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**THE AFFECTION TOWARDS ANIMALS IN THE PERSPECTIVE OF  
HADITH (THEMATIC STUDY)**

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**Abstrak**

*Rasa kasih sayang terhadap hewan saat ini mulai hilang dalam diri kebanyakan manusia khususnya umat Muslim. Padahal, rasa tersebut merupakan hal yang dipraktikkan oleh Rasulullah SAW. Tentunya, hal tersebut memunculkan ketidaksesuaian antara realitas dan teori yang seharusnya dilakukan. Ketidaksesuaian ini menimbulkan perlunya kajian lebih mendalam agar didapatkan pemahaman yang menyeluruh sehingga dapat lebih direalisasikan oleh khususnya orang-orang yang memeluk agama Islam. Penelitian ini menggunakan metode penelitian kepustakaan dengan pendekatan kualitatif. Sumber data adalah hadis yang ada dalam kutub at-tis'ah sebagai sumber utama dalam rujukan pelacakan hadis. Hasil penelitian menunjukkan bahwa eksistensi hadis tentang kasih sayang berjumlah cukup banyak dan valid. Dari sini, menjalankan kasih sayang pada hewan memang merupakan hal yang baik yang dicontohkan oleh Rasulullah SAW sebagaimana yang terdapat dalam sejumlah hadis. Oleh karena itu, Islam menganggap perbuatan kasih sayang pada hewan adalah hal yang dianjurkan untuk dilakukan.*

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**Kata Kunci:** Kasih Sayang, Hewan, Hadis

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**Abstract**

*The feeling of affection towards animals is now starting to disappear in most humans, especially Muslims. In fact, this feeling is something that was practiced by Rasulullah SAW. Of course, this raises a discrepancy between reality and the theory that should be done. This discrepancy raises the need for a more in-depth study in order to obtain a thorough understanding so that it can be realized more specifically by people who embrace Islam. This study uses library research methods with a qualitative approach. The data source is the hadith in kitub at-tis'ah as the main source for references in tracking hadith. The results of the research show that the existence of hadiths about compassion are quite numerous and valid. From here, practicing affection feeling for animals is indeed a good thing as exemplified by the Prophet Muhammad SAW as contained in a number of hadiths. Therefore, Islam considers acts of affection for animals as something which is recommended to be done.*

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**Keywords:** Affection, Animals, Hadith

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**INTRODUCTION**

Humans are creatures that have various feelings or emotions, whether it is hate or love. This is true because indeed every human being basically has love and affection as a

nature which is innate since the birth.<sup>1</sup> As evidence, there are many phenomena found in society such as hanging people because their loved partner abandoned them or were fired from their dream occupation. This incident clearly indicates the existence of feelings which are so strong that they influence major life decisions, namely ending one's life. In addition, the feeling of love and affection means that it contains the opposite of that feeling, namely hatred. From here, it is clear that feelings of love and affection are something that is certain to exist in humans.

As is believed by Muslims, love or compassion comes from Allah SWT in the form of His grace descending upon all of His creatures, including humans, animals and plants. In this case, Allah SWT is the Most Good God and full of love and compassion for His servants by ordering them to do goodness and forbidding them to do badness.<sup>2</sup> He says in the Quran with the editor:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل : 90)

Truly Allah has commanded to do justice and goodness, giving to relatives, and Allah forbade from doing bad, evil and enmity. He gives advice to you so that you can take lessons.

Basically, because of God's love and affection, humans are His creations (based on Islamic beliefs)<sup>3</sup> with the best, most noble and intelligent qualities. Humans are also creatures who have been entrusted by Allah with all His commands as well as the creatures whom He loves the most.<sup>4</sup> They are considered to have a physical element which is also found in other creatures such as animals. However, humans have two special elements that are not owned by other creatures simultaneously, namely mind and desire. This is one of the proofs that Allah SWT has a special love for this one type of creation.

As for other creatures - such as animals and plants - do not have a mind or desire at the same time, but only have one of them. For example, animals or beasts are creatures which are alive and able to move from one place to another,<sup>5</sup> and have desires or passions but do not have a mind.<sup>6</sup> However, Allah SWT still commands humans to be kind and love all creatures including these animals. He will also love them with all His pleasure as a servant of Allah. As a proof, He stated that whoever loves the servants of Allah, He will love him. Moreover, there is statement that if someone loves other creatures, such as animals, he will receive the same reward as those who love humans.<sup>7</sup>

Based on what was stated in the previous few paragraphs, this confirms that Islam observes the rights of animals to protect them and preserve their survival. Some of the etiquette in caring for animals is to feed them and prepare them to drink, and those who are able to do this are humans.

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<sup>1</sup> Dila Septiani, dkk., "Self Disclosure Dalam Komunikasi Interpersonal: Kesetiaan, Cinta, Dan Kasih Sayang", *FOKUS*, Vol. 2, No. 6, November 2019, 270.

