

FRIDAY KHUTBA OF TOKYO CAMII
COMPASSION FOR ANIMALS

July 15, 2011

Dear Mumins!

Allah (s.w.t.) has put the beast here for the human's benefit, like the other boons of the earth, but has forbidden torture to them, no matter the situation. There are so many hadith narrated from Rasulallah (s.a.w.) related to compassion for the animals. Today, I will quote some of these narrations.

Our Prophet (s.a.w.) has informed us that a woman was thrown into hell because she had incarcerated her cat until it died.¹ He has informed in another narration that sins of a man were forgiven as he supplied water to a dog suffering from the thirst by drawing water with his shoe from a well.²

One day, when our Prophet (s.a.w.) saw a donkey whose face had been branded, He uttered His sadness with the following words: "*May Allah cauterize one who has cauterized (the face of) this animal.*"³ How meaningful it is that a Prophet, who did not damn easily, could not show patience in the face of this grieving state of the animal.

While our beloved Prophet (s.a.w.) was going to conquer Makkah with His army, He saw a dog that suckled its puppies on the way. He ordered Surâqah, one of His companions, to stand up at the line immediately and that no one of the soldiers touch either the dog or the puppies.⁴

One day, the companions had seen a nest of birds and they had begun to love the fledglings (young birds). At that exact moment, the mother bird came. When it saw its fledglings in their hands, it began to flutter. Upon knowing the state the mother was in, the Prophet (s.a.w.) revealed His dislike and commanded them to put the young birds back instantly into their nest.⁵

The Apostle of Allah (s.a.w.) came upon an

emaciated camel and said: "*Fear Allah regarding these dumb animals.*"⁶ He also demanded that those who are responsible for milking should cut their nails in order to not hurt or scarify the udder of animal in the course of milking.⁷

Esteemed Mumins!

We see that our Prophet (s.a.w.) has implemented some regulations in order to prevent torturing animals. In this context, Rasulallah (s.a.w.) banned bad treatment to animals such as beating them, keeping them starving or thirsty, taking their young, making them fight by preparing contests and making them carry by loading too much cargo. He personally warned those who conduct this kind of behavior.

Letting any kind of physical violence aside, the Prophet (s.a.w.) did not approve even the use of bad words to animals and commanded His companions to unload a woman who invoked curses upon the camel on which she had ridden.⁸

When the Prophet (s.a.w.) was asked if there was a reward for serving animals, He replied: "*Yes, there is a reward for service to every living animal.*"⁹

Can it be thought that Allah (s.w.t.), who does not consent to injustice or oppression done to a human being, would approve oppression upon the other animate that He had created? Allah (s.w.t.) never assents to injustice or violence, regardless of the target.

I will finish my khutbah with another hadith of Rasulallah (s.a.w.) related to the subject: "*The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.*"¹⁰



¹ Bukhârî, Anbiyâ, 54; Muslim, Salâm, 151, 152.

² Bukhârî, Shurb, 9; Muslim, Salâm, 153.

³ Muslim, Libas, 107.

⁴ Waqidî, Kitabu'l-Maghâzî.

⁵ Abû Dâwûd, Jihâd, 112.

⁶ Abû Dâwûd, Jihâd, 44.

⁷ Abdu'l-Hay al-Kattânî, II, 369.

⁸ Muslim, Birr, 80.

⁹ Muslim, Salam, 41.

¹⁰ Abû Dâwûd, Adab, 58.