

## Islamic Jurisprudential Teachings Regarding Dogs (An Analytical Study)

Dr. Muhammad Sarwar  
Post-Doctoral Fellow, IRI, IIU Islamabad

Dr. Ahmad Raza  
Post-Doctoral Fellow, IRI, IIU Islamabad

Dr. Muhammad Karim Khan  
Post-Doctoral Fellow, IRI, IIU Islamabad

Received on: 02-07-2023

Accepted on: 04-08-2023

### **Abstract:**

There is a lot of fuss about dogs based on some Islamic Sharia rules and it is alleged that Islam has ordered the killing of dogs. These and other similar issues that lead to dog abuse are based on misconceptions. This is the reason why even the people of Islam sometimes perform actions which are becoming a violation of the basic spirit of Islamic law due to lack of accurate information. Believe to the extent that they have heard from their elders. The first and foremost principle, which is the essence of Islamic teachings, is compassion, non-violence and non-harm to all living beings. This article describes all such misconceptions and ambiguities about dogs regarding the teachings of Islamic jurisprudence.

**Keywords:** Jurisprudence, Hadith, Quran, Sharia, Cave, Saliva.

### **INTRODUCTION:**

What is the position of a dog in Islamic law, what are the Shari'ah rules about it, the incident of the Companions of the Cave is very important to understand all these concepts. These verses show the dog playing a very important role. From these verses it is clear that what the companions of the cave were doing inside the cave, the dog was doing outside the cave just like humans do. The dog was sitting outside with its front legs spread very comfortably. The other important thing is that this verse does not show that the dog is a protective dog, but the dog is one of them who was doing what the companions of the cave were doing.

### **The Dog is mentioned in three Places in the Quran:**

“Had we willed, We could have elevated him through them; but he clung to the ground, and followed his desires. His metaphor is that of a dog: if you chase it, it pants; and if you leave it alone, it pants. Such is the metaphor of the people who deny our signs. So tell the tale, so that they may ponder.”<sup>1</sup>

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This verse only describes the tendency of dogs to bark. The style of this verse is only narrative and this verse does not impose any rule on the process of barking dogs but only states that barking is a characteristic of dogs.

Similarly, the second verse of the Qur'an which contains the remembrance of the dog is related to the incident of the Companions of the Cave.

You would think them awake, although they were asleep. And We turned them over to the right, and to the left, with their dog stretching its paws across the threshold. Had you looked at them, you would have turned away from them in flight, and been filled with fear of them.<sup>2</sup>

The Qur'an describes the Companions of the Cave with great honor. The Companions of the Cave were young Christians born during the reign of a Roman emperor who harassed them on religious grounds. The young Christians hid in a cave with their dog to escape the emperor. Because the People of the Book believed in God and prayed to God for protection, God protected them in such a way that they slept in a cave for an indefinite period of time until the danger was averted from them.

They will say, "Three, and their fourth being their dog." And they will say, "Five, and their sixth being their dog," guessing at the unknown. And they will say, "Seven, and their eighth being their dog." Say, "My Lord knows best their number." None knows them except a few. So do not argue concerning them except with an obvious argument, and do not consult any of them about them.<sup>3</sup>

This verse deals with the speculations that were made about the Companions of the Cave. According to verse 18, if you saw them you would run away and be filled with fear. This does not only mean to be frightened by the sight of a dog, but it also refers to the whole group, one of which is a dog. This statement is meant to indicate that the young man was asleep in a state in which he felt awake. In fact, he was in a deep sleep.

In this incident, the dog has been shown as the companion of the companions of the cave and not the watchman dog which people are afraid of.

Because if he were a watch dog, then he would not be included in the number of the companions of the cave, and if he were a watch dog, then he should not be shown sleeping under any circumstances, but he should fulfill his duty of watch in every situation. Should have been shown waking up.

Another important lesson we can learn from the incident of the Companions of the Cave is that these Companions of the Cave who were young Christians, despite having a dog with them, do not show any kind of negative impression. These were young monotheistic Christians who had sought refuge in God and the dog was with them. Rather, the style of these verses suggests that the dog is presented in a very important and welcoming manner.