<sup>2</sup> Abdullah bin Abdurrahman al-Bassam, *Taudhihul Ahkam min al-Bulugh al-Maram*, (Jakarta: Maktabah al-'Izam, 2008), 27.

<sup>3</sup> Abu Bakr Jabir Al-Jaza'iri, *Pedoman Hidup Muslim. terj. Hasanuddin dan Didin Hafidhuddin*, (t.t.: PT Pustaka Litera Antar Nusa, 2008), 176.

<sup>4</sup> Rachmat Ramadhana Al-Banjari, *Prophetic leadership*, (Yogyakarta: Offset, 2008), 21.

<sup>5</sup> M. Quraish Shihab, *Dia di Mana-mana: "Tangan" Tuhan di Balik Setiap Fenomena*, (t.t.: Lentera Hati Group, 2020), 32.

<sup>6</sup> Ibn al-Qoyyum al-Zaujiyyah, *Raudhah al-Muhibbin wa Nazhah al-Musytaqin*, (t.t.: Dar al-Kutub al-'Ilmiyyah li al-Nasyr wa al-Tauzi'), 33.

<sup>7</sup> Muhammad bin Abu Bakar al-'Ushfuri, *'Ushfuriyyah*, (Yogyakarta: DIVA Press, 2010), 1.

In contrary, based on the results of observations of several phenomena that occur among people, recently, many cases of animal abuse have been found. In fact, this clearly contradicts the explanation previously explained that humans should treat animals properly, especially for Muslims. Moreover, this action without affection can result in the death of the animals. From here, it seems that various kinds of actions need to be taken to reduce the number of acts of non-compassion so that humans can do as they are directed.

Subsequently, one of the obligatory guidance in Islam is the Quran and hadith. Both of them have an important role for Muslims to be their support for various aspects of life that they are working on. The Quran as the primary source of Islamic law becomes very dense in meaning. Furthermore, it needs a hadith as an explanation of his verses.<sup>8</sup> Therefore, the author here employs hadith as a formal object in this study because it is considered broader and more able to explain numerous aspects of life, one of which is acts of compassion for animals.

Hadith, which is the second source in Islam, has many very important functions. One of them is that apart from explaining the contents of the Quran, it also explains a lot of aspects of human life. Starting from the legal aspects to the recommended attitudes to be perpetuated by humans so that they become proper and civilized individuals. In addition, everything that is contrary to the hadith is something that is considered bad and even prohibited in this religion.<sup>9</sup> Consequently, that is why the hadith is the right guide to provide direction in terms of behavior, including in terms regarding human relations with animals.

Still related to the discussion above, there are many examples of the sayings and actions of the Prophet SAW related to attitudes and the position of Islam in treating animals. As is well known, the Prophet SAW loved his people who loved animals and did not hate them. Even in the case of slaughter, he ordered that we do not injure the slaughter that has been prepared. As mentioned by the Prophet SAW in his hadith narrated by Imam Ahmad ibn Hanbal:

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مُعَمَّرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ: خَفِيفٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَيْتُهُ: أَنَّهُ قَالَ: "إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَأَلْبَسُوا أَحَدَكُمْ شِفْرَتَهُ، وَأَلْبَسُوا ذَبِيحَتَهُ".<sup>10</sup>

Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abi Qilabah, on the authority of Abi Al-Ash'ath, on the authority of Shaddad bin Aws, he said: I was informed by the Messenger of God, may God bless him and grant him peace, that he said: "Truly Allah SAW determined *ihسان* (good) deeds in everything. If you kill, then kill in a good way, if you slaughter, then slaughter in a good way, let one of you sharpen his or her knife and calm the slaughter."

At first glance, the hadith above mentions the command to be compassionate to animals by not torturing them even if it is in the context of slaughtering them. But in fact, there are often many people who treat animals in a bad way and even actions that have a tendency to hurt them. As happened later, namely separating fish and their parents, torturing birds by taking their young, and torturing roosters which are clearly prohibited

<sup>8</sup> Said Agil Husin Munawwar, *Asbabul Wurud: Studi Kritis Hadis Nabi, Pendekatan Sosio-Historis-Kontekstual*, (t.t.: Pustaka Pelajar, 2001), 8.

<sup>9</sup> Munawwar, 14.

<sup>10</sup> Ahmad bin Hanbal, *Musnad Ahmad ibn Hanbal* (241 – 164), (t.t.: al-Mu'assasah, 1993), 108.

by the Prophet SAW through the hadith. All of this is due to a lack of understanding of the hadith of the Prophet SAW, explaining the Islam's position on animals.

