

Keeping Pets from the Hadith Perspective

Abdul Kher¹, Muhammad Rizki Widiyanto², Moh. Abdul Rahim³

^{1,2}Department of Hadith Science, Faculty of Ushuluddin and Islamic Thought, UIN Raden Fatah Palembang, Indonesia

³Faculty of Humanities Science, Sultan Idris Education University, Malaysia

abdulkher@radenfatah.ac.id, riskiw12345@radenfatah.ac.id,
abdulrohimmuhammad101@gmail.com

Abstract

This study aims to discuss keeping pets from the perspective of the hadith. This study uses a qualitative approach by applying the analytical descriptive method. The formal object of this research is the hadith of the Prophet Muhammad regarding pets. The results of this research and discussion show that we are taught to love each other with fellow living beings, including pets. This study concludes that it is permissible to keep animals that are not prohibited by the Shari'a such as dogs and the importance of paying attention to the things that are needed by the pets they have, from eating, drinking, sheltering and so on.

Keyword: Animal; Creature; Pet.

Introduction

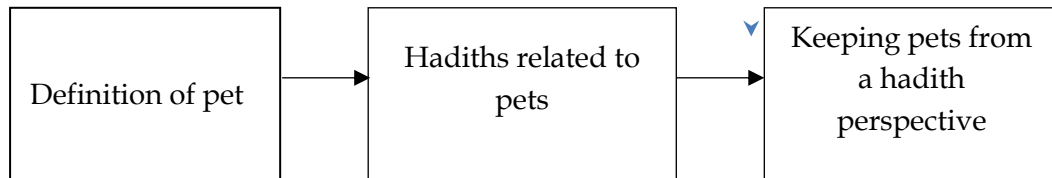
Keeping pets requires perspective, especially from the Hadith of the Prophet Muhammad Saw., and pets have been a part of human life since ancient times. Modern society has begun to place pets in a position almost equal to humans. The potential and benefits possessed by pets in various fields and aspects of life make pets no longer seen as limited to pets (Hartono et al., 2018). Therefore, it is important to know the hadith of the Prophet that discusses keeping pets.

The main problem of this research is keeping pets from the perspective of hadith. The formulation of the problem of this research is how the hadith views on keeping pets. Theoretically, this research is expected to be useful as an Islamic treasure in keeping pets. Practically, this research is expected to have benefits as knowledge in the view of the hadith about keeping pets.

The framework needs to be prepared as a logical flow in outlining the course of this research in answering the formulation of the problem of keeping pets from the hadith perspective. The activity of keeping animals is not just a useless hobby. Many benefits are obtained from this activity.

Various studies have found that pets have various benefits such as physiological and psychological health (Nurlayli & Hidayati., 2014).

Figure 1. Thinking Framework



Previous research results have been presented by several researchers related to pets, such as cats. As written by Ummah (2018) entitled "Cat Privileges: A Thematic Study of Hadith," published in the journal Tahdis. This study shows that keeping cats in Islam is allowed. The Prophet Muhammad also advised to love pet cats like his own family. Cats have been known since the time of ancient kingdoms as animals that have always been loyal to kings and queens. Cats are called beloved animals in Islam. It can bring happiness to humans. Cats can also relieve anger and stress in humans. They are cute, docile and clean pets. There is a hadith that explains that cats are cleaner than humans and their saliva is cleansing (Ummah, 2018).

Another study by Risa Juliadilla (2019) In gerontology, the issue of pets as "killers of the negative effects of retirement" has long been believed to be an activity that can improve life well-being. This study used 77 male retired employees. This study aims to determine the effect of pet ownership on stress levels, differences in stress levels between groups that own animals and do not own animals and determine the characteristics of pet owner groups related to stress levels (Juliadilla, 2018). Furthermore, by Miftahul Ulum (2020), the study of the Hadith about companions carrying birds in cages in this context can be interpreted as keeping birds. The law of keeping animals, including birds, by restricting their freedom, whether by being locked in a cage or tied up, is permissible according to scholarly consensus, which of course is on the general condition that their food needs are met, they are not treated unjustly and they are not animals that are forbidden to be kept (Ulum, 2020).

