

CHAPTER II

KILLING ANIMAL IN ISLAM PERSPECTIVE

A. Islam and Environment

Everything in the universe is created by Allah, the God. It is God who completes the skies with the sun, the moon and the stars, and the face of the earth with flowers, trees, gardens, orchards, and the various animal species. It is again God who causes the rivers and streams to flow on the earth, who upholds the skies (without support), who causes the rain to fall, and places the boundary between night and day. The universe together with all its richness and vitality is the work and art of God, the creator.¹ It is again God who creates all plants and animals as pairs, in this way causing their procreation. God created man subsequently to all these.

Allah has given a trust to human to lead on earth is a great honor, not to the other creature such animals, and plants, it is also not from group of *Angel* and *Jin*. People have been given full rights to regulate and use earth accordance with the provisions of God. This is suitable with statement of Al-Qur'an that explains: Allah would create human as a leader in the world:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ.²

“Behold, thy Lord said to the angels: “I will create a leader on earth.” They said: “Wilt Thou place therein one who will make mischief therein and shed blood?-whilst we do celebrate Thy

¹ Q.S al-Baqarah: 164.

² Q.S al-Baqarah: 30.

praises and glorify Thy holy (name)?” He said: “I know what ye know not.”

Human is a leader on the earth. Allah gives human a trust, just as we are not the lords of nature and the world, so the world is not our property which we can dispose of as we wish or as we are able. Nature was created by God and it belongs to God. Everything in nature is a sign of God’s existence.³ The Qur’an expresses this truth as follows:

سُنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكُنْ بِرَبِّكَ أَنَّهُ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ.⁴

“Soon, will We show them our signs in the [furthest] regions [of the earth], and in their own souls, until It becomes manifest to them. That this is the truth. Is it not enough that Thy Lord doth witness All things?”

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْمُلُكِ الَّتِي تَجْرِي فِي
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ.⁵

“Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which God sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds subjugated between the sky and earth — [here] indeed are signs for a people who thinks”.

³ Muhammad Shahib Thahir, (ed), *Pelestarian Lingkungan Hidup: Tafsir al-Qur’an Tematik*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur’an, 2009), p. 11.

⁴ Q.S. Fusshilat: 53.

⁵ Q.S. al-Baqarah: 164.

Caliphate (leading) consists of two things, the first thing is authority that was given by God to human who was assigned, and the second one is earth as the place. So, vicegerent requires creatures who were assigned to do their assignment in accordance with the instructions of God that has been given the task and authority. The policy that was made by human as a caliph that does not comply with the will of the God is a violation of meaning and role of the caliphate.⁶

After created by Allah, human should understand that they were created to carry an assignment that they have to do, in order to be acknowledged as His servants who run on the nature (*fitrah*), until they become a glorious creature among the other creatures in front of Him. Therefore, leadership has three important elements which related each other: Human, Universe, and the relation between universe and it contain, including human.⁷

Human as a leader in earth has duties to protect and conserve the world, because it was instruction from the God. The duties of human are not only exploit the earth as they want. Started from the duty to lead their selves, then duty to protect universe and pity each other, also prosperity of the earth.

There are many verses that were describe the duties of humans as the leader, but there is one general verse and it is assumed that can represent the other verses:

الَّذِينَ إِذَا مَكَتْنَاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ غَاقِبُهُ الْأُمُورِ.⁸

⁶ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2009), 2nd Edition, Tafsir Al-Baqarah: 164, p.174

⁷ Quraish Shihab, *Membumikan Al-Qur'an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1996), 13th Edition, p. 98.

⁸ Q.S. Al-Hajj: 41.

“(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with God rests the end (and decision) of (all) affairs.”

Environment protection is an important aspect of Islam. Being stewards of the Earth, it is the responsibility of Muslims to care for the environment in a proactive manner.

Preserve environment is very important, because: First, environment is the place where human lives. Second, human is depending on the nature. Third, all of thing in the world is for human importance. Fourth, nature is the source of prosperity.⁹

There is always definite purpose behind the creation of different species, be it plants or animals. Muslims are encouraged to reflect on the relationship between living organisms and their environment, and to maintain the ecological balance created by Allah. Protection of the environment is essential to Islamic beliefs, and mankind has the responsibility to ensure safe custody of the environment.

When people say “environment,” they understand that it is all these natural surroundings in which human and all living creatures live. Environment covered earth, trees, woodland, animals, etc. one of the most important aspects of protecting the environment and ecology is the conservation of the trees, forests, woodland, countryside, and all the living creatures whose habitats are such areas. We see that the religion of Islam puts forward important principles for these too.¹⁰

Another important thing related to the environment is the good treatment of the animals in our lives, and the protection of them, or more correctly, extending our kindness and compassion to them. However, today many animal species are becoming extinct. Other animals stray abandoned and hungry in the streets. Taken as a whole, therefore, it cannot

⁹ Muhammad Shahib Thahir, (ed), *op. cit*, p. 12.