From the various problems above, the author here tries to reveal as best as possible regarding to how the hadith views the ideal model of human treatment of animals. Also, various hadiths from a number of narrations are put together in order to produce a comprehensive understanding. Thus, the results of the research can provide a completed understanding related to the attitude that should be carried out. For this reason, the author determines three problem formulations in this study. First, namely how the existence and validity of hadiths about compassion for animals, what is the Islamic view of compassion for animals, and what are the concrete examples of acts of compassion for animals and vice versa relating to the mentioned hadiths.

## METHOD

The method used in this study is conducting a qualitative research method. This method is defined as an analytical procedure by way of interpreting the meaning or significance of the text or data obtained in the form of reporting which is flexible and reflexive in nature.<sup>11</sup> This method is also meant as an analytical procedure that does not use statistical analysis procedures or other quantification methods.

As for data collection in this study, the author conducts library research techniques with data collection methods which uses documentary methods, namely collecting data in the form of writings such as books, journals, and relevant books.<sup>12</sup> The analytical method used here is descriptive data analysis, namely the analysis and presentation of the data as it is, without any distortion of numbers or symbols.<sup>13</sup> In this study, the descriptive method was targeted to the nine most recognized books of hadith (*kutub at-tis'ah*) assisted by explanations from various *syarah* books and contemporary references. This method aims to find a comprehensive or thorough understanding and avoid partial understanding.

## RESULTS AND DISCUSSION

### The Existence of Hadith and Its Validity

From tracing the hadiths in *kutub at-tis'ah*, eight hadiths were found which can be studied in relation to the theme of affection toward animals. The following is a tracking hadith table.

#### Hadith Tracking Results (*Takhrij al-Hadis*)

Book	Hadith's Number	Hadith' Theme	Volume	Page	Publisher
<i>Sahih Muslim</i>	4755	Chapter on the prohibition of torturing cats and other animals	1	1794	Dar Ihya' al-Turrots al-'Arabi - Beirut

<sup>11</sup> J.R. Raco, *Metode Penelitian Kualitatif; Jenis, Karakteristik, dan Keunggulannya*, (Jakarta: Penertbit PT Grasindo, 2010), 70.

<sup>12</sup> W. Gulo, *Metodologi Penelitian*, cetakan pertama, (Jakarta: PT Grasindo, 2010), 123.

<sup>13</sup> Moh Kasiram, *Metodologi penelitian: Kualitatif-kuantitatif*, (Malang: Uin-Maliki Press, 2010), 355.

<i>Sahih al-Bukhari</i>	3093	Chapter: If a fly falls into the drink of one of you, let him dip it, for in one of its wings there is a disease, and in the other there is a cure	3	979	Dar Ibn Katsir, al-Yamamah - Beirut
<i>Sunan Abu Dawud</i>	2302	Chapter on the dislike of burning the enemy with fire	2	728	Dar al-Fikr - Surabaya
<i>Sunan Abu Dawud</i>	2206	Chapter on standing on the horse	2	704	Dar al-Fikr - Surabaya
<i>Sunan Abu Dawud</i>	2187	Chapter on what is enjoined to stand on animals	2	700	Dar al-Fikr - Surabaya
<i>Musnad Ahmad ibn Hanbal</i>	12373	Alif letter	1	3042	Dar Ibn Katsir, al-Yamamah - Beirut
<i>Sahih Muslim</i>	3559	Chapter on taking into account the interest of the animals in walking and forbidding grooms on the road	3	1347	Dar Ihya' al-Turrots al-'Arabi - Beirut
<i>Sahih al-Bukhari</i>	2164	Chapter on keeping a dog for plowing	2	666	Dar Ibn Katsir, al-Yamamah - Beirut

### First Hadith

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الصُّبُعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "عَذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ، سَجَّنَتْهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَقَّتْهَا إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ حَشَاشِ الْأَرْضِ"<sup>14</sup>.

Abdullah bin Muhammad bin Asmaa al-Daba'i told me, Juwayriyah bin Asmaa told us, on the authority of Nafi', on the authority of Abdullah, truly Rasulullah SAW said: "There was a woman who was punished because of a cat. He locked his cat to death, then he went to hell because of it. He doesn't give his cat food and drink. He even locked her up. He left no food for him, so he ate what came out of the earth."

Even though what is being told is a woman who abuses animals, the above hadith indirectly poses a strong threat to people who torture animals even to death. Moreover, this hadith narrated by Abdullah bin Umar's friend is a hadith that is categorized as an authentic hadith (*sahih*) narrated by Muslim. This is as he wrote in his book entitled *Jami' as-Sahih (Sahih Muslim)*.

### Sanad Analysis

[Muslim ibn Hajjaj → Abdullah ibn Muhammad al-Daba'i → Juwairiyyah ibn Asma' al-Daba'i → Nafi' Maula ibn Umar → Abdullah ibn Umar → Rasulullah SAW]

<sup>14</sup> Abu Husen Muslim, *Jami' al-Shahih*, (Beirut: Dar Ibn Katsir, t.th.), 734.

