



ANIMAL CARE: AN ISLAMIC PERSPECTIVE WITH  
PARTICULAR REFERENCE TO UNWANTED PETS

BY

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## **ABSTRACT**

Many studies have been conducted on ethics and moralities regarding animals. However, little research has been done on animal care with particular reference to unwanted pets from the Islamic perspective. This study uses a library-based research approach, where data was exclusively sought from books and journals, which are mainly based on the teachings of the Holy Qur'an, Sunnah, and views of Muslim scholars. Numerous scholars around the world have implemented several approaches concerning animal welfare. Some controversial issues on unwanted animals are also discussed from the viewpoints of modern scholars. The Holy Qur'an and the Sunnah provide guidelines on how to treat animals. Thirty five different kinds of animals are mentioned in the Holy Al Qur'an. Several Islamic manuscripts also mention that animals have their own rights and humans are responsible for their welfare. In this thesis, numerous issues concerning unwanted pets such as animal abuse, animal overpopulation, and animal assistant therapy have been discussed from the Islamic viewpoint. It is hoped that the information obtained from this study would be noted and incorporated in making treatment choices and dealing with issues of unwanted pets. This study answers various misunderstanding regarding animal care, with particular focus on the issues of unwanted pets.

## ملخص البحث

هناك العديد من الدراسات التي تناولت أخلاقيات وسلوكيات التعامل مع الحيوانات عامةً. بينما لا يوجد إلا القليل من البحوث التي أُجريت على رعاية الحيوانات الضالة، خاصةً من وجهة نظر إسلامية. ولقد اعتمدت هذه الدراسة على منهجية البحث المكتبي عبر استقراء شامل للأدبيات المعنية من الكتب، والجرائد المحكمة التي استيقت مادتها من تعاليم القرآن الكريم، والسنة المطهرة، ومن علماء السلف، وكذلك الاطلاع على دراسات عدة علماء قد طبقوا مناهج مختلفة في دراستهم للعناية بالحيوان. هذا بالإضافة لوجود عدد من المقالات الموثقة التي تناولت رعاية الحيوانات الضالة من قبل العلماء المعاصرين. ولقد أمدنا القرآن الكريم والسنة المطهرة بإرشادات حول كيفية التعامل مع الحيوانات. وعلى سبيل المثال، فقد أشار القرآن الكريم إلى خمسة وثلاثين نوعاً من الحيوانات. إضافة إلى ذلك، فهناك عدة مخطوطات إسلامية أشارت إلى حقوق الحيوانات، وأن الإنسان مسئول عن رعايتها. ولقد تناولت هذه الأطروحة العديد من الموضوعات التي اهتمت بالحيوانات الضالة من وجهة نظر إسلامية، مثل: سوء التعامل، وعدم توفير المأوى، والرعاية الصحية. تأمل هذه الدراسة أن تكون المعلومات التي قد أوردتها، وانبت عليها كافية لتقديم بدائل في كيفية التعامل مع الحيوانات الضالة، ومعالجتها. كما أنّ هذه الدراسة قد أزالَت كثيراً من سوء التفاهم في كيفية تناول الإسلام لرعاية الحيوان عامةً، مع التركيز على الحيوانات الضالة تحديداً.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Arts Islamic Science.

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## DECLARATION

I hereby declare that this thesis is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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WITH PARTICULAR REFERENCE TO UNWANTED PETS**

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*To my wife, Raheema @ Cho ChoZaw*

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# CHAPTER ONE

## INTRODUCTION

### 1.0 GENERAL INTRODUCTION TO THE STUDY

In Islam, animals are Allah's (SWT) creations like humans<sup>1</sup>. Being a representative (*khalifa*) on earth, humans have power over animals<sup>2</sup> and are able to use animals for their benefits wisely. At the same time, they also have responsibilities towards animals<sup>3</sup>. In this thesis, the importance of animal care was discussed from the perspective of Islam. Hence, it is based on the main Islamic teachings of the Holy Qur'an, Sunnah (prophet's traditional ways), *Al-Hadith* (sayings of the Prophet), and classical and contemporary Muslim scholars' views respectively.