If the presence of a dog had caused any problem or danger to these saints, they would have been warned in some way so that they would separate the dog from their company. The third place in the Quran where the dog is mentioned are the very important verses which explain the legitimacy of dogs and consider the dog as a source of food for human beings. These are the trained dogs that are human they hunt for it and bring it. The Qur'an states:

They ask you what is permitted for them. Say, "Permitted for you are all good things, including what trained dogs and falcons catch for you." You train them according to what God has

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taught you. So eat from what they catch for you, and pronounce God's name over it. And fear God. God is Swift in reckoning.<sup>4</sup>

This verse answers all the questions whether a Muslim can keep a hunting dog. And would an animal hunted by a dog be halal in terms of food? This verse explains that trained dogs can hunt for Muslims, provided that the hunting by dogs is done under the supervision of a Muslim person.

Furthermore, the person is sending the animal for hunting in the name of Allah. This is the reason that when the hunting animal kills the prey, it is halal to kill it in this way.

The famous commentator Allama Qurtubi while interpreting these verses says:

"People learned about hunting from dogs and eagles taught by the Holy Prophet (saw) because sometimes a person sees a dog killing a prey and sometimes the prey is not killed in front of his eyes," he said. "Because the meat of a dead animal is forbidden," he said. The most important thing in this whole commentary is that neither the saliva of the dog nor the impurity of the dog or anything else is mentioned during the interpretation of this verse. Nor is there any mention of any side effects in the food that suffers from this impurity.

The issue mentioned in this verse is related to permissible and unlawful food, whether such hunting would be permissible or not. It has been argued that the dog's (Sliva) will be found in the meat of the prey.

**Outcome:**

The bottom line in this whole issue is that hunting with a dog is allowed, with certain conditions in mind, but none of these conditions have anything to do with the dog's impurity.

**The Principles Taken from the Sunnah of the Prophet:**

In Islamic legislation, most of the rules and regulations are generally derived from the Sunnah of the Prophet (peace and blessings of Allaah be upon him) because the Qur'aan does not provide detailed information regarding the rules that a Muslim needs to live his life according to Islamic law.

Numerous issues regarding dogs are also the ones about which we have to derive Islamic rules from the hadith of the Prophet. A collection of Hadith Nabawi that provides information about dogs. A study of it reveals that the dog is also one of God's creatures and that he deserves to be treated fairly.

**An important fact about dogs:**

There will be very few people who are aware of the fact that in the time of the Holy Prophet (saw) dogs used to come to the mosques freely and even used to urinate in the mosques. Not only did no one oppose it, but the urinals inside the mosques were not cleaned with water, that is, the urine of dogs was not cleaned.

Hazrat Hamza bin Abdullah bin Umar bin Al-Khattab narrates from his father's chain of transmission:

In the time of the Prophet (peace and blessings of Allaah be upon him) dogs used to come and go easily inside mosques and no one would pour water on the places where dogs used

to come<sup>5</sup>.

Allama Ibn Hajar Asqalani, while explaining this hadith, writes:

In the time of Rasoolullah, the mosques were open and their doors were not open and some of the companions of the Holy Prophet used to sleep in the mosques<sup>6</sup> -.

### **The Dog and Drinking Water Problem:**

There are also many misconceptions about dogs when it comes to assembling utensils. It is often argued that if a dog drinks water from a bowl, then according to the instructions of the Holy Prophet, the bowl should be washed up to a certain number, otherwise it will not be clean. Even washing such a bowl in this way is often misunderstood and its real significance is taken for granted. There are many traditions related to "If a dog drinks water from a drinking vessel."

The Holy Prophet (saw) said: If a dog drinks water from any of your utensils, then wash such utensils seven times<sup>7</sup>-.

The first thing in this regard is that in other narrations of this hadith, the required number of washing has been mentioned differently. As far as the mention of seven times is concerned, there is nothing special about the number seven, but it is meant to emphasize the process of washing. An important point is that most people think from this hadith that the evil of the dog may have been narrated through it, although there is nothing in the hadith that can be used to rule on the evil of the dog. The meaning of this hadeeth is that when a dog puts its mouth in a vessel, it should be thoroughly washed.

By no means do I want to convey that I recommend for the mother to be inactive. That is, when the dog drinks water, you start washing it.

