *ḥadīth* explained that basically a mortgage benefits cannot be taken by *murtahin* (debtor). But for animal transportation and milked, the debtor may take the benefits after giving them foods and drink as the replacement of preserving.⁶³

b. Slaughtering courteously

⁵⁸ 'Ibn Mājah, *Sunan 'Ibn Mājah* Tahqīq Muhammad Fu'ad 'Abdul Baqi, Juz. 2, No. 2440, *Kitāb al-Ruhun*, Dār al-Fikr, p. 816

⁵⁹ Al-Bukhārī, *Ṣahīh Bukhari*, No.2328 and 2329, *Kitāb al-Rahn* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

⁶⁰ Al-Tirmidhī, *Sunan at-Tirmidhī*, No. 1175, *Kitāb al-Buyū'* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

⁶¹ 'Ibn Mājah, *Sunan 'Ibn Mājah*, No. 2431, *Kitāb al-Hukm* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

⁶² 'Ahmad 'Ibn Ḥanbal, *Musnad 'Ahmad*, No.6828 and No.9729, *Musnad al-Shamiyyīn* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

⁶³ Abī al-Ḥasan al-Ḥanafīyy, *Sharah Sunan 'Ibn Mājah al-Qazwiniyy*, *Kitāb al-Rahn* in CD-ROM *Maktabah Shāmilah*, Global Islamic software Company, 1997

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا ابْنُ لَهْيَعَةَ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِحَدِّ الشِّفَارِ وَأَنْ تُوَارَى عَنْ الْبَهَائِمِ وَإِذَا ذَبَحَ أَحَدُكُمْ فَلْيُجْهِزْ⁶⁴.

The meaning: Narrated from Qutaibah bin Sa'īd, from 'Ibn Lahī'ah, from 'Uqail, from 'Ibn Shihāb, from Sālīm bin 'Abdillāh, from his father, Rasūlullāh SAW commanded for sharpening the knife and hiding it from sacrificial animal looking. If one of you slaughter animals, so speed it up.

Term *shiffar* (شِفَار) is a plural word from شَفْرَةٌ means knife.

While فَلْيُجْهِزْ, *ya'* is read by *ḍammah*, *jim* is by *sukūn*, *ha'* is by *kasrah* and the last is *zai* means speeding up and completing the death. Imam Al-Mundhiri in his book *al-Targhīb wa al-Tarhīb* mentioned that this *ḥadīth* is accepted (*ṣahīh*).⁶⁵

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ عَنْ شَدَادِ بْنِ أَوْسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرْخِ ذَبِيحَتَهُ⁶⁶.

The meaning: Narrated from 'Ahmad bin Manī', from Hushaim, from Khālid, from 'Abū Qilābah, from 'Abī al-Ash'ath al-Shan'āniyy, from Shaddād bin 'Aus that The Messenger of

⁶⁴ 'Ahmad 'Ibn Ḥanbal, *Musnad 'Ahmad*, No. 5598, *Musnad al-Mukaththirīn min Ṣahābah* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

⁶⁵ Sa'ad Al-Mundhiri, *Ṣahīh al-Targhīb wa al-Tarhīb* Trans. Izzudin Karimi, Musthofa Aini, and Kholid Samhudi, Pustaka Shahifa, Jakarta, 2007, p. 399

⁶⁶ Al-Tirmidhī, *Sunan Tirmidhī*, No. 1329, *Kitāb al-Diyyah* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

God said "Indeed, God had been obligated to do goodness toward everything. If you kill and slaughter so please be good, and please sharp your knife and give comfort for slaughter animals."

According to Tirmidhī assessment, all of the transmitters in these *ḥadīth* were *thiqqoh*. These also narrated by other narrators: Nasā'ī⁶⁷, 'Abū Dāwud⁶⁸, 'Ibn Mājah⁶⁹, 'Ahmad⁷⁰, and Dārimī⁷¹.

Accelerate the process of slaughtering is included the perfection terms of slaughtering according to a majority of *fuqaha*. Prophet Muhammad taught to minimize the pain of animals slaughter, one of them are by accelerating the process of sacrifice.⁷² Similarly, As the order to sharp the knife, this can decrease animals pain and is considered more polite.

There is distinguishing between slaughtered animal and not, like after being choked or hit. In *Sūrah al-Mā'idah* verse 3 was explained about prohibition to eat disgusting things

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ
تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ يَوْمَ الدِّينِ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ

⁶⁷ Al-Nasā'ī, *Sunan al-Nasā'ī*, No. 4329 in *Kitāb al-Ṣayd wa al-Ḍahāyā*, No. 4335, 4336, 4337, 4338 in *Kitāb al-Ḍahāyā* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

⁶⁸ 'Abū Dāwud, *Sunan 'Abū Dāwud*, No. 2432, *Kitāb al-Ḍahāyā* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

⁶⁹ 'Ibn Mājah, *Sunan 'Ibn Mājah*, No. 3161, *Kitāb al-Ḍahāyā* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

⁷⁰ 'Ahmad 'Ibn Ḥanbal, *Musnad 'Ibn Ḥanbal*, No. 1649 in *Musnad Ahlul Bait*, No. 16506 in *Musnad Al-Shamiyyīn* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

⁷¹ Al-Dārimī, *Sunan al-Dārimī*, No. 1888, *Kitāb al-Udhiyyah* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997.