In this thesis, the study of animals care is mentioned as a general introduction. However, the study focuses on animals that become unwanted pets such as dogs and cats; they live together with human beings. There are certain reasons that make these animals to become unwanted pets. One of the reasons is that they are burdens to a family if they grow old, get sick or are no longer able to provide services to them. Healthy animals may also be classified as unwanted due to their uncontrolled number, and the failure in getting sufficient food, treatment and/or shelter for them.

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<sup>1</sup>The Holy Qur'an says: "*There is not an animal (that lives) on the Earth, nor a being that flies on its wings, but (forms part of) communities like you* (Qur'an 6: 38, translated by 'Abdullah Yusuf 'Ali) "

<sup>2</sup>Animals have been created mostly for the benefit of mankind; men are the masters of them: (Qur'an; 2:29; 36:71).

<sup>3</sup>Human responsibility to animal beings is to feed them, maintain them, and use them in suitable ways with kindness. All creation, living and non-living, participates in the divine eternal plan and, therefore, merit appropriate care and attention from the humans. The ancient nation of Thamud in the story of Prophet Salih was warned that even a thirsty camel has its own drinking rights; (Qur'an; 54:27–32, 7:73, 11:64, 26:155–156).

Moreover, solutions to the uncontrolled breeding, such as desexing/ neutering<sup>4</sup> and euthanizing<sup>5</sup> methods are being practiced widely in veterinary hospitals, clinics, and animal shelters. Some people might argue that these methods are against animal rights and religious teachings without really understanding the extent and consequences of the problem. One of the methods requires to solve the problems of unwanted animals is to promote pet adoption from animal shelters, instead of buying or trading pet animals. At the same time, since the uncontrolled breeding of animals could be a burden on the community, reducing their numbers would logically lead to a better society.

Since Islam guides us to the best way of life, its teachings and concepts should be contemplated and incorporated in our daily activities in making choices. Islamic scriptures instruct mankind to treat animals with kindness without abuses. It is believed that in Islam rewards and punishments are solely based on our intentions and actions. We need to find ways to tackle these issues concerning animals since we are given chances to explore the knowledge, and to use them with wisdom. Therefore, solutions to the problems of unwanted animals from the Islamic perspective are very much needed to be shared and practiced accordingly, and to address those problems effectively.

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<sup>4</sup> Neutering is the most common sterilizing method in animals and it includes spay: the removal of the ovaries (ovariohysterectomy), fallopian tubes and uterus in female animals, and the complete removal of their testicles (castration) in male animals. <http://www.asPCA.org/pet-care/dog-care/spay-neuter>

<sup>5</sup>Euthanizing is a method of putting to sleep down administered by responsible and properly trained individuals. It is defined as painless, rapid unconsciousness followed by cardiac and respiratory arrest, and ultimately death. An Overview of the Stray Animal Issue\_English\_tcm46-28206pdf. "Companion Animals".

## 1.1 BACKGROUND TO THE STUDY

Domesticated animals are not like wild animals that live in natural environment. They were domesticated by our ancestors and now live amongst us in our society. Pets do not possess the capacity to survive by themselves in a man-made world.<sup>6</sup> They need our help, and one of the problems they face is overpopulation.

The reasons for pet animals' overpopulation vary. One of the problems is overbreeding. As a result, the mating of animals is done without realizing that they are old enough, or are in heat<sup>7</sup>, or they just do not take any action to prevent it. There are many people who do not know about animal overpopulation, and the need to prevent the births of more animals, and/or cannot afford to spay or neuter their animals.

A female dog and her puppies are theoretically capable of multiplying to over 67,000 in just six years, and a female cat and her kittens can result in over 400,000 offspring in only seven years.<sup>8</sup> In Australia, one female cat and her offspring can produce 420,000 cats within seven years. Approximately, 200,000 cats and dogs are put down every year. Thus, it is estimated that 23 animals are put down every hour and every day.<sup>9</sup> In the United States, the 2001 Humane Society's report on the state of animals found that four to six million dogs and cats were euthanized in shelters.<sup>10</sup> These figures do not include the millions of stray animals in the country: the ASPCA

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<sup>6</sup>Yein, Chan Kah, *Pawprints on my heart*, (Malaysia: sukhiHotuSdnBhd, 2008), 1.