¹⁰ Soerjani, *Pengelolaan Sumber Daya Alam dan Industrialisasi*, (Jakarta: Prisma, 1986), p. 17.

be said that we treat animals well and carry out people's duties towards them. One of the most important reasons for this is our indifference towards Islamic values. For Islam regulates not only relations between individuals and between individuals and society and the state, it also regulates relations between man and nature and man and the environment. A natural consequence of this is that man is answerable to God for his attitude and actions towards nature and animals.¹¹

Islam attaches the greatest importance to the conservation of the environment as a whole. For the environment and all the living beings within it are created by God. As human beings, human have been entrusted with conserving and developing it. The conservation of the environment is therefore not only a human obligation but also a religious obligation. Indeed, believers should undertake this responsibility more than anyone.

B. Killing Animal in *Fiqh* Perspective.

There is Islamic law about the method of killing animal in Islam. Killing animal in *Fiqh* doesn't explain in particular chapter, but it was included in several chapters by scholars. Such as: '*Udhiyyah, Aqiqah, Dzabih* (Slaughtering), Hunting, etc. killing animal also will touch the problem about the animal which was allowed to be killed for food, and the animal that was prohibited to be eaten.

One of the topics that explain about killing animal is hunting. Hunting means an effort to catch or to get wild animal (ownerless) as a food according to the method and habitual of one country, and men base on the Islamic Law.¹² Sometimes, the animal which had been hunted was dead directly, and sometimes it is still alive. Allah allows hunting animal as in the Qur'an:

¹¹ Mujiyono Abdillah, *Agama Ramah Lingkungan Perspektif Al-Qur'an*, (Jakarta: Paramadina, 2001), 1st Edition, p. 36.

¹² Murni Jamal, (ed), *Ilmu Fiqh*, (Jakarta: Proyek Pembinaan Sarana dan Prasarana PTAI, 1982), p. 516.

يَأْتِيهَا الَّذِينَ آمَنُوا لِيُبْلُوَنَكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ.¹³

“Oye who believe! God doth but make a trial of you in a little matter of game well within reach of your hands and your lances. . .”

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ . . .¹⁴

“They ask thee what is Lawful to them (as food). Say: Lawful onto you are (all) things good and pure: And what ye have taught Your trained hunting animals (To catch) in the manner Directed to you by God...”

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا...¹⁵

“but when ye are clear Of the Sacred Precincts and pilgrim garb, Ye may hunt...”

There are also some Hadîts that explains about permission of hunting animal. Therefore, all of scholars have been agreed that hunting animal has been allowed.

Hunting animal in Islam had been meant to get its meat, and people can it. Hunting or killing animal that the purpose is not for food, it is forbidden by Islamic Law, because that action can damage environment and it includes in the action that has no meaning.¹⁶ Suitable with Hadîts:

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا.¹⁷

“From Ibnu ‘Abbaas, actually prophet (PBUH) said: “don’t you take the soul of something (animal) without purpose (base on Islamic Law).”

¹³ Q.S. Al-Maidah: 94.

¹⁴ Q.S. Al-Maidah: 4.

¹⁵ Q.S. Al-Maidah: 2.

¹⁶ Murni Jamal, (ed), *op. cit*, p. 517.

¹⁷ Abû al-Husain Muslim bin al-Hajjâj, *Shahîh Muslim*, (Egypt: Maktabah Mishra, 2008), 2nd edition, p. 560.

Imam Mâlik¹⁸ said that if someone hunts animal with the purpose of luxury and just for fun, it was *makruh* in Islam. It also has been allowed to hunt and kill animal which can danger people, such as: snake, tiger, scorpion, etc. also animal which broke plants, such as: pig, mouse, etc.¹⁹

Generally, animal which has been hunted is wild animal in the wild nature, but there is also hunting someone's tame animal which released and difficult to catch it, suitable with Hadîts:

عَنْ عَبَّاسِ بْنِ رِفَاعَةَ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَنَدَّ بَعِيرٌ مِنْ الْإِبِلِ قَالَ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ قَالَ ثُمَّ قَالَ إِنَّ لَهَا أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا عَلَيْكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا.²⁰

“(narrated) from ‘Abâyah bin Rifâ‘ah from his grandfather Râfi’ bin Khadîj said: while together with Prophet PBUH on journey, unexpectedly someone’s camel escaped, someone said: someone shot that camel with an arrow and down. Prophet said: actually it became wild like wild animal, and your action was allowed”

The Hadîts above explains that one day, *Râfi’ ibn Khodîj* in traveling with Prophet (PBUH), unexpectedly a someone’s camel escaped, whereas they didn’t have horse to catch it, then someone shot that camel with an arrow until down. Then Prophet said: this animal has been wild, so that action (shooting camel) has been allowed.

Scholars agreed that someone who is doing *Ihram* is not allowed to hunt and kill animal, because it can break *Hajji* and ‘*Umrah* that he is doing, whereas the animal which he hunted still *Halâl* to be eaten. But Imam Malik had opinion that the animal which has been hunted by people

¹⁸ Mâlik ibn Anas ibn Mâlik ibn Abî ‘Âmir al-Asbahî. He was born in Madinah, 93 H, and dead 179 H. he is Scholar of *Fiqh* and Hadîts. His work which popular in Hadîts is al-Muwaththa’.

¹⁹ Murni Jamal, (ed), *op. cit*, p. 518.

²⁰ Abu ‘Abdillah al-Bukhârî, *Shahîh al-Bukhârî*, (Egypt: Maktabah ‘Ibâdurrahmân, 2008), p. 677.

who is Ihram is same as corpse. Therefore, it cannot be eaten.²¹ This is suitable with Qur'an:

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا
دُمْتُمْ حُرْمًا.²²

“Lawful to you is the pursuit of water-game and its use for food-for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game-as long as you are in the Sacred Precincts or in pilgrim garb. And fear Allah, to Whom you shall be gathered back.”