⁷² Wahbah al-Zuhailī, *Fiqh al-Islām wa Adillatuhu* Trans. 'Abd al-Hayy Al-Kattanī, , Vol. 4, Gema Insani Press, Jakarta, 2011, p. 314

وَإِخْشَاؤِ الْيَوْمِ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ

دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣)

The meaning: Forbidden to you (for food) are: *al-Maitah* (the dead animals – cattle – beast not slaughtered), blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by headlong fall, or by goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on *nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *fisqun* (disobedience of Allah and sin).this day, those who disbelieved have given up all hope of your religion; so fear them not, but fear me, those day, I have perfected your religion for you , completed My Favor upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats),then surely, Allah is Oft-Forgiving, Most Merciful.⁷³

Prophet says: the strangled, hit, fell, headlong, and torn by beast are included in the definition of carcass, but it is mentioned explicitly. Because at the time of revelation of this verse, carcass is not known by public, whereas the forbidden types are justified to be eaten. Many analyzes are stated by scholars and scientists about the causes of prohibiting carcasses, Its death is worried maybe caused suffering. So someone who eat them can be infected. For the sake of prudence, has determined general law, that all carcasses, whenever death, excepted which is allowed by the Prophet, is the carcasses of fish and locusts. Choked animal may cause the blood is stuck on parts of the body, so that the meat becomes stark and harmful if eaten. While beaten animal is

⁷³Muhammad Muhsin Khan and Muhammad Taqi-ud-Din Al-Hilali, *Interpretation of the Meanings of the Noble Qur'an in the English Language*, Dar-us-Salam Publication, Saudi Arabia, 1999, p. 149-150

prohibited because it has torturing elements. The Prophet ordered that before slaughtering an animal, should sharpen the knife and gave comfort for minimizing animals pain.⁷⁴

The Prophet also taught to say *basmalah* when slaughtering animals. In the name of Allah consisted of *al-Rahmān* and *al-Rahīm*. Hinting that slaughter animals should be done with compassion. So that the slaughtered animals do not feel pain.

B. Command on Killing Animal

One of Prophet Muhammad teaching is to protect and preserve nature including animal from destruction. Protect and preserve animal means by protecting environment as an important aspect for human life. They are linked in a life system and has power relationship. But in other *'ahādīth*, he said in opposite, He commanded on killing certain animal like snake, mouse, scorpion, crow, and lizard.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " خَمْسٌ مِنَ
الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ، يَعْثُلُهُنَّ فِي الْحَرَمِ: الْعُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ

الْعَمُورُ".⁷⁵

The meaning: Narrated from Yaḥyā 'Ibn Sulaimān, from 'Ibn Wahab, from Yūnus, from 'Ibn Shihāb, from 'Urwah, from 'Ā'ishah 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)."

⁷⁴ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an*, vol. 3, Lentera Hati, Jakarta, 2012, p. 20-23

⁷⁵ Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, Bāb Mā Yaqtulu al-Muḥrim Min al-Dawābi, Kitāb Bada'al Khalqi, Dār al-Fikr, Beirut, 1930, p. 399.

An-Nasa'i also narrated that Ḥadīth from 'Alī ibn Baḥr with resembles narrative, (Al-Nasa'i, *Sunan al-Nasa'i*, Beirut: Dār al-Fikr, 1930, Volume: 3, p. 187) :

Globally, *sanad* of this *ḥadīth* is stated as *ṣaḥīḥ al-’isnād*. All quality of narrators is *ṣaḥīḥ* because inside the *sanad* was supported by credible narrators from the first *sanad* until the end. The status of this *ḥadīth* is *marfū’*, because it was leaned on the Prophet, and *Mashhūr* from companion’s level until the end of *sanad*. In other word, this *ḥadīth* has *shāhid*⁷⁶ and *tābi*⁷⁷ from Muslim’s line, ’Abū Dawūd, al-Nasā’ī, al-Tirmidhī, and ’Ibn Mājah.

Ḥanafiyah summarizes only in five animals like in narrative like explanation before which allowed to be killed. They include snake because there is narrative which explains. Likewise wolf was included there (kind of animal which allowed to kill), because it was similar with dog in its savagery. Also include animal which begin to harm and hurt. This cause of appearing the meaning of “*khamṣ*”, it is naturally harmful and become an enemy to human. If the meaning was clear, the law is allowed (killing animal) from every animal that was in similar meaning.⁷⁸

Command on killing animal is happened when Moslems did *iḥrām*. *Muḥrim* are prohibit to hunt animals which is *ḥalāl* to be eaten, except: (1) livestock (such as goats, cattle, camels, and chickens), (2) fish, (3) the animals which is *ḥarām* to eat such as wild animals, animals with canine teeth and clawing bird, (4) the animals that are ordered to be killed like scorpions, mice, and dogs, (5) rebelling animals.

In the case of crow, scholars agreed to exclude little crow which ate seed. It was called as “*gurāb al-zar’u*” (crow which usually flies in rice field and eats seed), and it was not allowed to eat it too. ’Ibn Mundhir said : global scholars allow to kill crow in *iḥrām* except Aṭā’ opinion.⁷⁹ In *ahl al-lughāt*’s opinion, crow in this *ḥadīth* means flecked crow. While

⁷⁶ Supporter of *ḥadīth* in companion level.

⁷⁷ Supporter of *ḥadīth* in the teacher of *mukharrij* level.

⁷⁸ ’Ahmad bin ’Ali bin Ḥajar al-’Asqalānī, *Fath al-Bārī bi Syarḥi Ṣaḥīḥ al-Bukhārī*, Vol. 4, Dār al-Fikr, Beirut, t.th, p. 34.

⁷⁹ ’Abū Ṭayyib Muhammad Shamsh al-Ḥaqq bin ’Amir ’Ali bin Maqsud ’Ali al-Shiddiqī al-’Aḍīm al-’Abadī, ’Aunul Ma’būd, Vol. 5, Dār al-Fikr, Beirut, 1979, p. 297

Shahîb al-hidâyah said: the crow which was be intended in *ḥadīth* is black and flecked crow, because it ate a corpse. While the planting crow did not eat corpse.⁸⁰

According to al-Mālikiyyah, there is another difference about specific crow and falcon. They are allowed to kill if harm people. According to majority of scholars, their characteristic (crow and falcon) are with white or red in the foot, or their wings, or their stomach.⁸¹

There is difference narration that scorpion replaced with snake, but it is clear that Prophet Muhammad warned of one those animals, and explained its law together. From those argumentation (snake and scorpion), actually it is kind of harmful animal in the world. So, it was allowed to kill it and all animals that similar with it, that is the reason.⁸²

Muslim also was allowed to kill mouse. All scholars of *ḥadīth* did not have different opinion about killing it in *'iḥrām*, except 'Ibrāhīm al-Nakhā'ī, he said: there is reward for people who kill mouse in *iḥrām*. Ibn Shās quotes from al-Mālikiyyah that there is different opinion about killing small mouse, snake and scorpion which are not able to harm.⁸³