<sup>7</sup> Being "in heat" is more commonly known as the term "estrus", or the period of sexual receptivity in unspayed female dogs, cats and other animals. See details Roger Valentine Short, "Oestrous and menstrual cycles" in *Reproduction in Mammals: Volume 3, Hormonal Control of Reproduction* edited by Colin Russell Austin, Roger Valentine Short (Cambridge University Press, 1997), 115.

<sup>8</sup> Armstrong, Susan. J., and Botzler, R.G. *The Animal Ethics Reader* (2<sup>nd</sup> ed.), (Chippenham, Wiltshire, Great Britain: Antony Rowe Ltd, , 2008), 579.

<sup>9</sup> Amy, posted 1 July 2013 on *Desexing saves lives!* <http://www.unleashed.org.au/blog/2013-07/Desexing-saves-lives>

<sup>10</sup>Irwin, P.G. "Overview: The State of Animals in 2001," in *The State of Animals 2001*, edited by D.J. Salem and A.N.Rowan, (Washington, D.C.: Humane Society Press, 2001).

(American Society for the Prevention of Cruelty to Animals) estimates that 70 million stray dogs and cats live in the United States.”<sup>11</sup>

In terms of commercial purpose, it is estimated that three-to-five thousand purebred puppies are sold in pet stores each year in the US, and that 90% of those animals come from large-scale commercial breeders commonly referred to as “puppy mills”. These mills mass produce puppies for profit, typically keeping hundreds of female dogs in crude, cramped cages, or tied, for their entire lives. The dogs are bred incessantly, and then they are killed after four or five years. This happened when their bodies are worn out, and they are no longer “productive”. Their puppies are sold to brokers who ship them to other parts of the country to be resold in pet stores.<sup>12</sup>

On the other hand, the therapeutic use of pets as companions has gained increasing attention in recent years by a wide variety of AIDS and cancer patients, the elderly, and the mentally ill. There are more than 1000 references to the use of a variety of animals in psychotherapy, and the terms used include Pet Therapy, Pet Assistant Therapy, and Pet Facilitated Therapy. Pets such as dogs and cats provide unconditional, nonjudgmental love and affection. Pets can shift our narrow focus beyond ourselves, helping us to feel connected to a larger world.

Currently, there are many cases of cruelty to stray cats and dogs. They are suffering due to their inability to get food, shelters and medical aids. At the same time, there are increasing numbers of people who suffer from loneliness, depression or exhaustion due to their improper lifestyles. Some of these problems might be settled by promoting public awareness and encouraging those people in need to become pet owners by adopting pets from the animal shelter.

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<sup>11</sup>American Society for the Prevention of Cruelty to Animals, “Annual Shelter Statistics,” available at <http://www.asPCA.org>.

<sup>12</sup>Armstrong, Susan. J., and Botzler, R.G. *The Animal Ethics Reader* (2<sup>nd</sup>ed) (Chippenham, Wiltshire, Great Britain: Antony Rowe Ltd, 2008), 579.

Being a professional veterinarian, the researcher has had many exciting experiences from a government animal hospital and private veterinarian clinics. These experiences of assisting and performing surgery, giving treatment and looking after the pets gave a great pleasure to the researcher. Getting training from animal units of University Veterinary Hospital (UVH) at University Putra Malaysia (UPM) in April 2009, the researcher had noticed that Malaysian pet owners (Malay, Indian, Chinese), regardless of the differences in social, ethnic and religious backgrounds, brought their pets to get vaccination and treatment.