The tool that can be used for hunting is using weapon, such as: bow, lance, sword, knife, etc. the other choice that can be used for hunting is using animal which usually hunts, such as: dog, eagle, etc.²³ those methods has been mentioned in Q.S al-Maidah: 4 above. And Hadits is:

عَنْ أَبِي تَعْلَبَةَ الْخُشَيْبِيِّ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ إِنَّا بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ أَفَنَأْكُلُ
فِي آيَاتِهِمْ وَبِأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ وَبِكَلْبِي الْمُعَلَّمِ فَمَا
يَصْلُحُ لِي قَالَ أَمَّا مَا دَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا
وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا وَمَا صِدَّتْ بِقَوْسِكَ فَدَكَرْتَ اسْمَ اللَّهِ فَكُلْ وَمَا
صِدَّتْ بِكَلْبِكَ الْمُعَلَّمِ فَدَكَرْتَ اسْمَ اللَّهِ فَكُلْ وَمَا صِدَّتْ بِكَلْبِكَ غَيْرِ مُعَلَّمٍ
فَأَدْرَكَتْ دَكَاتَهُ فَكُلْ.²⁴

“from Abî Tsa’labah al-Khusyaniy said: I asked to Prophet PBUH,

²¹ Opcit, *Ilmu Fiqh*, p. 519.

²² Q.S. Al-Maidah: 96.

²³ Muhammad jawad Mughniyah, *Fiqh al-Imam Ja'far ash-Shadiq'Ar dh wa Istidlal*, (Jakarta: Lentera, 2009), p. 766.

²⁴ Abu 'Abdillah al-Bukhârî, *op. cit*, p. 681.

The other allowing of killing is Slaughter “الذبائح”. With slaughtering of animal in accordance with the provisions Islamic rules will make it *Halâl* to be eaten. And the contrary, if animal was not slaughtered, the animal will not *Halâl* to be eaten. So, purpose of slaughtering is killing animal in order to be Halal by cutting the throat and neck veins in accordance with the provisions Islamic rules.²⁵

In slaughtering case, the act of slaughtering itself is preceded by mentioning the name of Allah. Invoking the name of God at the moment of slaughtering is sometimes interpreted as acknowledgment of God's right over all things, and thanking God for the sustenance He provides: it is a sign the food is taken not in sin or in gluttony, but to survive and praise Allah, as the most common blessing is, "*Bismillah*" or "*In the name of Allah*".²⁶

According to Islamic law, animal is brought to the place of slaughter and laid down gently so as to not injure it. The blade must be kept hidden until the very last moment while the jugular of the animal is felt. The conventional method used to slaughter the animal involves cutting the large arteries in the neck along with the esophagus and vertebrate trachea with one swipe of non-serrated blade. Care must be taken that the nervous system is not damaged, as this may cause the animal to die before exsanguination has taken place. While blood is draining, the animal is not handled until it has died. If any other method is used its meat will not be halal.²⁷

Prophet Muḥammad does not forbid killing animal totally, and Islam also does not allow killing animal totally. There are some Argumentations which neither allow killing nor forbid killing animal. So,

²⁵ Murni Jamal, (ed), *op. cit.*, p. 505

²⁶ Wahbah Zuhailîy, *Al-Fiqhu al-Syâfi'îy al-Muyassar*, (Jakarta: al-Mahira, 2012), 2nd Edition, (Translator: Muhammad Afifi & Abdul Aziz), p. 573.

²⁷ *Ibid*, p. 580.

according to explanation above, killing animal had been allowed with certain regulation. There is a strict code to follow so as not inflict any unnecessary suffering and additional pain on the animal.

The regulations on slaughtering dictate that the instrument used for the slaughter must be sharp to make the ordeal as swift and least painful as possible. Even the emotional state of the animal is taken into consideration. For that reason, it is forbidden to sharpen the slaughtering instrument in front of the animal and to slaughter an animal in front of another, as that would be emotional torture.

C. Moral Idea about Killing Animal

Islam shows kindness towards animals and only uses them for necessary purposes. In Islam, hunting for sport and luxury are prohibited. Muslims may only hunt as is needed to meet their requirements for food. Most Argumentation about killing animal is because of need of food. Islam also allows killing of certain animals such as poisonous snakes, mice and scorpions, because it danger people with its poison.²⁸

Islam also acknowledges the right animal in certain way. It means that the right of animal was not same with human right. Islam also watches live of animals, such as: people who harmed animal will be punished, Islam also protects animal, etc. and there are also some opinions about environmental ethic in philosophy.