In the case of dog, there is different meaning in killing allowance because of its characteristic that is wild or other reasons. The meaning of *al-kalb al-'aqūr* is lion. While Zufar said that the meaning is a wolf. Mālik gave an opinion about *al-'aqūr*, that is every wild animal which is frightened by human, such as: lion, tiger, cheetah, and wolf. Abu Ḥanīfah

⁸⁰ Muhammad bin 'Alī bin Muhammad al-Shaukānī, *Nail al-'Aṭar*, Vol. 5, Dār al-Kutub al-'Ilmiyyah, Beirut, 1995, p. 29

⁸¹ 'Ahmad bin 'Ali bin Ḥajar al-'Asqalānī, *Fath al-Bārī bi Syarḥi Ṣaḥīh al-Bukhārī*, Vol. 4, Dār al-Fikr, Beirut, t.th, p. 35

⁸² Munfarid, Command on Killing Animal (A Thematic Study of Ḥadīth). Skripsi. Ushuluddīn Faculty. UIN Walisongo Semarang, 2014, p. 85

⁸³ Muhammad Shamsh al-Ḥaqq al-'Abadi, 'Aunul Ma'būd...p. 298

said that the meaning of *al-kalb al-'aqūr* is the dog itself, like common people know.⁸⁴

There is also Hadīts which ordered to kill lizards :

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِبْنُ أَبِي عَمْرٍو قَالَ إِسْحَاقُ
أَخْبَرَنَا وَقَالَ الْآخِرُونَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَبْرِ بْنِ شَيْبَةَ عَنْ سَعِيدِ
بِْنِ الْمُسَيَّبِ عَنْ أُمِّ شَرِيكٍ عَنْ أُمِّ شَرِيكِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهَا بِقَتْلِ
الْأَوْزَاعِ.⁸⁵

The Meaning : “From Ummu Syarîk, that the prophet PBUH has ordered her to kill lizard.”

'*Asbāb al-Wurūd* of *ḥadīth* about killing lizard is related with the story of Prophet 'Ibrāhīm. When he had been thrown into the fire by unbeliever people in his period. All animals around him tried to extinguish the fire, but lizard did not want to. On the contrary, this lizard puffed the fire becoming bigger than before. This incident became the reason why Prophet Muḥammad commanded to kill it.⁸⁶

According to linguistic expert, this kind of lizard which was meant in *ḥadīth*. All Muslim scholars of *ḥadīth* agreed that lizard is one kind of

⁸⁴ Wahbah Zuhaily, *Al-Fiqh al-Islām wa 'Adillatuhu* translated by Masdar Helmy, Pustaka Media Utama, Bandung, t.th, p. 361

⁸⁵ This *ḥadīth* was narrated by al-Bukhārī in *Kitāb bada' al al-khulq*, Muslim in *Kitāb al-Salām*. Abū Dāwud in *Kitāb al-'Adāb*, al-Nasā'ī placed it in *Kitāb al-Manāsik al-ḥajj*, and 'ibn Mājah placed this *ḥadīth* in *Kitāb al-Ṣayd*.

There is also *ḥadīth* that explain about the reward killing lizard:

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَ
وَزَعَةً فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا وَكَذَا حَسَنَةً وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً لِدُونَ الْأُولَى وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ
كَذَا وَكَذَا حَسَنَةً لِدُونَ الثَّانِيَةِ.

This *ḥadīth* was narrated by Muslim in *Kitāb al-Salām*, Abū Dāwud in *Kitāb al-'Adāb*, al-Tirmidhī in *Kitāb al-'Aḥkām wa al-Fawā'id*, and 'Ibn Mājah in *Kitāb al-Ṣayd*.

⁸⁶ Ibnu Hamzah al-Husaini, *Asbabul Wurūd I*, 9th edition, Radar Jaya Offset, Jakarta, 2006, p. 388-389

harmful animal (because it has poison that can spread leprosy).⁸⁷ It is a chronic infection and may result lack of ability to feel pain and thus loss of parts of extremities due to repeated injury.

Based on those *'ahādīth*, it can be concluded that command on killing animals is occurred when people find dangerous factor from them, and threat human's safety. So that, certainly there is no differences between *'ahādīth* about animal conservation and command on killing animal. Indeed, Prophet Muhammad is a lover of all of God's creations. Moreover what he did, talked, and decided have good aims.

⁸⁷ Munfarid, Command on Killing Animal (A Thematic Study of Ḥadīth). Skripsi. Ushuluddin Faculty. UIN Walisongo Semarang, 2014, p. 93

CHAPTER IV

THE RELEVANCE OF ḤADĪTH TOWARD CONTEMPORARY ISSUES

A. Animal Issues

Animal's torture is one of serious threats to the animal survival itself and adversely affect the environmental balance. According to data from the humane society of the United States, in 2007, at least there were 1880 cases of animal's torture. Only a fraction of countries around the world who collect and publish data on animal use, both for industrial purposes, consumed as food or for testing and research. But it is estimated that more than 115 million animals such as rodents, birds, fish, rabbits, guinea pigs, dogs, cats and primates (non-human) are used and abused or even death in laboratory experiments each year in worldwide.¹

The priority issues that is discussed nowadays is extinction, because it is the end of animal destructions. Mainly, humans as the actors of most of animal problems. Every year, animal destructions increase caused of humans activity like:

- 1) Illegal hunting, caused by poachers who over hunt animals, such as taking elephant's ivory, killing tiger for the skin as well as preserved to get money.
- 2) Animal trading. The most trafficked animals are endangered species. For example: primate tiger, peacock, Bali's starlings and other animals that are sold because they has a high selling price. They are taken from its habitat continually to be sold, then over time the animal populations will be enclosed and almost extinction.

¹ Muhammad Nur Huda, "Peran Animals Asia dalam Penanggulangan Penyiksaan Hewan di Cina" in eJournal Ilmu Hubungan Internasional, 2013, p. 741

- 3) Land enlargement. Because of human economic needs that have not been fulfilled, humans open new land by cutting down trees and burning the forest. So, the dense forest had become damage. Animals who were there move, Some of them are able to adapt and some of them are dead, due to the opening of new land can reduce animal food sources. Tigers entering villages and scaring citizens, then human activities are disrupted. The animal finally killed by humans.