Washing utensils are utensils that are in your own use. By no means do I want to convey that I recommend for the dog to be reserved for a hunting dog.

To further understand this concept, let us consider the hadith in which a person waters a dog by putting water inside his shoes. According to this hadith, the sins of this person are forgiven and he is blessed with paradise. Now it is not said that his shoes should be washed seven times. Because that person did not drink water in this shoe but wore this shoe in his feet.

Furthermore, the hadeeth which relates to drinking dog's water from one's personal vessel. Another lesson to be learned from this is that in the time of Hazrat Akram, dogs were also a part of daily life of human beings and they also used such environment equally. Dogs will definitely enter human houses and they will stay with human beings in human houses and human beings will definitely provide water to these dogs. And if humans and dogs did not have such precaution, then why did Akram need to give such instructions about dogs?

### **The Issue of Purity and Dog:**

Another problem with hygiene related to dogs is that they are unclean. The issue of purity in Islamic law is mostly related to prayer and worship. Islamic jurisprudence requires that a Muslim's body, clothes and place of prayer should be clean before performing prayers and worship. In the same way, it is necessary to wash and clean the body, clothes and place. When they touch something they think is unclean.

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The scholars of Islam have had great debates on which of these things are unclean. What these scholars generally agree on is that blood, urine, pus and foul-smelling liquids are unclean and a person must cleanse his body, his clothes and the place of worship before praying.

According to some jurists and scholars, most of whom are Hanbali and Shafi'i scholars, dogs are unclean, so touching or licking them will wash and cleanse the body, clothes and place of worship.

According to Maliki jurisprudence, dogs are not unclean at all.

However, according to Hanafi jurists, dogs are not unclean, but saliva is unclean.

One of the things that is often overlooked when discussing the uncleanness of a dog is that according to the scholars, there are many other things involved in uncleanness and it is necessary to wash and purify them before prayers. Even the scholars, who consider the dog to be unclean, consider many other things to be unclean and it is very important to them that just washing in a simple way is enough. For example, butchers who often get blood must wash their bodies, their clothes and their place of prayer before prayers.

Human urine is definitely unclean. But Allama Ibn Hajar Asqalani, in his commentary on the hadith of the Prophet, according to which dogs used to enter the mosques in the time of the Holy Prophet, says:

"All scholars agree that the urine of all animals is pure except human urine".

Therefore, if a person urinates on his body, his clothes or the place of praying, then he must clean his body, his clothes and the place of prayer before praying. Therefore, just because human blood, urine, and waste are unclean, human beings should not look at each other in an insulting manner, nor does it mean that human beings should start taking precaution against human beings.

There are a lot of people who have to deal with these unclean things like doctors working in emergency and intensive care units in hospitals are highly respected class of society but they are exposed to human urine, blood, mucus and waste etc. There is constant communication. The lesson to be learned from this is that uncleanness is a part of social life and daily life. The dog or his (Saliva) is one of them.

**The Problem of Keeping a Dog at Home:**

Most people are unfamiliar with the rules of keeping a dog at home. There are several traditions related to this hadith in which the Holy Prophet (saw) forbade keeping dogs at home. According to the hadith, it is narrated from the Holy Prophet (PBUH) that if a person keeps a dog in the house without any legitimate purpose, his income will be reduced by one or two ounces per day. Many other isnaads of this hadeeth state a number of legitimate purposes, some of which are to guard, herd, hunt and assist in agriculture.

Hazoore Akram used to have special discussions with animals because he was sent wearing the crown of mercy for the worlds and these are the examples of his compassion and perfection found in various hadiths. In the above-mentioned hadith also, the specific purpose of the Holy Prophet (saw) is also seen as an attempt to prevent the misuse of the dog. So if a person wants to keep a dog, he has to come up with a good and legitimate purpose for it, otherwise it will cause a lot of annoyance to the dog.

In the time of Hazoore Akram, people used to keep dogs for hunting to protect their flocks

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and for protection in agriculture from birds and wild animals and from theft. Therefore, these are the legitimate aims which have been stated in the hadith.