Number	Narrator's Name	Narrator Order	Sanad Order	Year of Death	Degree
1	Abdullah ibn Umar	1	5	73	<i>Sahabi</i>
2	Nafi' Maula ibn Umar	2	4	116	<i>Tsiqah, Tsabat, Masyhur</i>
2	Juwairiyah ibn Asma' al-Daba'i	2	3	173	<i>Tsiqah</i>
4	Abdullah ibn Muhammad al-Daba'i	4	2	231	<i>Tsiqah</i>
5	Muslim ibn Hajjaj	5	1	261	<i>Tsiqah, Tsabat, Hafidz</i>
<b>Sanad's Value:</b>					<b><i>Sahih</i></b>

## Second Hadith

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْحَاقُ الْأَزْرَقِيُّ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ قَالَ: "عُفِّرَ لِامْرَأَةٍ مُؤْمِسَةً مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ، قَالَ: كَادَ يَفْتُلُهُ الْعَطَشُ فَنَزَعَتْ حُفَّهَا فَأَوْتَقَتْهُ بِجَمَارِهَا [ ج 2 : ص 647 ] فَتَزَعَتْ لَهُ مِنَ الْمَاءِ فَعُفِّرَ لَهَا بِذَلِكَ."<sup>15</sup>

Al-Husayn ibn al-Sabah told us, the Isaac al-Azraq spoke to us, Awf told us, on the authority of Al-Hasan and Ibn Sirin, on the authority of Abu Hurairah, that Rasulullah SAW said: "There was an adulteress woman whose sins were forgiven because of giving a dog water. As she was walking, there was a dog near a well that was sticking out its tongue in a state of near death of thirst. The woman immediately took off her shoes and tied them with her scarf and then she took water from the well. Because of her action, her sins were forgiven."

The hadith above completely tells the virtue of being affectionate towards animals, which in the text of the hadith are dogs. As is well known, dog-type animals are creatures which are considered unclean for Muslims to touch them. Even so, helping a dog alone can cleanse the sin of adultery in the form of forgiveness for having helped it when it was very thirsty and almost died. This means that the act of loving animals is a very noble action, and is even considered to be able to eradicate the sin of adultery which is considered very serious. In essence, an adulteress woman who commits a very big sin can be forgiven instantly when she can save a dog from thirst, moreover it makes her die herself.

### Sanad Analysis

[Muhammad ibn Ismail al-Bukhari → al-Hasan ibn al-Shobah al-Wasathi → Ishaq ibn Yusuf al-Azraq → 'Auf ibn Abu Jamilah → Muhammad ibn Sirin → Abu Hurairah → Rasulullah SAW]

Number	Narrator's Name	Narrator Order	Sanad Order	Year of Death	Degree
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<sup>15</sup> Muhammad bin Isma'il al-Bukhari, *Jami' al-Shahih*, (Beirut: Dar al-Kutub al-Yamamah, t.th.), 979.

1	Abu Hurairah al-Dausi	1	6	57	<i>Sahabi</i>
2	Muhammad ibn Sirin al-Anshori	2	5	110	<i>Tsiqah, Tsabat, Kabir al-Qadr, La yura al-Riwayah bi al-Ma'na</i>
3	'Auf ibn Abi Jamilah al-A'robi	3	4	146	<i>Saduq, Romy bi al-Qadr wa al-Tasyayyu'</i>
4	Ishaq ibn Yusuf al-Azroqi	4	3	195	<i>Tsiqah, Ma'mun</i>
5	Al-Hasan ibn al-Shobah al-Wasithi	5	2	249	<i>Saduq, Hasan al-Hadis</i>
6	Muhammad ibn Isma'il al-Bukhari	6	1	256	<i>Tsiqah, Tsabat, Hafidz</i>
<b>Sanad's Value:</b>					<b><i>Hasan</i></b>

### Third Hadith

حَدَّثَنَا أَبُو صَالِحٍ مَجْبُوبُ بْنُ مُوسَى، أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ ابْنِ سَعْدٍ، قَالَ أَبُو دَاوُدَ: وَهُوَ الْحَسَنُ بْنُ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ فَجَعَ هَذِهِ يَوْلَدِهَا؟" رُدُّوا وَلَدَهَا إِلَيْهَا، وَرَأَى قَرْيَةً تَمَلُّ قَدْ حَرَقْنَاهَا، "فَقَالَ: مَنْ حَرَّقَ هَذِهِ؟" قُلْنَا: نَحْنُ، قَالَ: "إِنَّهُ لَا يُبْنَعِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ."<sup>16</sup>

Abu Salih Mahboub bin Musa told us, Abu Ishaq Al-Fazari told us, on the authority of Abi Ishaq Al-Shaibani, on the authority of Ibn Saad, Abu Dawud said: He is Al-Hassan bin Saad, on the authority of Abd al-Rahman bin Abdullah, on the authority of his father, who said: the Prophet SAW said: "Who mourned this with her son?" They returned her son to her, and he saw an ant village that we had burned. He said: "Who burned this?" We said: We. He said: "No one should punish with fire except the Lord of the Hell."