Hence, there is an idea to stop cruelty, extinction and exploitation of animals. There should be effective and humane action to overcome these problems. This notion is divided into two categories: animal welfare and animal rights.

Some people insist on the protection of animal welfare. Others seek animal rights. Animal welfare advocates argue for stronger laws preventing cruelty and requiring humane treatment. By contrast, animal rights advocates oppose any and all human “use” of animals. They invoke the Kantian idea that human beings should be treated as ends, not-means-but they extend the idea to animals, so as to challenge a wide range of current practices. These include the use of animals in rodeos, circuses, zoos, agriculture, hunting, and scientific experimentation.²

There is the way to assess animal welfare that is known as the concept of five freedoms. It was initiated by the UK since 1992. These factors are interrelated and will affect on all factors when did not applied all. Five elements of these freedoms are:

- 1) Freedom from hunger and thirsty, is intended as a convenience for getting foods and beverages supporting their health that will cause of pain and animal if does not fulfilled.

² Cass R. Sunstein and Martha C. Nussbaum, *Animal Rights: Current Debates and New Directions*, Oxford University Press, USA, 2004, p. 4-5

- 2) Freedom from discomfort, can be fulfilled by providing a decent and healthy break. Otherwise, will result in mental anguish that would disrupt the health of animal psychology.
- 3) Freedom from pain, injury, or disease. Include the application of regular health checks, if it neglected it could lead to a dangerous disease and threaten the lives of animals.
- 4) Freedom to express (most) natural behavior, is providing sufficient and proper space, and their similar friends, if this state cannot be realized it will cause mental and physical disorders.
- 5) Freedom from fear and distress, is providing the conditions and treatment to prevent mental suffering.

B. The Dimension of Ethical Values of Animal Conservation In Ḥadīth

Prophet Muhammad was an explainer (*mubayyin* or *musharrih*), an important position in Islam. Besides, he was an ideal example especially for all of Islamic people, and all mankind generally. Certainly, what he did, talked, and determined was second Islamic resource after *al-Qur'ān*, or used to be called by *ḥadīth*.

However, it should also be given signs of any problems which are open to be interpreted by personal, *ijtihad* (reinterpretation and re-actualization) and what the things that have to be extra careful in *ijtihad*. According to the consensus of *fuqahā'* of the four *madhhab* divides Islamic law into two categories: the law relating to pure worship, and the law concerning in *mu'amalah duniyawiyyah* (social). In legal terms, the first category has not many opportunities to use reasoning. But in the second category, there is broader space for intellectual reasoning, with the main interest of the law relating to social.³

On that basis, the animal problems that led to the unbalance ecology is part of *mu'amalah duniyawiyyah*. In turn, the scientific and technological

³ M. Mansyur dkk, *Metodologi Penelitian Living Qur'an dan Hadis*, Teras, Yogyakarta, 2007, p. 102

development of human has less attention and consideration toward the impact on ecosystem. Human needs and interests put in the first ranks that should be precedence than the interests of other living creatures. So whatever the behavior, even though harming animals, plants, and other ecosystems will not get meaningful support.

It is basically animals are a part of the natural resources, its existence was to complete human needs. So it is natural when used to help humans on working or for food, as a source of energy. However, if the use is not followed by full consciousness that animals are one of the important components which must be maintained and preserved, it will rise disaster for other living creatures.

Realized or not, humans as conquerors have brought many changes to the threat of animal, animal rights are ignored. These behavior indicates the decline of moral values of humans, because what human have done to nature depends on their view of nature and the relationship with a variety of natural components. Thus, the solution of many threats of animal preservation and the risk is not practiced by science and technology in purely technical level, but more than that requires a paradigm in terms of morality and ethics. Besides, morality is closely related to human religiosity.

Religions provide basic interpretative stories of who humans are, what nature (animal) is, where humans come from, and where humans are going. This comprises a worldview of a society. Religions also suggest how humans should treat other humans and how humans should relate to nature (animals). These values make up the ethical orientation of society. Religions thus generate worldviews and ethic which underlie fundamental attitudes and values of different culture and societies.⁴

Religious values is believed has a high ability to influence the outlook and mobilize behaviors of adherents. The dullness of law and secular

⁴ Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin, *Islam and Ecology*, Harvard University Press, United States of America, 2003, p. xvi

conservation in protecting animals require spiritual potential involvement to solve the problems of animals. In the context of religious communities, caring for animals depends on how the religious aspects teach on that matter.

All religions teach people to love animals including Islam. This love is taught in *al-Qur'ān* and *ḥadīth*. Prohibits to exploit animals and implements live of love. It also can be a measurement of faith. Because the level of human faith can be gauged from the way to behave other beings.

Relate to the theme of this thesis, The Concept Of Animal Conservation In Ḥadīth, thus what will become reference of research is the patterns of Prophet Muhammad that communicated through *ḥadīth*, how Prophet Muhammad behave animals. Because the content of *ḥadīth* is more specific than *al-Qur'ān*. Certainly *al-Qur'ān* has talked about the possibility of animals use, also loved them. But *ḥadīth* explains more detail the good way for using animals without arrogant, also what kind of behaviors which show how to love them.

In the modern context, people have known the animal conservation term, for preserving animals from threats. The concept of animal conservation is pointed at protection, preservation, and sustainable use. Indeed, those three important points have also been practiced in Prophet Muhammad era. The Prophet has advocated Muslims to maintain the animals in a good way.

There are various regulations to ensure that the animals are treated well by humans which are suitable with the strategy of animal conservation are:

1. Protection

The high rate of animal crime is caused of the ignorance of role of protection by certain parties, that is humans. They have a policy to protect or hurt animals. For those who do not have an attachment and

a certain sense of responsibility, will utilize animals without thinking whether the action taken to harm them or not.