As far as keeping dogs without these purposes is concerned, it is for the sole purpose of protecting dogs from abuse and not abusing them in any way, and to ban humans who are dogs. Do not treat well.

According to the hadeeth of the Prophet (peace and blessings of Allaah be upon him), it is not permissible for a person to keep a dog just for fashion, so that he can show his social status to his friends. The dog is a quick-witted and sociable creature. It would be an abuse to keep him locked in a room or to be confined to a balcony of a house.

Similarly, most people think that the blessed hadith which states that "in a house where there is a dog or a picture, the angels do not enter the house", this hadith contains a very sarcastic statement regarding the dog. However, the context of this hadith is different. If taken in a broader sense, it can only be applied in specific and limited circumstances.

It is narrated from Hazrat Ayesha that Hazoore Akram arranged to meet Hazrat Gabriel at a specific time. And when that time came, Gabriel did not come to their house. Hazrat Akram threw a stick which was in his hand and said "Allah Almighty does not break His promises or the promises of His Prophets". You looked around and there was a puppy under four feet. The Prophet (peace and blessings of Allaah be upon him) said: O 'Aa'ishah, when did this dog enter the house? Ayesha said, I did not think. The Prophet (peace and blessings of Allaah be upon him) told the dog to leave, then Gabriel entered.

The Prophet (peace and blessings of Allaah be upon him) said: You promised to meet me. I waited for you but you did not come. Gabriel said that the dog had stopped me from coming to his house.

"We do not enter houses that have dogs or pictures<sup>8</sup>."

In his commentary on this hadith, Imam Shoukani has discussed the intended meanings of the hadith "angels" from many different angles and as a result he states, that according to some commentators in this hadith which mentions angels what has been done is that travelers are angels, that is, those who keep traveling from one place to another. These angels are not meant to be guardian angels nor are they angels of death. According to another opinion, they are angels who are angels of mercy and blessings because the guardian angels who are watching over them are never separated from them. There are. Imam Shoukani quotes Allama Khattabi as saying that this hadeeth applies only to dogs which are forbidden to be kept at home and also to those pictures which are forbidden because they are pictures of one soul. Are

Allama Khattabi does not include hunting and herding dogs in these dogs and also does not include the pictures which are made in a chadriya pillow because none of them prevent the angels from entering.

**The Author of Umadat ul-Qari writes:**

According to the apparent meaning of "angels" in this hadith, all of them are angels. But they also consider the guardian angels as an exception to them because they are not separated from human beings under any circumstances. He says that the angels in this hadith refer to those angels who bring revelation like Gabriel. As far as the guardian angels are concerned, they enter all the houses and do not leave anyone behind - .That is,

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those which can be kept according to Shariah. Such as dogs used for surveillance, hunting and farming.

According to Ibn Habban, the ruling of this hadith applies only to the dogs which were found in the house of the Holy Prophet. Disagreeing in the text of the same hadith of the above mentioned jurists and at the same time keeping all of them faithful to the Shari'ah confirms the statement of the Holy Prophet that

The difference of my ummah is mercy.

In the same way, the jurists have also expressed their different opinions about Qiraat.

**The Cat and Islamic History:**

Undoubtedly, the cat has a special place in Islamic history and law. She has been the companion of human beings from the very beginning. The name Akram was given to you by Hazrat Akram because of his love for cats which he always liked as an honor for himself. Was

It shows how much he loved cats<sup>9</sup>.

Hazrat Akram himself used to perform ablution for prayers with the water from which cats drank water.

Hazrat Ayesha narrates that Hazrat Akram used to put his cup outside for a cat so that he could drink water from it. Then they used to perform ablution with the remaining water<sup>10</sup>.

The cat is considered so pure that Ayesha herself used to use her plate to feed a cat.

Hazrat Dawood Ibn Saleh bin Dinar Al-Tamar narrates from his mother's chain of transmission:

The owner of his mother sent him to Ayesha in a hurry. When they reached Ayesha, they found her in a state of prayer. Hazrat Ayesha signaled to keep Harisa, so she did the same. Then a cat came and ate some of it. When Hazrat Ayesha finished her prayers, she also ate something from this Harisa.

Hazrat Ayesha said that Hazrat Akram has said that cat is not unclean<sup>11</sup>.