Working in the UVH, the researcher witnessed a case of two small tigers which were admitted with back bone injuries after being accidentally pressed by their mother tiger. Though the life of one of them was saved, the other one died after two weeks. Witnessing the success of the treatment to save animals' lives and reduce their sufferings was an uplifting experience for the author of this thesis. The researcher took care of a black cat called Vixcy which was admitted to a hospital with terrible internal organ problems but she passed away a few days later, in 2009. The researcher still remembers the pain and feeling of the owner after reading the story of Vixcy written by her.<sup>13</sup>

Besides these cores, the researcher saw the difficulty some of the female animals went through in giving birth. Other problems observed were bladder distention and lower urinary tract infection which were found in male cats and dogs. There are also times for the vets to assist in decision makings of the pet owners for sterilization and euthanasia of their pets. Some of the pet owners abandoned their pets at vet clinics or hospitals. All of these problems could be prevented if the pet owners

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<sup>13</sup>Yein, Chan Kah, *See you at Rainbow Bridge: saying goodbye with love and serenity*, (Malaysia: Sukhi Hotu SdnBhd , 2010), 47-87.

were aware of them early enough. All these personal experiences as a vet, and a Muslim, lead me to explore the issues of unwanted pets from the Islamic perspective.

This study is a fundamental research and is mainly based on a library approach. Stories and didactical tales on animals in the Qur'an and Hadiths are used as primary sources to this study. It also relied on the researcher's own experiences that are reflected in the content of the study. This study does not have immediate commercial potential; the main motivation of it is for knowledge enhancement purpose. This research is hoped to lay down the foundation for applied research which will focus on analysis and solution to social and real life problems with regards to issues of unwanted animals.

## **1.2 PROBLEM STATEMENT**

In Islam, animals are regarded as part of Allah's (SWT) creation, depends on Allah (SWT) and members of the community (Qur'an 6:38). Animals have their own rights; the rights to have their own foods, the rights to be loved and protected. Human responsibilities to animals are to feed them, maintain them, and use them in suitable ways with kindness. All creations, living and non-living, participate in the divine eternal plan, and therefore, merit appropriate care and attention from the humans. The ancient nation of Thamud in the story of Prophet Salih was warned that even a thirsty camel has its own drinking rights; (Qur'an; 54:27–32, 7:73, 11:64, 26:155–156).<sup>14</sup> Allah (SWT) loves those who are most beneficent to them, and rewards and punishments will be given regarding animal treatment (Qur'an 26:155-156).

Islam never regards dogs as forbidden creatures in human society. Some uneducated Muslims treat dogs as evils or harmful animals, and they try to

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<sup>14</sup>Asad, Muhammad, *The Message of The Quran*, (Gibraltar, Spain: Dar Al-Andalus Limited, 1980).



exterminate them or treat them with cruelty. Even though there are a lot of Muslim animal lovers and activists, the ignorance of such people creates unfavorable image of Islam among non-Muslims. On the other hand, some people over react and spend a lot of money for their pets while some people are starving in some parts of the world. Lack of knowledge and preparation of the owners to prevent their pets from becoming unwanted animals is the major problem in our society. This problem cannot be solved without taking preventive measures against overpopulation and other issues of unwanted animals.

Furthermore, cases of abandoned pets, like dogs and cats are recorded in all cities, veterinary clinics/hospitals, pet shops and animal shelters. Stray animals have become a problem which leads to diseases that can be passed on to humans and other animals such as rabies. They can cause road accidents, harass citizens, damage property and pollute the environment. There are also many welfare concerns for the stray animals themselves: disease, hunger, aggression between animals and persecution by humans in the form of cruelty, abuse and inhumane methods of killing.<sup>15</sup> Dog and cat overpopulation is a big issue and the issue of unwanted pet animals is becoming increasingly relevant to our society.

Moreover, there are some controversial issues concerning the treatment of unwanted pet animals. Like others, some Muslims also do not approve the processes of sterilization, euthanasia, and animal assistant therapy. These issues are important and needed to be discussed for public awareness and proper management. The problem this thesis tries to address is animal over-breeding, its associated problems, and issues or methods of treatment from the Islamic and modern medical perspectives. It also addresses the role of veterinarians, individuals, community, and the state to

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<sup>15</sup>An Overview of the Stray Animal Issue\_English\_tcm46-28206pdf. "Companion Animals",3.

prevent and/or control the problems from reaching to social, ethical, health, and religious dimensions.