Human responsibility to protect the animal was a logical consequence of the possession of their mind. Human domination toward nature has become a given. Therefore, for countering the divergence because of the biggest authority, humans should have clear boundaries.⁵

Prophet has shown the boundary lines how to protect the animals in *ḥadīth*. Protect animals from pain, either intentionally or not through:

a) Prohibition of animal murder without benefits

أَحْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِي قَالَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ
صُهَيْبِ مَوْلَى ابْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ مَا مِنْ إِنْسَانٍ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِعَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللَّهُ عَزَّ
وَجَلَّ عَنْهَا قَيْلَ يَا رَسُولَ اللَّهِ وَمَا حَقُّهَا قَالَ يَذْبَحُهَا فَيَأْكُلُهَا وَلَا يَقْطَعُ رَأْسَهَا
يَوْمَئِذٍ بِهَا.⁶

The meaning: Reported from Muhammad bin ‘Abdullah bin Yazīd al-Muqri’, He said; narrated from Sufyān, from ‘Amr from Ṣuhaib servant of Ibn ‘Āmir, from ‘Abdullah bin ‘Amr that The Messenger of God said: “Not humans who kill a sparrow without their rights, but God will question it. The companion asked : “O Messenger of Allah! What is the rights?” He replied: “Slaughter it, then eat, and do not cut his head and throw it.”

b) Prohibition of animal torture

⁵ Fahrudin M. Mangunjaya, *Konservasi Alam Dalam Islam*, Yayasan Obor Indonesia, Jakarta, 2005, p. 26

⁶ An-Nasa’i, *Kitāb Sunan al-Kubrā*, No. 4860, *Kitab al-Ṣaid wa al-Dhabayh*, Juz. 3, Dār Kutub al-Ilmiyyah, Beirut, p. 163

حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ : دَخَلْتُ مَعَ أَنَسٍ عَلَى
 الْحَكَمِ بْنِ أَيُّوبَ فَرَأَى غُلْمَانًا أَوْ فِتْيَانًا نَصَبُوا دَجَاجَةً يَرْمُونَهَا فَقَالَ أَنَسٌ
نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُصَبَّرَ الْبَهَائِمُ.^٧

The meaning: Narrated from 'Abū al-Walīd, also narrated from Shu'bah, from Hishām Ibn Zaid. He said: I met 'Anas with Ḥakam Ibn 'Ayyub, I saw a youth had banded a fowl to be thrown until die. Then, 'Anas said: "Prophet Muhammad prohibits to kill the cattle slowly".

c) Prohibition of animal fight

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ قُطْبَةَ بْنِ عَبْدِ الْعَزِيزِ بْنِ سِيَاهِ
 عَنْ الْأَعْمَشِ عَنْ أَبِي يَحْيَى الْقَتَّاتِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ : نَهَى
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.^٨

The meaning: Narrated from Muhammad bin al-'Alā, from Yaḥyā bin 'Adam, from Quṭbah bin 'Abdul 'Aziz bin Siyah, from al-A'mash, from 'Abu Yaḥyā al-Qattāt, from Mujāhid, from Ibn 'Abbas, He said : "Rasūlullah SAW prohibit to cockfighting livestock."

Indeed murder, torture, and fight are contrary with the principle of equality. For sure, The basic principle of equality does not require equal or identical treatment; it requires equal consideration, That is a moral idea how to treat animals. Equal consideration for different beings may lead to different treatment and different rights. Furthermore, Peter Singer state the equal treatment (anti-speciesism) toward all of beings including animals. All of their necessities and

⁷ Al-Bukhārī, *Sunan al-Bukhārī*, No.5089, *Kitāb Dhabayh wa al-Sayd* in CD-ROM Mausū'ah al-Ḥadīth al-Sharīf al-Kutub at-Tis'ah, Global Islamic software Company, 1997.

⁸ Abū Dāwud, *Sunan Abū Dāwud*, Taḥqīq Muhammad 'Abdul 'Aziz al-Khālidy, No. 2548, *Bab Maa Yu'maru bihi min qiyami 'ala ad-dawaabi wa alal-bahaaimi*, Dār Al-Kutub Al-Ilmiyah, Beirut, Juz. II, 1996, p. 226

continuity of life have to be defended because they have same right to life and deserve to get protection and same consideration.⁹

Murdering and hurting animals in any form cannot be justified thing because it is not proper with the Islamic values. They conduct so many services for human survival. Moreover killing them without a purpose is obviously a crime. They death in vain and lead to population decline. If one of the populations decline, will affect the amount of other populations in the ecosystem, so that the chain is not balance. The integrity of ecosystem becomes disrupting.

Likewise, animal fight is forbidden based on the rights of animals among others to humans which is stated by 'Izzuddīn Ibn 'Abd al-Salām, that humans are forbidden to put the animals together among others that may hurt them. Either in same species or not that may break bones, gore, or bite them. Obviously, only put them in the same place which has potential hurt and crime is forbidden moreover fighting them, purposely make them hurting each other for human pleasure. Those are belonged to crime and on contrary with human's duty, as *khalīfah* (leader) to protect animals in Earth.

2. Preservation

Preservation is purposed to preserve animal from animal extinction. While the animal existence has to be conserved for the integrity of ecosystem. So that, keeping animal from extinction becomes an important project for humans. Moreover, animals cannot adapt to the development of modern human complex activity and thinking which also uncontrolled.

On contrary with ancient people who used to practice a moderate life style and utilize nature resources including animals as needed. Humans only hunt animals to survive. Therefore, numerous animals

⁹ Peter Singer, *Animal Liberation*, Avon Books, New York, 1990, p. 2

are still founded easily, and nothing animal categorize like extinct or save.