According to another narration, Hazrat Ayesha said that she ate cat food after eating it<sup>12</sup>.

Hazrat Kabsha bint Ka'b bin Malik, who was the wife of Hazrat Abu Qatada, narrates:

Hazrat Abu Qatada came to the room and brought ablution water for him. A cat also came into the room and drank water from it. Hazrat Abu Qatadah placed the water vessel in front of Kobli so that he could drink water.

**Kabsha says:**

Hazrat Abu Qatadah looked at me and said, are you surprised? O my cousin! I said yes, then he replied, "Huzur Akram has said that the cat is not unclean<sup>13</sup>-"".

Traditions also prove that there are promises of a very dangerous and painful punishment for harming a cat. Just like a woman will be thrown into hell just because she tied up a cat. She was not given anything to eat or drink, and eventually the cat died.

Similarly, another woman who accidentally killed three cats had to pay damages for her misdeeds.

It is narrated from Hazrat Zaid bin Aslam that when Umm Fazl Abu Bakr closed the door of his house, a cat and two children were left in the room. By the time they returned to

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Mina and Arafat, the cats were dead. He mentioned this to the Holy Prophet (saw) and he ordered to pay a ransom for each cat to free a slave so that the sin could be forgiven<sup>14</sup>.

According to this hadith, the Companions of the Holy Prophet (PBUH) did not kill the cats on purpose. It was going to be tough.

Circumstances in which an animal is allowed to die:

There are times when it is necessary to kill an animal. One of them is a case of compassion. The details are as follows.

**An Allegorical Event:**

Suppose a car hits a donkey. The donkey is badly injured and piles up on the ground and begins to ache in excruciating pain. Feeling we have 'Run out of gas' emotionally, the donkey is badly injured and has no chance of recovering, but will have to spend many hours in such a miserable condition before it dies. What should be done? A veterinarian or veterinarian should follow the instructions of a veterinarian if he or she suggests that keeping an animal alive is not difficult but impossible, then donkeys should be vaccinated in a comfortable way. He should be killed so that he can be saved from further suffering.

Let us now turn to the real issue, according to which the principle is that whoever is the killer, that is, whenever it is necessary to know, then it should be known in a compassionate manner.

**The Glanders and the Persian Act of 1899:**

The Glanders and Persians Act is a law enacted to treat infectious diseases of horses. This law was passed on March 20, 1899. It stipulates that if any of the glanders and the Persian disease is confirmed and only a veterinary practitioner confirms it, then such a horse will be destroyed immediately. According to the act, apart from horses, other animals of the same tribe such as camels, mules and donkeys will also be affected by the same law.

**This Act Describes this Contagious Disease as follows:**

"Diseased" means affected with glanders or farcy or any dangerous epidemic disease among horses which the provincial Government may, be notification in the official Gazette."<sup>15</sup>

Similarly, the law relating to the extermination of an animal which has contracted a contagious disease such as glanders or pericarp is described as follows:

If the veterinary practitioner certifies in writing that the horse is diseased, the inspector shall come the same to be immediately destroyed. Provided that in the case of any disease other than glanders or farcy, horses certified to be diseased as aforsind may, subject to any rules, which the provincial Government may make in this behalf, either destroyed or otherwise treated or dealt with as the veterinary practitioner may deem necessary".<sup>16</sup>

**The Analysis of Alternatives to Animal Experiments:**

Experiments on animals under human interests and their services have been an important part of medical science. Historical figures from the animal rights movement show that animal experiments have significantly reduced the number of animals since the 1970s. How and why this was possible is evident in the long struggle of the animal rights



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movement. Madhusari Makarji describes the changes that have taken place in animal experiments in different European countries as follows:

"There is no question about it: the number of animals used in laboratory experiments is going down. In the U.K., the Netherlands, Germany and several other European countries, the total has fallen by half since the 1970s. In Canada, mammals have largely been replaced by fish. The figures for the U.S are unclear. The U.S. uses between 18 and 22 million animals a year, but exact numbers are unknown for roughly 85 percent of these rats, mice and birds. Primate use has stayed constant, whereas the use of dogs and cats is down by half since the 1970s."<sup>17</sup>

An examination of how the decline in animal experiments came about shows that the Australian philosopher Singer Peter's book (*Animal Liberation*) played a major role in this regard. The book was well received by scientists and the general public, and their sympathies with animals were greatly enhanced.