Even though there are numerous issues regarding animal care, the scarcity of data regarding unwanted pets in Muslim societies remains one of the research challenges in this study. The method to control animal over-breeding is still a controversial issue among Muslim scholars. In addition to these, sometimes, there is a challenge concerning research application because basic ethical and moral behaviours of an individual and society are to be applied in dealing with unwanted pet issues.

### **1.3 PROBLEM JUSTIFICATION**

Increasing the awareness of unwanted pets among people will save animals from being unwanted. The Muslim's primary duty is to practice what is right and to avoid what is wrong according to Islam<sup>16</sup> While using animals for their services and benefits, man should not unnecessarily hurt or harm them. This can broadly be applied to animal care. Animals should be made use of, but not mistreat them.

People are selfish and inconsiderate towards others in favour of their personal greed and envy, the love of wealth and power. Needless to say, animals have suffered as a result of ignorance and lack of sympathy from human beings. However, there are still many people who love and show their mercy in treating animals, though having little knowledge about how to take care of them. Some have to spend a huge amount of money due to the higher costs of veterinary services, pet foods and accessories. The

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<sup>16</sup>(See Qur'an 7:157 "Now special mercy is assigned to those who follow the Rasool, the unlettered Prophet (Muhammad) (PBUH). Who enjoins them what is good and forbids what is evil; make pure things Halal (lawful) for them and impure things Haram (unlawful)..." in *The Meaning of Al-Qur'an: The Guidance for Mankind*, translated by Malik, Muhammad Farooq-i-Azam (Kuala Lumpur: A.S. Noordeen, , July 1998) 240.

problem of unwanted pets, and measures needed to prevent it from happening have become a major issue in our society.

Even though there is a general agreement on the methods of desexing/neutering and euthanasia, it is still a controversial issue for some scholars. Moreover, there are still a lot of misunderstandings among some Muslims concerning domestic dogs. Many Qur'anic verses and Hadiths are related to animals; their creations, usages, rewards and punishments towards their treatments. Islam had already laid down the foundation of ethics and moralities for the human beings to follow. In the Qur'an, Allah (SWT) orders man to travel on land, observe his creations, treat environment and creatures around in a just and due respect, follow the correct way and avoid unlawful things. These basic moral and ethical behaviours are to be applied in dealing with unwanted pet issues.

#### **1.4 RESEARCH QUESTIONS**

The following research questions discuss animal care with special reference to unwanted pets. These questions are aimed at contributing to the quality of animal care.

1. What are the Islamic guidelines in taking care of animals?
2. What is the position of modern sciences on animal related problems?
3. What are the issues arising from unwanted pet animals?
4. What are the views of the past and present generations of Muslim scholars towards animals care?
5. What are the roles of a veterinarian, individual, community and the state, according to the Islamic guidelines?

## **1.5 RESEARCH METHODOLOGY**

This thesis is considered as a qualitative library research. The primary and secondary sources are books, articles, journals, encyclopedias, dictionaries and online networks. There are some descriptions and discussions based on the researcher's own experiences and some media materials. Some analysis and suggestions are taken from the views of scholars and people who are involved in animal care series.

Firstly, the thesis focuses mainly on the information from the Holy Qur'an, Hadith books, and Muslim scholars' writings on animal sciences. Examples of Prophet Muhammad's (PBUH) dealings with animals and those of other prophets (peace be upon them) mentioned in the Qur'an are included as major sources of this study. From the Muslim heritage, a number of scholars and their academic writings are also added to the value of animal care study.

Secondly, the information relating to the issues of unwanted pets is taken from journals, newspapers, online sources, talks and explanations about animal care. Lastly, the real time condition of animals and general attitudes of the public could be understood from the experiences of the researcher who is currently practicing in a small animal clinic, doing stray pet management with other animal rescue members.

## **1.6 LITERATURE REVIEW**

According to the literature, there have been a number of studies on the subject at hand, most of which is either general description or repetition. Therefore, this thesis is an attempt to explore details information on Islamic animal care with special explanations on contemporary problems of unwanted pets from the Qur'anic, prophetic, and scholastic views. The literature ranges from primary sources – Qur'an and Sunnah to scholars' views, and then to specific materials directly related to this

study such as books, journals, articles, online sources etc. The following literature shed light on contemporary issues of animal care and unwanted pet problems.