Different from Islamic perspective, According to Anthropocentrism ethic of environment, in relevance with universe, human should understand which the good creature is, and which the bad and dangerous is until it must be eliminated. So, human will process the land for protecting and evolving plants and animals which is included in good category, but in another side, they start to eliminate all creatures which bother human. So, the good one is everything which support human,

²⁸ Murni Jamal, (ed), *op. cit*, p. 517.

and it should be protected and kept. The contrary, the bad is everything which threaten human in the world, so it must be eliminated.²⁹

Aristotle³⁰ in his book “The Politics” expressed that the plants had been prepared for animal’s importance, and animal had been prepared for human’s importance. So, according to argument above, every creature which lower than another creature meant to higher creature’s importance. Human was allowed to use another creature, because human is the highest creature of God to fulfill their needed and their importance. Human was allowed to use another creature based on their desire, and treated as their wish and it is legal action.³¹

Anthropocentrism approach in ecology refers to one belief that human is the elite creature, exclusivism, human is special creature, super being. All another organism beside human had been created and prepared for human need and importance. Therefore, another species beside human is not important to be cared. Linearly, Anthropocentrism approach in ecology opens the way to human to exploit to the nature, the consequence is the damage of environment.³²

According to Instrumental Ethic (another kind of Anthropocentrism ethic) argument, nature and it’s contain has a value, but value of nature here only an instrumental value. It means, human was pushed to preserve environment, but it just as a tool to fulfill human’s importance. With this argument, human develop an attitude “respect to

²⁹ Sony Keraf, *Etika Lingkungan*, (Jakarta: Kompas, 2006), 3rd Edition, p. 36.

³⁰ Aristotle is Ancient Greek philosopher, he was born circa 384 B.C. in Stagira, Greece. When he turned 17, he enrolled in Plato’s Academy. In 338, he began tutoring Alexander the Great. In 335, Aristotle founded his own school, the Lyceum, in Athens, where he spent most of the rest of his life studying, teaching and writing. Aristotle died in 322 B.C., after he left Athens and fled to Chalcis. His works are *Etika Nikomakheia* dan *Politika*.

³¹ Sony Keraf, *op. cit*, *Etika Lingkungan*, p. 38.

³² Mujiyono Abdillah, *op. cit*, p. 31.

nature”. This respect because instrumental value of nature, it is for the sake of human. It is not because nature has a value itself.³³

For Biocentrism ethic of environment, it is not true that only human who has a value. Nature also has value in itself, free from human importance. Nature was treated morally, although it is not useful for human importance. The consequence of this argument is universe is moral community, where every life in this universe (human or the other creature) has same value. Therefore, life of a creature is proper to be considered seriously in every moral decision and action, even it damages human importance.³⁴

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

Another version of Biocentrism is Anti-Speciesism. This ethic demands the same treatment for all of living being, because all of it has a life. This theory is rejection of Anthropocentrism that was regarded as Speciesism. It means that Anti-Speciesism is ethic which supports the importance and the viability of all species in the world, because it has same right to live and proper to get same attention and protection as human species.³⁵

Similar with Biocentrism's argument, Eco-centrism also reject Anthropocentrism which limited ethic only in human community. Eco centrism focus ethic in all of ecologies community, either it is alive or not. Ecologically, living thing and another abiotic thing connected each other.

³³ Sony Keraf, *op. cit*, p. 45.

³⁴ Sony Keraf, *op. cit*, p. 50.

³⁵ Sony Keraf, *op. cit*, p. 69.

Therefore, obligation and responsibility of moral not only had been limited in living thing, but also all ecologies community.³⁶

One of the moral principles about environment is no harm. It means, because humans have a moral obligation and responsibility toward nature, at least human does not want to harm nature unnecessarily. Based on biocentrism and eco-centrism, human has a moral obligation to protect “life” in the universe. Human allowed taking advantage of all the contents of the universe, including animals and plants to meet their needs. It is done wisely to keep respecting the rights of animals and plants to live and just done so far to meet the needs of the most vital human life. Thus, the fulfillment of human needs and luxuries that are beyond the limits of reasonable is opposed, because it is considered harm the interests of other living things (animals and plants).³⁷

Different with Ethic’s view, in Islam, animal and everything in this universe is belonging to Allah, but it was created for the human’s benefit. The Qur’an is explicit, with regard to using animals for human purposes. A closer look at the teachings of the Qur’an and tradition reveals teachings of kindness and concern for animals. Nonetheless, the Qur’an clearly supports the use of animals, including for food.³⁸ This is suitable with Allah’s saying in the Qur’an:

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ³⁹

“and cattle He has created for you (men): from them you derive warmth, and numerous benefits, and of their (meat) you eat.”

According to the spirit and overall teachings of Islam, causing unavoidable pain and suffering to the defenseless and innocent creatures of

³⁶ Sony Keraf, *op. cit.*, p. 75.

³⁷ Sony Keraf, *op. cit.*, p. 86.

³⁸ Abdul Rahman, Aidaros, Hassan, *Journal: Islam and Animal Welfare with Special Reference to Cruelty to Animals during Transport and Slaughter*, t.th. p. 2.

³⁹ Q.S. al-Nahl: 5.

God is not justifiable under any circumstances. Islam wants human to think and act in the positive terms of accepting all species as communities like them in their own right and not to sit in judgment on them according to our human norms and values. Prevention of physical cruelty is not enough; mental cruelty is equally important.

So, Islam only allows the kill animal if it is necessary, such as for fulfilling their need as a food, or they had been disturbed / endangered people.

D. Killing Animal in Prophet Muḥammad Era.

The Prophet's (Peace be upon him) concept of kindness to animals is based on a balanced view that combines the benefit of human beings and mercy to animals. It is a concept that does not allow cruelty, misuse, or absolute expediency. At the same time, it does not ignore the human needs for food and living conditions that require use of animals. Thus, Islam does not allow misuse of harming, overburdening animals.