Prophet Muhammad and his companions did not face the threat of animal extinction like today. They are life in earth which is more save because the ecological relationship run well. But it does not meant that no warning about keeping animal from extinction.

a) Keeping from extinction

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ وَأَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فَرَصَتْ مَمْلَةٌ نَبِيًّا مِنَ الْأَنْبِيَاءِ فَأَمَرَ بِقَرْيَةِ التَّمَلِ فَأُحْرِقَتْ
فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ فَرَصَتْكَ مَمْلَةٌ أَحْرَقَتْ أُمَّةً مِنَ الْأُمَمِ تُسَبِّحُ.¹⁰

The meaning: Narrated from Yahyā bin Bukayr, from al-Layth, from Yūnus, from 'Ibn Shiḥab, from Sa'īd bin al-Musayyab and 'Abū Salamah that 'Abū Ḥurairah r.a said : I heard Rasūlullah SAW said : "there was an ant that bite one of previous Prophets. Then, he commanded for burning the anthill. So, Allah reveals to him a word : “Only because of an ant's bite, you have burn a praise community.”

b) Helping animal

حَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحِ السَّمَّانِ عَنْ أَبِي
 هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ إِذْ
 اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ وَخَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ
 يَأْكُلُ التُّرَى مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ

¹⁰ Al-Bukhārī, *Sunan al-Bukhārī*, No. 2796, *Kitāb al-Jihād wa al-Sayr* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

الَّذِي بَلَغَ مِيَّيَ فَنَزَلَ الْبَيْتَ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ حَتَّى رَقِيَ فَسَقَى الْكَلْبَ
 فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ فَقَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ لِأَجْرًا فَقَالَ فِي
 كُلِّ ذِي كَبِدٍ رَطْبَةٌ أَجْرٌ.¹¹

The meaning: Narrated from Mālik dari Sumayya ex-servant of 'Abū Bakar, from 'Abū Ṣalih al-Sammān, from 'Abū Hurairah that Messenger of Allah said: "One day, there was a man walked in way. He was thirsty, suddenly he found a well. Then, he went down and drank the water. After getting out, He saw a dog sticking out its tongue because of thirsty. Then, the man said: "O This dog is really thirsty like me before", then he went the well down again. Then fulfilled his shoes with water. He brought it by his mouth when out of well after giving the dog water. Allah thanks and forgive him. The companies ask: "O Messenger of God, Will we get reward if loving those animals?" The Messenger of God said: "Loving all of organism will get rewards."

These *ḥadīth* contents of God warning to one of previous Prophet who commands to burn the anthill after biting by an ant. Ants is a part of 'ummah which have their own right for living. Kill the whole of ants is impolite, blemish humans status as intelligent man and also given a mandate from God to conserve the ecological integrity. Whatever the type of animals, wild or livestock, they have to be respected and loved. People may to use them but do not injure or hurt them, moreover destroy their population until loss from earth.

Helping animals means to love them, because they are one of beings that have to be behaved as equal and deserve to get their freedom. Humans prohibits to disturb animal necessity and freedom. Allowing them for life in peace means that the integrity of ecosystem is also in peace.

¹¹ Al-Mālik, Muwattho' Mālik, No.1455, *Kitāb Muwaṭṭa' Mālik al-'Azami* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

3. Sustainable use

Sustainability comes from Latin words “*sustineré*” which is defined as the relationship (constant or process) which can be preserved in long-term.¹² It only will be occurred if based on intellect utilization. Means that animals utilizing is balanced with the effort of conserving animal’s capacity for life by ecological considering. Therefore, humans are forbidden to take animal’s benefits more than the capacity. The ecological considering becomes measurement of usage, that is the line. It has to be abided by all of human beings.

Certainly, Islam prohibits any action which relates to useless thing, because it closes to badness. Habitually make the humans action uncontrolled. Related to animal case, most of them are hunted without knowing what the different between necessity and pleasure. Humans necessities and pleasures becomes number one for fulfilled. Therefore, it is not surprising if the ecological equilibrium disrupts.

Prophet Muhammad taught how to behave animal which is proper with conservation strategy, that is sustainable use, they are:

a) Feeding animal

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ حَدَّثَنَا مِسْكِينُ يَعْنِي بَنَ بُكَيْرٍ حَدَّثَنَا مُحَمَّدُ
 بَنُ مُهَاجِرٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ عَنْ سَهْلِ ابْنِ الْخُنْظَلِيِّ
 قَالَ : مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ فَقَالَ
 اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوهَا صَالِحَةً وَكُلُوهَا صَالِحَةً.¹³

The meaning: Narrated from Muhammad al-Nufayly, from Miskin bin Bukair, from Muhammad bin Muhājir, from

¹² Hadi S. Alikodra, *Konservasi Sumber Daya Alam dan Lingkungan*, Gadjah Mada University Press, Yogyakarta, 2012, p. 35

¹³ 'Abū Dāud, *Sunan 'Abū Dāud* Tahqīq Muhammad Abdul Aziz Al-Khālidy, Juz. 2, No. 2548, *Kitab Jihād*, Dār al-Kutub al-Ilmiyyah, Beirut, 1996, p. 226

Rabī'ah bin Yazīd, from Abu Kabshah al-Salūliyy, from Sahl bin al-Hanzaliyyah, He said: The Messenger of God passed through camel that its back was bounded with its stomach. Then Messenger of Allah said: Fear you to Allah in terms of animals that do not speak, ride them well and give them foods very well.

b) Slaughtering animal courteously

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا ابْنُ هُبَيْرَةَ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِحَدِّ السِّقْفَارِ وَأَنْ تُوَارَى عَنِ الْبَهَائِمِ وَإِذَا ذَبَحَ أَحَدُكُمْ فَلْيُجْهِزْ^{١٤}.

The meaning: Narrated from Qutaibah bin Sa'id, from 'Ibn Lahī'ah, from 'Uqail, from 'Ibn Shihāb, from Sālim bin 'Abdillah, from his father, Rasulullah PBUH commanded for sharpening the knife and hiding it from sacrificial animal looking. If one of you slaughter animals, so speed it up.

The sustainable use can be conducted by monitoring the continuity of animal potential, capacity, and diversity, controlling, directing, and manipulating animal population which is provided by key of habitat components like foods, feeding is important and relates to animal necessity. Zoologists have assessed a guidance for maintaining animals which is called as five freedoms of animal: 1). Freedom from hunger and thirsty, 2). Freedom from discomfort, 3). Freedom from pain, injury, or disease, 4). Freedom to express (most) natural behavior, 5). Freedom from fear and distress.¹⁵

Islam allow their community to consume animals, but it has roles which have to be marked, that is slaughtering roles. It must be conducted well, full of love and a bit pain. Animal slaughter here is

¹⁴ 'Ahmad 'Ibn Ḥanbal, *Musnad 'Ahmad*, No. 5598, *Musnad Al-Mukaththirīn min Ṣahābah* in CD-ROM *Mausu'ah al-Ḥadīth al-Sharīf al-Kutub al-Tis'ah*, Global Islamic software Company, 1997