The results of previous and current research have similarities in discussing pets, namely in a qualitative way, but there are differences where previous research offered benefits and directly mentioned examples of animals, while the current research aims to discuss keeping animals in general such as the types of animals that can be kept, and so on based on the hadith of the Prophet Muhammad Saw.

So many posts about pets that make many people interested in having pets and being friends in everyday life but not many ignore the shari'a that regulates it such as choosing dogs as pets while the Prophet Muhammad Saw. prohibited it according to Imam Shafi'i the law of dog ownership by keeping it at home is not allowed, because the dog's saliva is heavily unclean even angels do not want to enter a house with dogs or pictures. As for keeping dogs without a specific purpose in the Shafi'i madhhab is haram (Dinawati, 2019).

Research Methods

Qualitative research is research that is intended to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action in the form of words and language in a special natural context by utilizing various natural methods. The research method used is descriptive analytic method, which is a method that describes the ongoing situation at the time the research is conducted based on existing facts (Darmalaksana, 2020).

Research Results and Discussion

1. Pets

Animals have always played an important role in human life. More than 90 percent of the characters used in language and calculation lessons in preschool children's books are animals. Domestic animals such as chickens, cows, and goats are used to fulfill human consumption and raw materials for production, while horses are often bred to be used as a form of transportation. Meanwhile, domestic animals such as dogs, cats and birds are more often used as pets. The relationship of dependence and kinship between humans and animals has been established since humans first appeared on earth (Akbar, 2021) One proof that pets have become a concern is the existence of pet shops and other facilities for pets in all cities in Indonesia and in other countries. From pet shops located in shophouses to pet shops in the form of large supermarkets. Some terms such as pet shop, pet hotel, petgrooming and pet clinic must be familiar to people who like to keep animals (Juliadilla, 2018).

In line with the above view, Apriani (2018) states that caring for animals is not only in the form of providing food and drink but also must pay attention to health and affection. Neglected pets or abandoned animals can be caused by several factors, namely internal factors (empathy) that consider animals as objects rather than living beings, so they cannot put themselves in the animal's point of view or perspective, as well as a lack of sense of responsibility related to the lack of animal welfare knowledge. Then environmental factors related to parenting in the family regarding the

cultivation of ethics about relationships between living things (Apriani et al., 2018).

Based on the above explanation, there are several things that must be considered in addition to choosing an animal that suits us, namely health in the form of a cage or a proper place to live for animals and feed that must be prepared in accordance with the needs of animals. This needs to get a touch of knowledge development to pet owners both from various points of view, including from the Islamic view in the form of hadith. The following discussion will present the hadith view on keeping pets.

2. Hadiths about Pets

Rasulullah is a prophet and apostle who should be used as an example by humans for their behavior. Rasulullah has a very commendable personality, one of which is the loving nature of Rasulullah to all creatures of Allah, namely to humans, and other creatures. For example, animals. Because humans are the best creatures that Allah created, who were appointed to be caliphs on earth and maintain its prosperity. The environment that surrounds both plants, animals, it must be maintained and still must be maintained properly, because if it is not maintained properly the environment will be damaged and will be detrimental to humans. Allah has said in Qs. Ar-Ruum verse 41 "There is corruption on the land and in the sea because of the deeds of human hands" (Suryani, 2020).

One hadith narration tells the story of a little boy and his pet bird

عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ
— قَالَ: أَحْسَبُهُ — فَطِيمًا، وَكَانَ إِذَا جَاءَ قَالَ: «يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النَّعَيْرُ» نَعْرَ كَانَ يَلْعَبُ بِهِ

"Anas reported that he said: The Prophet Saw. was the best of people. And I had a brother who was called Abu Umair. He (the narrator) said: My guess is that he was a newly weaned child. The Prophet came and called out: "O Abu Umair, what is the Nughair (the name of a bird) doing. While the child is playing with it" (HR. Bukhari).