The Prophet (Peace be upon him) made treating animals with compassion a door to reward and entering Paradise, it was showed by one accident that there is a man who was walking on the desert and he felt thirsty, finally he found a well and went down to that well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) action and forgave him.⁴⁰

⁴⁰ It can be seen in Hadīths:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ

This accident shows encloses all animals such as the dog, cat, camel, crow, etc. and it embraces the repulsing of harm from it, such as the thirst, the hunger, the disease, the heat, the heavy loads, the hard task, or any other harm that could affect it.

It also covers the operating of utility to the animal such as offering it food, beverage, shelter, and clearing its body. In fact, every action that people execute, people eliminate harm with it or people bring utility for an animal or person in which a reward is granted for people in it.⁴¹

This Hadîts urges to the mercy towards animal, and to repulse the harm. It also recommends to set basins of water for animals to drink of, and it extols the reward for this. This Hadîts constitutes the basis of the foundation of association designed to take care of animals, and it shows gratitude to those who set basins on the road that animals may drink of it.⁴²

Prophet made an action of cruelty to animals as one of the causes that lead to Hell. In one narration from Abdillah ibn Umar, it can be found an action that lead to hell. It is one accident of a woman (from Banî Isrâîl) was punished because of a cat which she had imprisoned till it died. She entered the Hell because of that deed, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth.⁴³

الَّذِي كَانَ بَلَغَ بِي فَتَنَزَلَ الْبُرِّ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَدِهِ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا فَقَالَ نَعَمْ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ.

This Hadîts can be found in the book *Shahîh al-Bukhârî*, p. 400.

⁴¹ Al-Khauily, M. abd al-Aziz, *Al-Adab al-Nabawi* (translated by S. Abou Azar), (Beirut: Dar al-Fikr, 1995), p. 55.

⁴² Ibid, p. 56.

⁴³ See Hadîts below:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُدَّتْ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا فَدَخَلَتْ فِيهَا النَّارُ قَالَ فَقَالَ وَاللَّهِ أَغْلَمُ لَا أَنْتِ أَطْعَمْتِهَا وَلَا سَقَيْتِهَا حِينَ حَبَسْتِهَا وَلَا أَنْتِ أَرْسَلْتِهَا فَأَكَلَتْ مِنْ خَشَاشِ الْأَرْضِ. (رواه البخاري).

In that accident, a clear indication that torturing of animals with no reason constitutes a sin that enjoins the punishment as well its killing, if the animal were not harmful.

During the pre-Islamic period, certain pagan superstitions and polytheistic practices involving acts of torture and general cruelties to animals used to be common in Arabia. All such practices were condemned and stopped by Islam.

In the Prophet era, killing animal had been done in the way of Islamic Law, such as Slaughtering for *Aqiqah* and the other. The essence of killing animal at that time is need of meat as people need, not for fun or for sport, moreover killing just for luxury.⁴⁴

The Prophet (Peace be upon him) used to treat animals with mercy. One day Prophet was in the garden of a man of the *Anshâr*. There was a camel in that garden and when the camel saw him, it groaned and shed tears. The Prophet of Allah wiped the tears and it became calm. He then inquired about the owner of the camel and when its owner appeared before him he said “Do you not fear Allah in this animal which Allah has put in your possession? It has complained to me that you starve it”.⁴⁵

The prophetic tradition explains the mercy of the Prophet Muḥammad when he went to the camel and made it calm down then prevented its owner from harming it. The words of the Prophet (do you not

This Hadīths can be found in the book *Shahīh al-Bukhārī*, p. 639.

⁴⁴ Murni Jamal, (ed), *op. cit*, p. 518.

⁴⁵ This accident can be found in Hadīths that was narrated by Ibn Ja'far in *Sunan Abū Dāwud*, Dār al-Hadīths: Egypt, 2009, volume: 2, p. 1110.

أَرَدَفَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَهُ ذَاتَ يَوْمٍ فَأَسْرَرْتُ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ وَكَانَ أَحَبُّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَتِهِ هَدَفًا أَوْ حَائِشَ نَحْلٍ قَالَ فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا جَمَلٌ فَلَمَّا رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَنَّ وَذَرَفَتْ عَيْنَاهُ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ ذِفْرَاهُ فَسَكَتَ فَقَالَ مَنْ رَبُّ هَذَا الْجَمَلِ لِمَنْ هَذَا الْجَمَلُ فَجَاءَ فَنِي مِنَ الْأَنْصَارِ فَقَالَ لِي يَا رَسُولَ اللَّهِ فَقَالَ أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا فَإِنَّهُ شَكَا إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُدْبِيهِ

fear Allah in this beast?) above shows that compassion to animals originates from consciousness of Allah the Almighty.

There is also a story that Prophet PBUH passed by a very weak camel that his stomach quite touched its back (due to the lack of food). Upon seeing this, he said, “Fear Allah in these unspeaking animals! Ride them while they are in good health, and eat them while they are good”.⁴⁶

Prophet Muḥammad prohibited to set animal against the other, branding an animal or overburdening animals with heavy loads or providing them with insufficient food and drink. Islam abolished the inhuman tradition of using live animals or birds for targets when practicing shooting or archery. Suitable with Hadîts:

عَنْ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّحْرِيشِ بَيْنَ

الْبَهَائِمِ.⁴⁷

“From Ibn ‘Abbaas said: Prophet Muḥammad PBUH prohibited of setting animal against the other.”