¹⁵ ProFauna, *Islam Peduli Satwa*, ProFauna, Indonesia, tth, p. 35

not meant for destroying, but still in the role and used wisely. For sure, animals are a part of resources which can be by human used by human. As said by God in *al-Qur'an sūrah al-Naḥl*: 5 - 6

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ (٥) وَلَكُمْ فِيهَا جَمَالٌ حِينَ

تُرِيحُونَ وَحِينَ تَسْرَحُونَ

The meaning: And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat (5) And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning (6).¹⁶

As well as the creation of human from sperm, so has animals. They were created to be used by humans, their fur and skin can be used as warm clothes and also be foods. In addition, the animal is kind of human pleasure. These chapter describes that Allah has given continuous pleasure through the cattle. In turn, it requires grateful continuity.¹⁷

Further, Islam points out some ethical regulations to slaughter animals, they are: a). For slaughterer: Moslems, *baligh* (adult), intellect, having intention to slaughter, b). Sharpen the knife before slaughtering, it also does not do in front of animal slaughtered, c). Making animal happy by feeding them before being slaughtered, d). Calling the name of God, e). Slaughtering at the daylight, f). Facing up *qiblah*, g). Cutting of the whole of arteries of neck and speeding up the slaughtering process, h). Treating them well, do not throw them in the ground after slaughtering, i). No slaughtering in front of other

¹⁶ Muhammad Muhsin Khan and Muhammad Taqi-ud-Din Al-Hilali, *Interpretation of the Meanings of the Noble Qur'an in the English Language*, Dar-us-Salam Publication, Saudi Arabia, 1999, p. 347

¹⁷ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Kecerasian Al-Qur'an*, Vol. 6, Lentera Hati, Jakarta, 2012, p. 532-533

animal, j). Do not skin them until the body is cold, k). Do not slaughter the mother which breast feeds a baby.¹⁸

Further, *ḥadīth* leads to morality and ethical framework, not only state about animal conservation strategy. Prophet Muhammad obviously gave example showing his deep caring to the life of animals. The following principles, which are necessary for any animal conservation ethic, can be elicited and deduced from *ḥadīth* : 1). Prohibition of disturb animal's life in Earth, 2). Prohibition of torture them, 3). Prohibition of murder, and 4). Equal treatment.

The purpose of Islam makes those principles are for teaching humans about nature (animals). Animal crime is not a new problem in Earth, but occurred since Prophet Muhammad era until now. He ordered to all of humans being to notice the development of animal problem, and answered it by reeducating about animal education in *ḥadīth*.

C. The Dimension of Ethical Values of Animal Conservation In Contemporary Era

The growth and severity of so-called eco-terror and animal rights criminality from 1970s to the present day is noticeable and significant. It is not merely because of nature phenomenon or nature competitions. Further caused by human greed and egoism. Therefore, *ḥadīth* as the formulation of Prophet Muhammad lifestyle could be the basic teachings to solve the animal problems.

Looking at the importance of animal conservation, religion also takes apart in conserving animal. Religion is about faith that helps a person to find the identity, behave well and respect the values of life, sanctity, worship, honesty and dedication on the basis of spirituality that followed.

¹⁸ Wahbah al-Zuhailī, *Fiqh al-Islām wa Adillatuhu* Trans. ‘Abd al-Hayy Al-Kattānī, , Vol. 4 , Gema Insani Press, Jakarta, 2011, p.

According to Fahrudin Mangunjaya, religion has power because it has a strong important grasp to be involved in efforts to save the environment:

- 1) Religion has reference, is the grasp like faith reference which is gotten from sacred books that they have. Scriptures and religious teachings have potentially life wisdom to be appointed as an environmental awareness efforts.
- 2) Religion is proven to have a grasp for mutual respect or able to give respecting toward every life thing.
- 3) Religion is in harmony with eco-friendly lifestyle, encourage people to be sparingly and not extravagant and able to control the use of something that is not *mubādhīr*.
- 4) Religion encourages people for always share happiness either in the form of property, charitable or other social actions.
- 5) Religion encourages people to be responsible in caring the environment and natural.¹⁹

It cannot be denied that the world is faced up a tragic animal problems, that is extinction, hunt, illegal trade, crime and etc. Those problems are also involved in environmental and nature teachings. Nevertheless, if animal problems are explored deeply will be found that they relate to some chains of main problems, are: dynamical population, development of nature resources and energy, economic development, and scientific and technological development.²⁰

Humans growth becomes a support factor of animals habitat damages because humans need more wide land for living. In addition, the development of nature resources and energy is not balance with numerous

¹⁹ Fahrudin Mangunjaya, *Mempertahankan Kescimbangan Perubahan Iklim, Keanekaragaman Hayati, Pembangunan Berkelanjutan, dan Etika Agama*, Yayasan Pustaka Obor, Jakarta, 2015, p. 148

²⁰ M.T Zen, *Menuju Kelestarian Lingkungan Hidup*, Yayasan Pustaka Obor, Jakarta, 1982, p. 2

natural exploitation by humans. That is all for increasing their economic level without ecological considering.

Recent global societies have been involved in material orientation and trapped in uncontrolled consumptive lifestyle. These belongs to natural exploitation factor that is proved by their high demand to the market. Many people are interested in animal skin commodities like bag, shoes, and etc, that can increase the number of illegal animal hunting. Actually, it can increase the economic development of country, but in other sides able to damage the good ecological future.

Islam through *ḥadīth* taught that humans have to treat animals equally. They are not authorized to exploit arbitrary, not allowed to disturb, torture, and murder them. Thus, When it occurs in this world, then will be break everything. As the proof of it, animal murder can reduce the number of animal population in the world and lead to loss and extinction. Means that one of animal functions is interrupted in food-chain link either as first, second or last consumer. So that the ecological equilibrium becomes unbalance and closes to damage.