### Sanad Analysis

[Abu Dawud Sulaiman → Mahbub ibn Musa → Ibrahim ibn Muhammad al-Fazzari → Sulaiman ibn Fairuz al-Syibani → al-Hasan ibn Sa'ad al-Hasyimi → Abdurrahman → Abdullah ibn Mas'ud → Rasulullah SAW]

Number	Narrator's Name	Narrator Order	Sanad Order	Year of Death	Degree
1	Abdullah bibn Mas'ud	1	7	32	<i>Sahabi</i>
2	Abdurrahman ibn Abdillah al-Hadzli	2	6	79	<i>Tsiqah</i>

<sup>16</sup> Abu Dawud Sulaiman, *Sunan Abu Dawud*, (Dar al-Fikr: Surabaya, t.th.).

3	Hasan ibn Sa'ad al-Hasyimi	3	5	-	<i>Tsiqah</i>
4	Sulaiman ibn Fairuz al-Syaibani	4	4	138	<i>Tsiqah</i>
5	Ibrahim ibn Muhammad al-Fazzari	5	3	185	<i>Tsiqah</i>
6	Mahbub ibn Musa al-Anthaki	6	2	231	<i>Saduq, Hasan al-Hadis</i>
7	Abu Dawud Sulaiman	7	1	202	<i>Tsiqah, Tsabat, Hafidz</i>
<b>Sanad's Value:</b>					<b><i>Hasan</i></b>

#### Fourth Hadith

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيِّبَانِيِّ عَنْ ابْنِ أَبِي مَرْزَمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ أَنْ تَتَّخِذُوا ظُهُورَ دَوَابِّكُمْ مَنَابِرَ فَإِنَّ اللَّهَ إِذَا سَخَّرَهَا لَكُمْ لِتُبَلِّغَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا تَالِعِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ وَجَعَلَ لَكُمْ الْأَرْضَ فَعَلَيْهَا فَافْضُوا حَاجَتَكُمْ.<sup>17</sup>

It is clear from the hadith above that Allah SWT created the earth not only for people, but also for animals. So loving each other on earth would be a good thing. Humans are allowed to eat animals as food only when necessary, should not consume animals in excess, because it can be seen as a form of disrespect for animals and can even lead to extinction.

#### Sanad Analysis

[Abu Dawud Sulaiman → Abdul Wahhab ibn Najdah → Ismail ibn 'Iyasy → Yahya ibn Abu Umar → Abdurrahman ibn Ma'iz → Rasulullah SAW]

Number	Narrator's Name	Narrator Order	Sanad Order	Year of Death	Degree
1	Abu Hurairah al-Dausi	1	6	57	<i>Sahabi</i>
2	Abdurrahman ibn Ma'iz al-Anshari	2	5	-	<i>Tsiqah</i>
3	Yahya ibn Abi Amr al-Saibani	3	4	148	<i>Tsiqah, Yursal 'an al-Sahabah</i>
4	Isma'il ibn 'Iyas al-'Insi	4	3	181	<i>Saduq fi Riwayatih 'an Ahl Baladiah wa Kholath fi Ghoirihim</i>
5	Abdul Wahab ibn Najdah al-Hauthi	5	2	185	<i>Tsiqah</i>

<sup>17</sup> Abu Dawud Sulaiman, *Sunan Abu Dawud*, (Dar al-Fikr: Surabaya, t.th.).



6	Abu Dawud Sulaiman	6	1	202	<i>Tsiqah, Tsabat, Hafidz</i>
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**Sanad's Value:**

***Hasan***

### **Fifth Hadith**

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيُّ، حَدَّثَنَا ابْنُ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أُرْدَفَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَهُ ذَاتَ يَوْمٍ فَأَسْرَ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ وَكَانَ أَحَبُّ مَا اسْتَرَّ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَتِهِ هَدْفًا أَوْ حَائِشَ نَخْلٍ فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فِإِذَا فِيهِ جَمَلٌ فَلَمَّا رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَنَّ وَذَرَفَتْ عَيْنَاهُ فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَّحَ ذِفْرَاهُ فَسَكَتَ فَقَالَ مِنْ رَبِّ 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 شَكِيَ إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُدْبِيهِ.<sup>18</sup>

From the hadith above, it can be seen that the burden of animals that are excessive beyond their ability is an act that was prohibited by the Prophet SAW. Especially if the animal is not fed. This would be considered by the Prophet SAW as an act that was really not commendable and should not be done. Because it will make the animal tormented by fatigue and hunger. From here, setting the portion of the load according to the ability of the animal and not being late to provide food and drink to the animal is something that must be upheld.