When one of the companions of Prophet Muḥammad (ibnu ‘Umar) saw some people aiming their arrows at a hen as a target, then he said, “Prophet Muḥammad cursed anyone who made a living thing into a target for practice.”⁴⁸

⁴⁶ This story can be found in *Sunan Abû Dâwud*, volume: 2, p. 1109

مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ فَقَالَ اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْتَمَةِ فَارْكَبُوهَا صَالِحَةً وَكُلُوهَا صَالِحَةً

⁴⁷ Ibid, *Sunan Abû Dâwud*, volume: 2, p. 1110.

⁴⁸ This story can be found in *Shahîh al-Bukhârî kitâb al-dzabâih wa al-shaid*, Muslim placed it in *kitâb al-dzabâih wa al-shaid wa mâ ya’kulu min al-hayawân*, Abû Dâwud placed it in *Kitâb al-dhahâyâ*. *Sunan al-Nasâi in Kitâb al-dhahâyâ*.

مَرَّ ابْنُ عُمَرَ بِنَفَرٍ قَدْ نَصَبُوا دَجَاجَةً يَتَرَامُونَهَا فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا فَقَالَ ابْنُ عُمَرَ مَنْ فَعَلَ هَذَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ مَنْ فَعَلَ هَذَا.

Prophet Muḥammad PBUH cautioned his companions from separating a mother and new born baby when selecting which animals to be donated, because of the anguish it would cause the mother.⁴⁹

Prophet Muḥammad indicated of doing kindness in everything. His moral towards animal can be seen also in his teaching to his companions at that time in order to compassionate in everything. He said that Allah has written kindness (and excellence) toward everything. If the killing (of animals) is to be done, Prophet ordered Muslim people to do it in the best manner, and when slaughtering animal, he also ordered doing it in the best manner by sharpening the knife, and putting the animal at ease.⁵⁰

Prophet Muḥammad also forbade Muslim to kill (slaughtering) animal slowly, it means that when slaughtering animal, it must be done with good manner, the knife must be sharp, giving food, water, and soothe the animal before killing it, like the story above.⁵¹ When reading the life of the Prophet Muḥammad PBUH, dozens of stories shine through on how he showed mercy and compassion to animals.

Prophet Muḥammad has forbidden Muslim people to curse animal. This teaching can be seen when Prophet Muḥammad on traveling, there is a woman from *anshor* on camel, and the camel tired, then she cursed that

⁴⁹ See Hadits in *Sunan Abû Dâwud*, p. 1158.

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَنْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا مَهْرَةً مَعَهَا فَرْخَانِ فَأَخَذْنَا فَرْخَيْهَا فَجَاءَتْ الْحَمْرَةَ فَجَعَلَتْ تَفْرِشُ فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ فَعَعَ هَذِهِ يَوْلِدَهَا رُدُّوا وَلَدَهَا إِلَيْهَا وَرَأَى قَرِيَةً نَمَلٍ قَدْ حَرَّقْنَاهَا فَقَالَ مَنْ حَرَّقَ هَذِهِ قُلْنَا نَحْنُ قَالَ إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ.

⁵⁰ See, *Shahîh Muslim*, p. 561.

بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ وَامْرَأَةٌ مِنَ الْأَنْصَارِ عَلَى نَاقَةٍ فَضَجَرَتْ فَلَعَنَتْهَا فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ خُذُوا مَا عَلَيْهَا وَدَعُوهَا فَإِنَّهَا مَلْعُونَةٌ.

⁵¹ See, *Shahîh al-Bukhârî*, p. 681, *Shahîh Muslim*, p. 560, *Sunan Ibn Mâjah*, p. 127.

بَيْنَتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحَدِّدْ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِخْ ذَبِيحَتَهُ.

camel. Prophet Muḥammad heard that accident and commanded to take (things that she brought) and leave it.⁵²

There is also story which explains about one of Prophets took a rest under a tree. Suddenly, he was bitten by an ant, so that Prophet commanded to burn the nest of that ant. Than Allah remind him why not to the one which bite him. This is indicating that Islam shows a guarding and protecting animal from damage that was not needed. If that Prophet only kills one ant, Allah would not remind him. It also indicates that human allowed killing animal if that animal truly harm or damage people.⁵³

Those examples above indicate that Prophet Muḥammad paid attention, cared, and compassionated in animal. So, it is not true if there is someone who say that Islam does not compassionated animal. With those stories above, that statement can be answered well that Islam is *Rahmatan li al-'Aalamiin* (mercy or blessing for all nature).

As have seen at Prophet Muḥammad era, all animals are to be treated with respect and kindness. Unfortunately, now in some Muslim communities these guidelines are not followed. Some people mistakenly believe that since humans needs take priority, compassionating animal is not an urgent issue. Others find excuses to mistreat certain animals, such as dogs. These actions fly in the face of Islamic teachings, and the best way to combat such ignorance is through education and good example. Individuals and governments have an important role to play in educating

⁵² See, *Shahīḥ Muslim*, p. 561.

بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ وَأَمْرًا مِنْ الْأَنْصَارِ عَلَى نَاقَةٍ فَضَجِرَتْ فَلَعَنَتْهَا فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ خُذُوا مَا عَلَيْهَا وَدَعُوهَا فَإِنَّهَا مَلْعُونَةٌ

⁵³ See, *Shahīḥ al-Bukhârî*, p. 401.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَزَلَ نَبِيٌّ مِنْ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَعَتْهُ نَمْلَةٌ فَأَمَرَ بِجَهَازِهِ فَأَخْرَجَ مِنْ تَحْتِهَا ثُمَّ أَمَرَ بِبَيْتِهَا فَأَخْرَقَ بِالنَّارِ فَأَوْحَى اللَّهُ إِلَيْهِ فَهَلَا نَمْلَةٌ وَاحِدَةً.

the public about the care of animals, and establishing institutions to support animal welfare.

E. Killing Animal and Environment.

Human life cannot be separated from its environment. Either it is natural environment or social environment. Human needs air for breathing from the surrounding environment. Human eat, drink, health. So, environment all was required.

The natural environment encompasses all living and non-living things in one place that human occupied.⁵⁴ The element of environment can be divided into three parts: biotic, abiotic, and socio-culture.

1. Biotic. It is element of environment that contain of living creature, such as: human, animal, and plant. If someone in the forest, the biotic environment which dominates is plants. If someone in a classroom, the biotic environment which dominates is human.⁵⁵
2. Abiotic. It is element of environment that contains of non-living creature, such as: ground, stone, water, air, climate, etc. The existence of abiotic element has big usefulness for viability of all life in the world. Imagine, if in the world there is no water, of course the life in the world will going to be unnatural. It will be dryness, many animals and plants will dead, changing climate irregularly, appearing kind of illness, etc.⁵⁶

⁵⁴ Imam Supardi, *Lingkungan Hidup dan Kelestariannya*, (Bandung: PT Alumni, 2003), p. 12.

⁵⁵ Enger, and Smith, *Environmental Science: A Study of Interrelationships*, (New York: McGraw Hill, 2006), 10th Edition, p. 79.

⁵⁶ Ibid, *Environmental Science: A Study of Interrelationships*, p. 80.

3. Socio-culture. It is social and cultural environment that was made by human. It is moral value, idea, and belief in behavior as social being.⁵⁷

Environment has important role for life. The important meanings of environment for living thing are⁵⁸:

1. Environment as a place.

Living creature will live in environment, the place where they live. Living creature also will always make a group with their species. In environment, there are some classes: individual, population, community, and ecosystem.

2. Environment also as a place to get a food.

The balance of environment or ecology will happen if “chain of food” and “pyramid of food” is appropriate. Basically, every element in environment can be said “one for other”, for example grass had been eaten by deer, and deer had been eaten by tiger, and so on.

3. Environment as a place to do activity of social, economy, culture, politic, etc.

Human life was colored by different activity that the aim is to fulfill their need. Related to that activity, it will form social interaction that shows the dependence between human and the other.

4. Environment as place of viability.

⁵⁷ Imam Supardi, *op. cit.*, p. 13.

Or see, William, and Marry, *Principles of Environmental Science: Inquiry and Applications*, (New York: McGraw Hill, 2004), 2nd Edition, p. 57.

⁵⁸ Soeriaatmadja, *Ilmu Lingkungan*, (Bandung: ITB, 2003), p. 27.

Spilling of oil on the sea is a bad news for the live on ocean. Likewise, case of forest fire will impact to the breathing of living thing at that area.

Environment has its limitations, either its quantity or quality. In other word, the environment can decrease the quality or quantity. The reduction in the quality and quantity of environmental causes may not work again to support human life inside it. Environmental damage can be caused by several factors. Based on the cause, damage to the environment can be caused by natural processes and by human activity⁵⁹.

1. Environmental damage caused by natural process.

Damage to the natural environment occurs because there is indication or natural phenomenon occurring severe that affect the environmental balance. Natural phenomenon which can affect environmental damage such as: eruption of volcano, earthquake, flooding, landslide, storm or typhoon, and droughts.

2. Environmental damage caused by human activity.

In utilizing nature, sometimes human do not pay attention to the impact that will result. Environmental damage which caused by human activity such as:

- a. Environmental Pollution.

The entry of pollutants can disrupt the environmental balance. Pollutants are generally a side effect of human activities in the construction. Based on the type, pollution can be divided into four types: air

⁵⁹ Ibid, *Ilmu Lingkungan*, p. 39.

pollution, soil pollution, water pollution, and sound pollution.⁶⁰

1) Air pollution.

Air pollution which caused by human activity: remaining of combustion, especially oil and coal because of engine, factory machine, and smoke. The impact of air pollution is decreasing oxygen, and ozone more thin. The consequence, human health disrupted, for example a cough, bronchitis, and the other.⁶¹

2) Soil pollution.

Soil pollution caused by plastic trash or other inorganic trash that cannot be decomposed in the soil. Soil pollution can also be caused by the use of fertilizers or chemical drugs are overused in agriculture, so that the soil excesses certain chemicals that actually can be toxic to plants. Impact of soil ecosystem damage is the decrease in soil fertility, so the land will eventually be degraded and finally cannot be processed or used.⁶²

3) Water pollution.