**The Concept of 3 Rs:**

After Peter Singer's *Animal Liberation*, animal rights activists stepped up their efforts and started a new debate on animal experiments. As William M. in 1959. William M.S. Russell and microbiologist Rex. Rex. L. Burch introduced the concept of 3 Rs. This concept led to a lot of criticism of animal experiments in laboratories and pressure was put on to implement 3Rs, so implementation of 3Rs started in many countries. The 3 Rs principle is actually a guideline regarding the use of animals in laboratory experiments according to which:

- (i) Animals should be used sparingly in laboratory scientific experiments.
- (ii) The method of experimenting on animals should be made very polite. So that the animals suffer the least.
- (iii) Whenever possible, non-animal models should be used instead of animals in laboratory experiments.

The concept of 3 Rs is explained by Madhusuri Mukherjee in these words: "This principle sets out three goals for the conscientious researcher: replacement of animals by in vitro, or test-tube, methods; reduction of their numbers by means of statistical techniques; and refinement of the experiment so as to cause less suffering. Although they took some decades to catch on, the three Rs define the modern search for alternatives."<sup>18</sup> *Effects and Consequences of the Animal Rights Movement:*

With regard to animal experiments, the animal rights movement introduced alternative sources of animal experiments so vigorously and then insisted on their implementation that in the present era the principle of 3Rs is largely practiced all over the world. Importing, how this change and the animal rights movement have affected the sector, an Indian scholar has described it this way:

"As yet, most researchers in the basic sciences see little hope of replacing animals. They stick to reduction or refinement, such as using an animal lower on the phylogenetic tree. The next spate of cuts in animal use, Spielmann predicts, will come in the field of medical education, for which alternative teaching tools have been devised. British surgeons, in fact, have not trained on animals since the 1876 act banned such use; instead they practice on human cadavers and later assist experienced surgeons in actual operations. In the U.S.,

more than 40 of the 126 medical schools do not use animals in their regular curricula."<sup>19</sup>

**Talking about the Effects and Consequences of 3Rs, Madhusari adds:**

The most significant change has been in mind-set. Since 1985 in the Netherlands, every scientist starting research on animals has been required to take a three-week course. They learn hands on procedures, proper anesthesia, specifications of inbred strains and so on as well as the three Rs. First the students design an animal experiment; then they are asked to find ways of answering the same question without animals."<sup>20</sup>

A statistical analysis of animals used for experiments in science laboratories in European countries shows that the use of animal experiments in laboratories has, in some cases, been completely abolished. Some animals have been replaced by other animals. And in some cases the use of endangered species has been significantly reduced. This is easily illustrated by the following graphical figures:

**The Numbers of Research Animals:**

"Use of animals in European laboratories has been slowly declining (a). In the U.S., the available statistics (b) include primates, dogs, cats, guinea pigs, rabbits, hamsters and others but exclude rats, mice and birds an estimated 17 million additional animals per year. Primate use is roughly constant, although the numbers of cats and dogs (c) is declining. (In many instances, dogs are being replaced by pigs, calvs and other farm animals. these have been counted since 1990 but are not included in the cahrt). The National Institute of Health supports research into invertebrate models (d); however, funding has been increasing more steeply for vertebrate (and human) studies. In Canada, animal numbers (e) have hovered at around two million a year, but fish have replaced mammals in many areas, especially toxicology."<sup>21</sup>

**The Conclusion:**

In any case, the dog must be kept for a specific purpose, otherwise you will be capturing a living thing as an inanimate object, which will deprive it of its personal freedom. Dogs also need further education and training and so do their specific exercises. They have specific tasks and responsibilities and if they are not fulfilled then dogs become psychologically distressed.

The specific purpose of the watchdog and surveillance that has been stated has become much broader in this day and age. Even the bark of a small dog can warn of a burglary in a house today. A dog living with an elderly person can be an aid to the loneliness of the elderly person and in case of illness or emergencies can send a message to the neighbors that the elderly person is ill and needs your help.

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