The Prophet allowed the boy to keep and play with the bird that he had kept in the above Hadith. The Prophet did not order his family to release the bird. Regarding the above explanation, it can be concluded that the law of keeping animals is permissible, even if it is just enjoying the beauty of their sound. As long as the owner takes good care of it and fulfills all its needs (Ulum, 2020).

3. Keeping Pets from the Hadith Perspective

Having pets has become commonplace today from birds, cats, dogs and so on, but there are things that must be considered when having a pet, namely choosing animals that are permitted by the Prophet and not choosing animals that are prohibited by the Prophet such as dogs because there is heavy impurity in their saliva and it is known that dogs are animals that like to lick whatever they like. In addition to being forbidden to keep we are also ordered to kill dogs, as found in the hadith narrated by al-Bukhari "has told us 'Abdullah bin Yusuf has told us Malik from Nafi' from 'Abdullah bin 'Umar radhiallahu 'anhuma that the Prophet Muhammad Saw. ordered to kill dogs." From the above Hadith, scholars are unanimous regarding the hokum of killing dogs. The dogs that are ordered to be killed are biting dogs.

Ibn Abdil Barr said that this Hadith indicates that it is permissible to keep dogs for hunting, guarding livestock and protecting crops. It is only permissible to keep dogs for hunting, guarding livestock, and guarding crops, but hunting and other purposes are for the purpose of bringing benefit and preventing harm, as a metaphor (utilization), so it is makrooh if there is no such need, because keeping them can make it difficult for people and prevent angels from entering a house in which there is a dog. From the explanation of the above Hadith, it can be understood that every action has been regulated by the Hadith, including hunting and keeping dogs in everyday life (Wandi, 2018).

In addition to the prohibition of keeping dogs, the Prophet also forbade us to keep and trade pigs, the Prophet Saw.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْحُمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ فَقِيلَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهَا يُطْلَى بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ فَقَالَ لَا هُوَ حَرَامٌ

Jabir ibn 'Abdullah (may Allah be pleased with him) reported that he heard the Messenger of Allah Saw. say on the Day of Conquest when he was in Makkah: "Allah and His Messenger have forbidden alcohol, carrion, pigs and statues". Someone asked: "O Messenger of Allah, what about the fat from carcasses (cows and goats) because it can be used to polish the scabbard of a sword or to oil leather and as oil for lighting for people?". He said: "No, it is still haram" (HR Bukhori).

From the above Hadith, it can be interpreted that the Prophet also forbids us to keep pigs as pets and even buying and selling pigs is forbidden.

In addition to the animals that should not be kept above, we should follow the example of the Prophet in choosing a pet, namely by keeping a cat, the Prophet had a favorite cat named mueeza, the cat always meowed when he heard the call to prayer and even his voice seemed to follow the sound of the call to prayer (Akbar, 2021). Even keeping cats can also foster a sense of affection for living beings and can also help restore one's psychiatric condition as well as one's emotional state so as to reduce stress, therefore many people who keep cats for entertainment make cats as playmates. As for research at the University of Missouri that discusses cats, the research shows that cats can help the psychological healing of autism patients if the patient interacts with cat animals (Kasim et al., 2021), and also cats are clean animals and free from uncleanness. This is stated in the hadith which reads: "The cat is not unclean, Indeed cats are animals that we often encounter and are around us" (HR Tirmidzi). Cats are also pure animals, this is stated in the hadith: "Cats are among the ornaments of the household, they are not defiled by anything" (HR Muslim) (Kurniawan & Putra, 2021).

After we own and keep pets, we should also know that there is a hadith:

"Abdullah ibn Muhammad ibn Asma' told us Juwairiyah ibn Asmai from Nafi' from 'Abdullah ibn 'Umar (may Allah be pleased with him) that the Messenger of Allah Saw. said: "A woman was tortured because of a cat that she kept locked up until it starved to death, and she went to Hell because she did not give it food and water when she locked it up, and did not let it go so that it could eat the insects of the ground."