1. *The Holy Qur'an, Original Arabic Text with English Translation & Selected Commentaries* by 'Abdullah Yusuf 'Ali. (2004) is taken as the most important literature source for this study. The Qur'an is primarily a scripture of guidance, and not a book of any physical or social sciences. It provides broad guidelines concerning the spiritual and material aspects of life.<sup>17</sup> A Muslim is the one who has submitted to the decrees of Allah (SWT) and has made peace with His creations (Qur'an 2:126; 8:61; 10:25; 19:62; 39:58). Modern animal rights activists could benefit more from the Qur'anic guidelines for the goal of a society that is marked by greater compassion for every living thing, as the Qur'an speaks of the sanctity of life (Qur'an 6:38).

According to the Qur'an 5:4, Allah (SWT) tells us that it is allowed to eat what the trained dogs' catch in hunting. If the dog is an animal which causes contamination by mere touch, it would not allow eating what the dog catches with his mouth. The following Quranic verses confirm the truth:

“Say: Who hath forbidden the beautiful (gifts) of Allah (SWT), which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance?”<sup>18</sup> (Qur'an 7:32) and “But say not – for any false thing that your tongues may put forth, - “This is lawful, and this is forbidden,” so as to ascribe false things to Allah (SWT) For those who ascribe false things to Allah (SWT), will never prosper.”<sup>19</sup> (Qur'an 16:116)

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<sup>17</sup>“And this Qur'an is not such as could ever be produced by other than Allah (the Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurat (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) – where there is no doubt – from the Lord of the 'Alamin (mankind, jinn, and all that exists).” (V. 10:37), Al-Hilali, Muhammad Taqi-ud-Din and Muhammad Muhsin Khan, *Translation of the meaning of The Noble Qur'an in the English Language*, (Madinah, K. S. A.: King Fahd Glorious Qur'an Printing Complex, 1434 A.H.), 275.

<sup>18</sup>Ali, 'Abdullah Yusuf *The Holy Qur'an: Original Arabic Text with English Translation & Selected Commentaries*, (Kuala Lumpur, Malaysia: Saba Islamic Media, Oct 2004), 185.

<sup>19</sup>Ibid., 331.

Allah (SWT) tells us in the Quran about the story of the dwellers of the Cave in verse 13 of Chapter 18, that they had their dog with them. One can imagine that if dogs are prohibited and assumed as dirty creatures, Allah (SWT) would not have mentioned that those dwellers of the Cave who had a dog with them as good believers. Nowhere in the Qur'an it is mentioned that dogs prohibited, nor is there any mentioned of any contaminating effect of these lovely animals who are man's best friends.

2. The second main important sources of this research are the Hadith books as the books of the virtues of the companions of the Prophet. Volume One<sup>20</sup> and Volume Two<sup>21</sup> of "*The Translation of the Meaning of Al-Lu'lu'wal-Marjan, Arabic-English: A Collection of Agreed upon Ahadith from Al-Bukhari and Muslim*", Compiled by Fuwad Abdul Baqi and translated by Muhammad Mushsin Khan, and "*Mishkat Al-Masabih*" by Robson, James, D. Litt., D.D and others are selected in this study. There are numerous Hadiths regarding animal treatment, rewards and punishments towards them, examples of Prophet Muhammad's (PBUH) relationships with animals are explored in this study.
3. "*The Animals' Lawsuit against Humanity: A Modern Adaptation of an Ancient Animal Right Tale*" is a very important book. Like conventional Arabic Islamic works, the Epistles have no lack of quotations from the Qur'an, but the *Encyclopaedia* is usually ascribed to the mysterious "Brethren of Purity" (Persian:*akhavan al-Safa*). It is a group of Persian scholars placed in Basra, Iraq sometimes around 10th century CE. They are also famous for some

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<sup>20</sup>Khan, Muhammad Muhsin, *The Translation of the Meaning of Al-Lu'lu'wal-Marjan*, Volume One, (Lahore, Pakistan:Kazi Publication, 1990).