Animals are not existed for their instrumental use as such, and that their relationship with humans cannot be based only on the principle of utility. Of course, humanity will make use of them and benefit from them, but this is not the only legitimate relationship humans have with them. It is expected from humans that they should see nature and all its inhabitants in a broad and more holistic perspective, appreciating its metaphysical, aesthetic, and other aspects as well.²¹

Mistake of thinking and address the human act of nature and manage a variety of energy and material has brought the biggest human tragedies such as continuous environmental crisis. The industrial revolution and

²¹ Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin, *Islam and Ecology*, Harvard University Press, United States of America, 2003, p. 24

technological developments have an impact on exploitation and destruction of the entity of nature, species, individuals, and ecosystems.²²

Hadīth has very clear concept about animal conservation that their existence has to be protected, preserved, and used wisely. Those concept turned out to have been adopted and become part of animal conservation strategy developed by zoologist and conservators. It have also poured in the form of several agreements and conventions relating to the animal and environmental world.

For the public dimension, some efforts which can be done are:

- 1) Awaking people about the importance of protecting animal and also the dangers of animal crime and exploitation without consideration.
- 2) Reeducating people the way to treat animals according to Islamic values through *hadīth*.
- 3) Participating in animal rescue program.
- 4) Reward and punishment program collaborating with government for saving animal.
- 5) Respecting animal and utilize them wisely.

Muslim should understand that Prophet Muhammad had prohibited the animal destructions. It is contrary with the spirit of Islamic teachings that respect and treat animal as equal. Animal as a part of ecological integrity that has to be protected and maintained. In addition, people have to know that religion is not merely simple expressed in non-formal ritual terms, but also have to be concreted in humanist-functional dimension.

The *hadīth* toward animal conservation illustrates how the Prophet as head of state, politicians, economists, or other roles concerned about animal with pro-ecological attitudes. These become reference for government and society to practice pro-ecological attitudes in all activities and actions. Not becoming animal as victims for getting

²² Muh. Aris Marfai, *Pengantar Etika Lingkungan dan Kearifan Lokal*, Gadjah Mada University Press, Yogyakarta, 2012, p. 23

temporary advantages. The *ḥadīth* also explains some rewards and punishments for people who treat animal well and bad.

Awareness efforts on the principles of Islamic teaching about the environment is now being conducted by adhering to the four principles; *tauḥīd*, *khalīfah*, *mīzān*, and *fiṭrah*. *Tauḥīd* (monotheism) is derived and implemented in the power of Muslims intention not to serve other gods. *Khalīfah* (caliph) is committed to maintain the trust and natural heritage as well. *Mīzān* is the ability to always maintain the balance so that the natural elements is not disturbed. and *fiṭrah*, the awareness to maintain that all the natural elements are connected system and have been defined in such a way measurements (*al-Qadr*). So that when the balance is disrupted, human as part of nature, will be disturbed and threatened by it.²³

In fact, the Islamic teachings based on ethics that are delivered in *al-Qur'ān* and *ḥadīth* are not quite able to change the bad behavior of humans towards animals. This proves that religious movements have not been fully able to overcome these problems.

So that to solve animal problems need collaboration between activist, expert, environmentalist, religious leader, and government. Activist, expert, and environmentalist make a scientific justification and legitimacy about the interaction of cause-effect, also make the law managing all of activities that are proper with the role of rescue. While religion help their adherents to find the highest values of life including about animal treatment based on spirituality. Means that *ḥadīth* can be used as reference to behave pro-ecological, and taken as warning to those who perform acts ecological counters. Government make regulations which respect animal life and invite their society conducting animal

²³ Fachruddin Mangunjaya, *Mempertahankan Keseimbangan Perubahan Iklim, Keanekaragaman Hayati, Pembangunan Berkelanjutan, dan Etika Agama*, Yayasan Pustaka Obor, Jakarta, 2015, p. 111

rescue movement. The whole aspects work together in a same goal rescuing animal in earth.

Religion as social criticism against animal destructions. So that, re-understanding about religious ethics and its goals is really important. Not only emphasize about the normative aspect of religion, but also the actions. So that Islam in words and facts are equally real.

CHAPTER V

CLOSING

A. Conclusion

After researching on the *ḥadīth* about animal conservation can be concluded that:

1. Prophet Muhammad has taught and applied the concept of animal conservation. It is divided into three categories which consist of some Prophet teachings, they are:

- a) Protecting : prohibition of murder without benefits, prohibition of torture, and prohibition of fight.
- b) Preserving : keeping from extinction and helping animal.
- c) Sustainable use : Feeding animal and slaughtering animal courteously.

Those strategies are bounded by moral and ethical principle that elicited from *ḥadīth*, they are : (1) Prohibition of disturb animal's life in Earth, (2) Prohibition of torture them, (3) Prohibition of murder, (4) Equal treatment. But this conservation concept has exception thing, people may to hunt them if: (1) Their population is still much to be utilized, (2) They are the only one which can be utilized for human survive, and (3) They hurt or harm the human's life.

2. The *ḥadīth* becomes a sosio-religious warning to the criminals of animals and also sosio-ecological criticism that can motivate people to conserve it. Indeed, it is merely normative-doctrinal that consists of ethical guidance. But at least be able to awake and encourage people conducting animal rescue efforts in order to create the ecological equilibrium and the integrity of ecosystem.

B. Suggestion

Maintain the integrity of ecosystem is human responsibility considering their position as *khalīfah* (leader) in the world. They should treat all of components in ecosystem including animal well. They prohibit to murder, torture, or disturb animal life because they have their own right for freedom.

Studies in reading *ḥadīth* is very lacking, so need more improvement by comparing with other studies like *al-Qur'ān*, social phenomenon, economic, and other contemporary issues. As the result, there must be a concept of living *sunna*.

In the case of environment, there are many problem solving that offered by activist, expert, environmentalist, and religious reader but cannot accomplish yet. Therefore, it still needs deep improvement to find the solver for peace and equilibrium ecosystem. Further studies need to increase the deficiency, such as reviews of water, plants, environment, and soil comprehensively.

C. Epilogue

Praises be to Allah, who has giving all of things to researcher. Without His love and allowance, surely the researcher would not be able to complete this final text. Peace and salutation may be upon to beloved Prophet Muhammad SAW.

Although the researcher has worked maximally, but surely this research is still far from perfections to be able to give direct contributions. Therefore, the researcher always needs constructive critiques and comments. May this research useful for the researcher especially and others generally. Hoping by understanding *ḥadīth* with thematic method will get deep understanding of *ḥadīth*.

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