### **Sanad Analysis**

[Muhammad ibn Isma'il al-Bukhari → Musa ibn Isma'il → Mahdi ibn Maimun al-Azdi → Muhammad ibn Abi Ya'qub al-Tamimi → al-Hasan ibn Sa'ad al-Hasyimi → Abdullah ibn Ja'far al-Hasyimi → Rasulullah SAW]

<b>Number</b>	<b>Narrator's Name</b>	<b>Narrator Order</b>	<b>Sanad Order</b>	<b>Year of Death</b>	<b>Degree</b>
1	Abdullah ibn Ja'far al-Hasyimi	1	6	85	<i>Sahabi</i>
2	al-Hasan ibn Sa'ad al-Hasyimi	2	5	-	<i>Tsiqah</i>
3	Muhammad ibn Abi Ya'qub al-Tamimi	3	4	-	<i>Tsiqah</i>
4	Mahdi ibn Maimun al-Azdi	4	3	181	<i>Tsiqah</i>
5	Musa ibn Isma'il	5	2	185	<i>Tsiqah, Tsabat</i>
6	Muhammad ibn Isma'il al-Bukhari	6	1	202	<i>Tsiqah, Tsabat, Hafidz</i>

**Sanad's Value:**

***Hasan***

### **Sixth Hadith**

<sup>18</sup> Muhammad bin Isma'il al-Bukhari, *Jami' al-Shahih*, (Beirut: Dar al-Kutub al-Yamamah, t.th.).

حَدَّثَنَا حُسَيْنٌ، حَدَّثَنَا خَلْفٌ بْنُ خَلِيفَةَ، عَنْ حُفْصِ، عَنْ عَمْرِو بْنِ أَنَسٍ بْنِ مَالِكٍ قَالَ: كَانَ أَهْلُ بَيْتِ مِنَ الْأَنْصَارِ هُمْ جَمَلٌ يَسْتَوُونَ عَلَيْهِ، وَإِنَّ الْجَمَلَ اسْتَضْعَبَ عَلَيْهِمْ فَمَنْعَهُمْ ظَهْرَهُ، وَإِنَّ الْأَنْصَارَ جَاءُوا إِلَى رَسُولِ اللَّهِ فَقَالُوا: إِنَّهُ كَانَ لَنَا جَمَلٌ نُسَبِّي عَلَيْهِ، وَإِنَّهُ اسْتَضْعَبَ عَلَيْنَا، وَمَنْعَنَا ظَهْرَهُ، وَقَدْ عَطِشَ الرِّزْقُ وَالنَّخْلُ، فَقَالَ رَسُولُ اللَّهِ لِأَصْحَابِهِ: " فُؤُومُوا، فَقَامُوا فَدَخَلَ الْحَائِطَ وَالْجَمَلَ فِي نَاحِيَتِهِ، فَمَسَى النَّبِيَّ نَحْوَهُ، فَقَالَتْ الْأَنْصَارُ: يَا رَسُولَ اللَّهِ، إِنَّهُ قَدْ صَارَ مِثْلَ الْكَلْبِ الْكَلْبِ، وَإِنَّا نَخَافُ عَلَيْكَ صَوْلَتَهُ، فَقَالَ " لَيْسَ عَلَيَّ مِنْهُ بَأْسٌ " فَلَمَّا نَظَرَ الْجَمَلَ إِلَى رَسُولِ اللَّهِ أَقْبَلَ نَحْوَهُ، حَتَّى حَرَّ سَاجِدًا بَيْنَ يَدَيْهِ، فَأَخَذَ رَسُولُ اللَّهِ بِنَاصِيئِهِ أَذَلَّ مَا كَانَتْ قَطُّ، حَتَّى أَدْخَلَهُ فِي الْعَمَلِ، فَقَالَ لَهُ أَصْحَابُهُ: يَا نَبِيَّ اللَّهِ، هَذِهِ مِجْمَعَةٌ لَا تَعْقِلُ تَسْجُدُ لَكَ، وَنَحْنُ نَعْقِلُ، فَنَحْنُ أَحَقُّ أَنْ نَسْجُدَ لَكَ ! فَقَالَ: " لَا يَصْلُحُ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ، وَلَوْ صَلَحَ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا مِنْ عِظَمِ حَقِّهِ عَلَيْهَا، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ كَانَ مِنْ قَدَمِهِ إِلَى مَفْرَقِ رَأْسِهِ فُرْحَةٌ تُنْجِسُ بِالْقَيْحِ وَالصَّدِيدِ، ثُمَّ اسْتَقْبَلْتُهُ تَلَحُّسُهُ، مَا أَذْتُ حَقَّهُ"<sup>19</sup>.