This Hadith tells us that torturing a cat is a sinful act and can cause one to enter Hell. This noble hadith shows us how much Islam values compassion. Not only to fellow humans, but even to an animal (Ummah, 2018).

Conclusion

Pets are not only pets but now have become friends, but still choose animals that are allowed by sharia, namely not animals that are forbidden by Allah Swt. In addition, we must also pay attention to the condition of our pets so that we are not like the woman who was punished by Allah Swt. for keeping her pet locked up until it starved to death. This is also proof of the beautiful teachings of Muslims who not only teach kindness to fellow humans but even to animals must show affection for fellow living things. It is hoped that this research will be useful as an Islamic treasure in dealing with situations such as the one discussed and hopefully this research can be useful as knowledge about pets, especially according to Islamic views.

Bibliography

- Akbar, M. F. (2021). Keutamaan Memelihara Kucing dalam Perspektif Islam: Studi Takhrij dan Syarah Hadits. *Jurnal Riset Agama*, 1(2), 449–457.
- Apriani, A., Halim, B., & Yulius, Y. (2018). Perancangan Iklan Layanan Masyarakat Kesejahteraan Hewan Peliharaan. *Besaung: Jurnal Seni Desain Dan Budaya*, 3(1).
- Darmalaksana, W. (2020). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 1–6. <https://digilib.uinsgd.ac.id/32855>
- Dinawati, D. (2019). *Hukum Kepemilikan Anjing Menurut Imam SYafi'i (Studi Kasus Desa Belukur Makmur Kecamatan Rundeng Kota Subulussalam Aceh)*. Universitas Islam Negeri Sumatera Utara.
- Hartono, DA, G., Egam, P. P., & Sembel, A. S. (2018). Pusat Hewan Peliharaan di Kota Manado. *Arsitektur Biomimetik. Jurnal Arsitektur Daseng*, 7(1), 62–76.
- Juliadilla, R. (2018). Peran Pet (Hewan Peliharaan) pada Tingkat Stres Pegawai Purnatugas. *Jurnal Psikologi Integratif*, 6(2), 153–175.
- Kasim, M., Aprianti, F., & Rezki, N. (2021). Percobaan Kedokteran terhadap Hewan Hidup dalam Perspektif Hukum Islam. *Bustanul Fuqaha: Jurnal Bidang Hukum Islam*, 2(2), 336–347.
- Kurniawan, R., & Putra, P. M. (2021). Implementasi Metode Sequential Searching pada Aplikasi “Rumah Kucing Pasifik” Berbasis Mobile. *Jurnal Simada (Sistem Informasi Dan Manajemen Basis Data)*, 4(2), 139–144.
- Nurlayli, R. K., & Hidayati., D. S. (2014). Kesepian Pemilik Hewan Peliharaan yang Tinggal Terpisah dari Keluarga. *Jurnal Ilmiah Psikologi Terapan*, 2(1), 21–35.
- Suryani, I. (2020). *Kualifikasi Hadis Anjuran Membunuh Hewan Fasiq*. UIN Sunan Gunung Djati Bandung.
- Ulum, M. (2020). Metode Penelitian Hadis Simultan dalam Kitab Dhaif Al-Adabul Mufrad Lil Al-Imam Al-Bukhari Karya Nasriruddin Albani No 49 No Hadits 383/57 tentang Memelihara Burung. *Al Iman: Jurnal Keislaman Dan Kemasyarakatan*, 4(2), 175–203.
- Ummah, A. A. K. (2018). Keistimewaan Kucing: Kajian Tematik Hadis. *Tahdis: Jurnal Kajian Ilmu Al-Hadis*, 9(1), 88–102.
- Wandi, A. (2018). Studi Living Hadis terhadap Pemeliharaan Anjing oleh Komunitas Peburu Babi Kota Padang. *Hadharah: Jurnal Keislaman dan Peradaban*, 12(1).