<sup>21</sup>Khan, Muhammad Muhsin, *The Translation of the Meaning of Al-Lu'lu'wal-Marjan*, Volume Two, (Riyadh-Saudi Arabia: Dar-us-Salam Publications, 1995).

of the didactic fables; a particular one, "*The Island of Animals*" or "*The Debate of Animals*" (embedded within the 22nd *rasa'il*, titled "*On How the Animals and their Kinds are Formed*"), is one of the most popular animal fables in Islam.

In this story, the King (or Shah) of Djinn arranged a series of debates between the humans and various representatives of the animals, such as the nightingale, the bee, and the jackal. The King discovered the oppression of people from the complaints of animals who unused to such harsh treatment. At the final hearing, the spirit of sages from Balakiss pointed out that all families of humans and animals are all God's creations; we are all equally part of the Great Oneness. All that is asked of us is to treat one another with respect and loving-kindness. Even though the animals nearly defeated the humans in their debates, a man named Tawadu ends the series by pointing out that humans were superior to animals and so worthy of making animals their servants because they were the only ones Allah (SWT) had offered the chance of knowing good from evil. The King was convinced by this argument, and granted his judgement to them, but strongly cautioned them that the Qur'an promises them hellfire if they mistreat their animals.<sup>22</sup>

4. Two different sources were quoted as saying that the Shafi'i jurist 'Izz al-Din Ibn 'Abd al-Salam al-Sulami (d. 1262) formulated the first full-fledged charter of the rights of livestock and animals in his legal treatise "*Rules for Judgment in the Cases of Living Beings (Qawa'id al-ahkam fi masalih al-anam)*" which

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<sup>22</sup> Kaufmann, Mantthew, (ed), *The Animals' Lawsuit Against Humanity: A Modern Adaptation of an Ancient Animal Right Tale*, translated by Babbi Anson Laytner and Rabbi Dan Bridge, illustrated by Kulsum Begum and introduced by Seyyed Hossein Nasr (Kentucky: Fons Vitae, 2005)

was based on the stories and sayings of Muhammad (PBUH).<sup>23</sup> This is the second source for classical Muslim scholars' contribution to animal care after 10<sup>th</sup> century scholars' work is mentioned.

5. Another excellent book of a contemporary Muslim scholar, "*Animals in Islam*", was written by the late Al-Hafiz B.A. Masri, the first Sunni Imam of the Shah Jehan mosque (Working, U.K.) when it was the Islamic center of Europe. He was widely respected for the depth of his scholarship in this field.<sup>24</sup>

The literature dealt with views from Islamic sources Qur'an, Sunnah and Muslim scholars. The following materials are directly related to this study and are obtained from the sources of modern scholars' views.

6. An important modern scholar book "*Environmental Philosophy from Animal rights to radical Ecology*" is written by Michael E. Zimmerman. Some philosophical thinking towards animal treatments is mentioned in this book. It is a common place to say that morality places some limits on how animals should be treated. Philosophically, the issue is not so much *whether* but *why* these acts are wrong. An answer favoured by many philosophers, including Thomas Aquinas and Immanuel Kant, is that people who treat animals in these ways develop a habit which, in time, inclines them to treat humans similarly.<sup>25</sup>

In this book, a second view about constraints on how animals may be treated involves the idea of cruelty. The reason why we are not to kick dogs is that we should not be cruel to animals, and kicking dogs is cruel. The

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<sup>23</sup>Sardar, Ziauddin. *Reading the Qur'an: the contemporary relevance of the sacred text of Islam*.(Oxford University Press), 270; Coward, Harold.*Population, consumption, and the environment : religious and secular responses*. (State University of New York Press, 1995).

<sup>24</sup>Masri, Al-Hafiz Basheer Ahmad. *Animal in Islam*.(Leicestershire, UK: Islamic Foundation, 1989).

<sup>25</sup> Zimmerman, Michael E. (ed), *Environmental Philosophy from Animal rights to radical Ecology*, (New Jersey: Prentice-Hall, Inc., 1993), 33.