From what is mentioned in the hadith above, it is the Prophet's kindness and compassion that makes animals docile and obedient. Indirectly, He teaches to be able to care for animals properly so that they can be submissive or tame. In conclusion, animals will surely be given love and obedience when their masters can care for them with sincerity and love as the Prophet SAW did.

### Sanad Analysis

[Ahmad ibn Hanbal → Al-Hasan ibn Muhammad al-Tamimi → Khalf ibn Khalifah al-Asyja'i → Hafis ibn Abdillah al-Ansari → Anas ibn Malik al-Ansari → Rasulullah SAW]

Number	Narrator's Name	Narrator Order	Sanad Order	Year of Death	Degree
1	Anas ibn Malik al-Ansari	1	5	93	Sahabi
2	Hafis ibn Abdillah al-Ansari	2	4	-	Saduq, Hasan al-Hadis
3	Khalf ibn Khalifah al-Asyja'i	3	3	181	Saduq, Hasan al-Hadis
4	Al-Hasan ibn Muhammad al-Tamimi	4	2	213	Tsiqah
5	Ahmad ibn Hanbal	5	1	185	Tsiqah, Tsabat, Hafidz
<b>Sanad's Value:</b>					<b>Hasan</b>

### Seventh Hadith

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: إِذَا سَافَرْتُمْ فِي الْخِصْبِ، فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، [ ج 13 : ص 69 ] وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَأَسْرِعُوا عَلَيْهَا السَّيْرَ وَإِذَا عَرَسْتُمْ بِاللَّيْلِ، فَاجْتَنِبُوا الطَّرِيقَ فَإِنَّهَا مَأْوَى الْهَوَامِّ بِاللَّيْلِ"<sup>20</sup>.

The hadith above is actually just a reminder that not all animals are good. There are some animals which really have to be avoided so we do not hurt humans and humans do not have to hurt them anymore. So that love and peace remain even with dangerous animals at the same time.

### Sanad Analysis

[Muslim ibn Hajjaj → Zahir ibn Harb al-Harsyi → Jarir ibn Abd al-Hamid al-Dabi → Suhail ibn Abi Salih al-Samani → Abu Salih al-Samani → Abu Hurairah al-Dausi → Rasulullah SAW]

<sup>19</sup> Ahmad ibn Hanbal, *Musnad Ahmad ibn Hanbal*, (Dar Ibn Katsir, al-Yamamah: Beirut, t.th.).

<sup>20</sup> Abu Husen Muslim, *Jami' al-Shahih*, (Beirut: Dar Ibn Katsir, t.th.).

Number	Narrator's Name	Narrator Order	Sanad Order	Year of Death	Degree
1	Abu Hurairah al-Dausi	1	6	57	<i>Sahabi</i>
2	Abu Salih al-Samani	2	5	101	<i>Tsiqah, Tsabat</i>
3	Suhail ibn Abi Salih al-Samani	3	4	138	<i>Tsiqah</i>
4	Jarir ibn Abd al-Hamid al-Dabi	4	3	188	<i>Tsiqah</i>
5	Zahir ibn Harb al-Harsyi	5	2	234	<i>Tsiqah, Tsabat</i>
6	Muslim ibn Hajjaj	6	1	261	<i>Tsiqah, Tsabat, Hafidz</i>
<b>Sanad's Value:</b>					<b><i>Sahih</i></b>

### Eighth Hadith

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ حَدَّثَنَا هِشَامُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَمْسَكَ كَلْبًا فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطًا إِلَّا كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ قَالَ ابْنُ سِيرِينَ وَأَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا كَلْبَ غَنَمٍ أَوْ حَرْثٍ أَوْ صَيْدٍ وَقَالَ أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ.<sup>21</sup>

In the hadith above, it is prohibited to keep dogs and take them for other than these three purposes: hunting, cattle bells, and farming tools. Whoever takes a dog for other than these three purposes, from daily wages a part of his wages, it could be that the reason for the reduced reward of owning a dog is the reluctance of the angels to enter his house because of it. Because it is in accordance with the true hadith, and it may also be to hurt and frighten the passing dog, or that this is a punishment for him for doing what he was forbidden to do, and for disobeying.