Water pollution occurs due to the entry of pollutants that cannot be decomposed in the water, such as detergents, pesticides, oil, and various other chemicals. Besides that, stopped of the flow of river

⁶⁰ Opcit, *Lingkungan Hidup dan Kelestariannya* , p. 31.

⁶¹ Yudi Utomo, Sugeng Utaya, *Pendidikan Lingkungan Hidup*, (Malang: Lembaga Penelitian Universitas Negeri Malang, 2009), p. 27.

Or see, *Principles of Environmental Science: Inquiry and Applications*, p. 213.

⁶² Ibid, p. 36.

by a mound of trash can also cause pollution or contamination. The impact of water pollution is the destruction of aquatic ecosystems, such as rivers, lakes or reservoirs, etc.⁶³

4) Sound pollution.

Sound pollution can be generated from the sound of motor vehicles, railway engines, aircraft jet engines, and factory machinery. The impact of sound pollution is psychological effects and human health, such as increase heartbeat, hearing loss because of noise, insomnia, increased blood pressure, and can cause stress.⁶⁴

b. Land degradation.

Land degradation is a reduction in the carrying capacity of the land to life. Land degradation is a form of environmental damage caused by human use of the environment by not paying attention to the environmental balance. Form of land degradation, such as degraded land, and forest damage. Forest damage generally occurs because human activities, such as felling of trees on a large scale, forest fires, and the practice of shifting cultivation. Disadvantage which caused from destruction of forests is the extinction of animal and plant habitats, dry springs, and can cause floods and landslides.

⁶³ Ibid, p. 34.

Or see, *Principles of Environmental Science: Inquiry and Applications*, p. 236.

⁶⁴ Ibid, *Pendidikan Lingkungan Hidup*, p. 41.

Some people like to do the illegal hunting of animals and plants with a specific purpose. The hunt may lead to a scarcity of animals and plants. If not stopped, illegal hunting can lead to extinction. As a result, the balance of the ecosystem becomes disrupted.

Another human activity which causes damage to environment is coral reefs destruction. Coral reefs are home to sea animals. Beautiful colors make some people take it to be used as decoration. This decision would threaten the existence of coral reefs. Moreover, coral reefs require long time to be formed again. As a result, the fish lost their homes. Ocean ecosystem becomes disrupted. If left unchecked, eventually the fish will be extinct.⁶⁵

Therefore, Environmental ethics is necessary in order any activity that involves the environment considered carefully so that the environmental balance is maintained. Ethic of ecology is an approach to the environment that see the importance of understanding the environment as a whole life that support each other, so all elements have the same meaning and significance. In principle, all forms of life have a default value. Therefore, living beings have the right to demand their rights, the right to life, and the right to development. The conclusion is a moral environment must go beyond the human species to include the wider community, the community that includes animals and plants and nature. Thus the environment should be respected and treated in a good way.⁶⁶

Discussion about killing animals in Hadīts could not be separated from ethic of environment discourse. Allowing of killing animals means the ecological balance will be damaged. Killing animal will cause one of chains of food disappears.

⁶⁵ Sony Keraf, *op. cit*, p. 85.

⁶⁶ Sony Keraf, *op. cit*, p. 86.

As people knew that the ethic is a spiritual basic which came from a culture. Ethic has a relation with nature, and a relation between human as individual, communities entity will determine human existence's level as a living being. In the relevancy with nature, ethic was needed with the integrity of ecology. The benefit of ethic in environment discourse is to defend balance of ecology with invitation of important of awareness that human is the part of environment that cannot be separated.⁶⁷

In Hadîts views, problem about killing animals literally had been allowed by Prophet Muḥammad PBUH as long as that animal damage human. In one side, this allowing of killing problem does not contradict with the ethic of environment that protects all living being. Anthropocentrism ethic of environment has a same point of view with the Hadîts about killing animal which does not have benefit for human being, moreover the animal which damages human peace. According to Anthropocentrism, all living being was created by God to fill human requirement. So, all that living being can be treated as human like. For Anthropocentric, animal which in good category (has usefulness) will be treated well, the contrary all animal which does not has usefulness (moreover danger and damage human) will be eliminated.⁶⁸

But the difference is Hadîts only allows killing animals when that animal damage human, but for Anthropocentrism, it is not only killing animals which damage human, but also all animal which has no benefit/usefulness. In the other side Biocentrism and Eco-centrism ethic of environment opposes killing animals, beside it can danger ecosystem balance and damage environment, life of a creature is proper to be considered seriously in every moral decision and action, even it damages

⁶⁷ Aris Marfai, *Pengantar Etika Lingkungan dan Kearifan Lokal*, (Yogyakarta: Gadjah Mada University Press, 2012), p. 24.

⁶⁸ Sony Keraf, *Etika Lingkungan*, (Jakarta: Kompas, 2006), 3rd Edition, p. 38.

human importance. Animal also has same right to live and proper to get same attention and protection as human species.⁶⁹

Those are the opinions that one side there is ethic which support Hadîts to kill animals which damage human, while the reason Biocentrism and Eco-centrism does not agree with the Hadîts because they placed a value of animals equal with human (in right to live aspect). The spirit in Hadîts about killing animal appears to protect human from danger, and the other side that Hadîts does not want to damage ecological balance, because it is allowed killing animal when damage human, and killing animal for sport and luxury was prohibited.

⁶⁹ Ibid, *Etika Lingkungan*, p. 69.