### Sanad Analysis

[Muhammad ibn Isma'il al-Bukhari → Mu'adz ibn Fadal al-Zahrani → Hisyam ibn Abi Abdillah → Yahya ibn Abi Katsir al-Tho'i → Abu Salmah ibn Abdirrahman al-Zuhri → Abu Hurairah al-Dausi → Rasulullah SAW]

Number	Narrator's Name	Narrator Order	Sanad Order	Year of Death	Degree
1	Abu Hurairah al-Dausi	1	6	57	<i>Sahabi</i>
2	Abu Salmah ibn Abdirrahman al-Zuhri	2	5	94	<i>Tsiqah, Imam Muktsir</i>

<sup>21</sup> Muhammad bin Isma'il al-Bukhari, *Jami' al-Shahih*, (Beirut: Dar al-Kutub al-Yamamah, t.th.).

3	Yahya ibn Abi Katsir al-Tho'i	3	4	129	<i>Tsiqah, Tsabat, Lakinnahu Ydallis wa Yursil</i>
4	Hisyam ibn Abi Abdillah	4	3	152	<i>Tsiqah, Tsabat, wa Qad Rumiya bi al-Qadr</i>
5	Mu'adz ibn Fadalah al-Zahrani	5	2	215	<i>Tsiqah</i>
6	Muhammad ibn Isma'il al-Bukhari	6	1	256	<i>Tsiqah, Tsabat, Hafidz</i>
<b>Sanad's Value:</b>					<b><i>Sahih</i></b>

### Islamic Views of Compassion for Animals

The scholars assert that Islam advocates compassion for animals during their life and slaughtering them. They also state that the Prophet peace be upon him, laying down these principles for Muslims. Humans are not allowed to harm him in any way. Where the Messenger of Allah said: "A woman enters Hell with a cat that she tied and did not feed her and did not let her eat the pests of the earth." The Messenger of Allah also passed by a village where the Companions were burning and said: "Who burned this?" They said: We said: He will not be tormented by fire except by the Lord of the Hell. Idris explained that the Prophet also forbade killing animals for the purpose of entertainment and killing that is not justified, not for the purpose of eating.

He also forbade fighting between animals, as Ibn Abbas radhiyallahu 'anhu said: "The Messenger of Allah forbade induction of animals between animals", because it causes pain to animals and harm without benefit. He added: Islam also advocates compassion for animals during their life, and compassion for them during slaughter, and not following some extreme methods that violate Islamic Sharia, such as torturing animals.

From all the analysis above, it can be concluded that the Islamic view of compassion for animals is good and highly recommended. Because there are many authentic hadiths, it shows how much the Prophet loved animals. So, of course, all humans need to follow this good example.

### Some Concrete Examples of Affection Actions Towards Animals

After reviewing the 8 hadiths that have been successfully traced, several important points can be drawn in carrying out acts of compassion for animals, in relation to concrete examples. In this step, the researcher concludes 5 concrete examples of several examples of attitudes toward animals with compassion and vice versa based on the hadith of the Prophet SAW that has been mentioned.

Number	Action	Affection	Without Affection
1	Locking animals in cages	Fulfilling their needs both in terms of	Leaving animals to starve in cages even

		physical such as food and psychological aspects such as playmates and extensive exploration areas	to the point of death, and not providing enough drinking water and other primary needs
2	Slaughter animals	Sharpens knives and speeds up the slaughtering process	Slaughtering with a blunt knife and not hastening the death of the animal being slaughtered
3	Seeing thirsty or hungry animals	Give the animal something to eat and drink and prioritize it over himself	Leaving animals hungry and thirsty even until they die
4	Riding animals	Provide adequate rest and use animal strength appropriately	Not to provide adequate rest and time and provide freedom above the animal's ability
5	Seeing mother animals with their cubs	Keeping mother animals and their children together so they do not get scattered far	Separating the mother animal from the child until the mother is angry and even acts like a mad animal

### CONCLUSION

There are eight hadiths that were successfully traced in this study relating to compassion for animals. And from these hadiths, everything leads to the recommendation to be kind to animals and prohibit harming them. In terms of degree, these hadiths can be used as proof or argument, and these hadiths are valid or hasan. Also from these hadiths, it can be understood that the Prophet Muhammad SAW was very concerned about compassion for animals. Therefore, in general it can be concluded that kindness to animals is good as the Prophet Muhammad exemplified, and hurting them is a prohibition that should not be implemented, especially by Muslims.

In Islam, kindness to animals is highly desirable. Especially in slaughtering them, whether as a sacrifice or for other purposes, the slaughter must be done in a good manner. And the pain that animals feel when slaughtered must be minimized. Not only in slaughter, in everyday life, Islam strongly recommends giving affection not only to humans but also to animals. This can be seen from the behavior of the Prophet Muhammad SAW towards animals and some of his sayings such as giving water to animals is something that is worthy of being given to them.

Then, there are many concrete examples of acts of affection and the opposite attitude that looks at the conditions and circumstances of both animals and humans as subjects who do affection. Among the scope or conditions are when keeping animals in cages, seeing thirsty animals, seeing animals with their mothers, slaughtering animals, and using animals as vehicles.

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