

## MODULE 4

**Class Title:** Animal Rights – Part 2

**Aim of Lesson:** To recognise and respect the rights of Animals in Islam

**Category:** Personal Development

**Lesson Format:** Power point presentation with narration and discussion

(Greeting to students) *Assalamu 'alaikum wa Rahmatullahi wa Barakatuh*

(*Ta'awwudh*) *A 'oodhu billahi min Ash Shaytaanir Rajeem*

(*Tasmiyah*) *Bismillahir Rahmanir Raheem*

(*Du'a*) *Rabbish rahli sadri wa yassirli amri wahlul 'uqdatum millisani yafqahu qawli* [Surah Ta-Ha 20: Verses 25-28]

Slides 1-5:

In the last class we spoke about the Islamic perspective of keeping animals, their rights and our rights over them; are we allowed to kill them? Are we supposed to eat them? Why is the Islamic way the right, the perfect way of slaughtering animals? How should we care for them? Etc.

Today *InshaAllah* we will continue with that. We were talking about slaughtering animals and that the Islamic way of slaughtering is less painful for animals. Why does Islam permit us to eat the meat of animals? Islam gives instructions of slaughter with as little pain to the animal as possible. The Messenger of Allah (pbuh) said in a *hadith*:

“When you slaughter an animal, you should use the best method and sharpen the knife so as to cause the animal as little pain as possible.” [Muslim]

I don't know about you but I have seen, especially on *Eid Al-Adha*, that some of the butchers are not very particular about sharpening their knives. Because the knife is not sharp enough, when they use the knife, half way through the slaughtering the animal starts running away because it just couldn't take the pain. It becomes extremely painful, not just for the viewers but for the animal as well.

Fourteen hundred years back, Prophet Muhammad (pbuh) gave us the instructions to make sure that whenever we slaughter an animal, the knife should be extremely sharp.

It is also mentioned:

“The Messenger of Allah (pbuh) was heard forbidding keeping any animal waiting for slaughter.” [Bukhari, Muslim]

This is also a very careless attitude that a lot of people have at the time of *Eid Al-Adha*, when you have more than one animal to slaughter: one animal can see the other animal being tied at the same place of slaughtering so they can feel it, they can see the other animal being slaughtered and cry out. They also see the blood that is there and that is not good for the animal. So Islam teaches us to have sentiments for animals. There is another *hadith*:

“Muhammad (pbuh) forbade all living creatures to be slaughtered tied up and bound.”  
[Muslim]

This is another very common practice; have you seen what they do when they slaughter cows? They tie up the legs. When a camel was being slaughtered, my son had taken a video on *‘Eid*. I think it was the third day; they had actually tied up the legs of the camel, and this is not permitted. It creates a lot of stress for the animal. So these are the things that you have to keep in mind.

Slides 6 – 7:

The reason this happens is because everybody wants to make a lot of money on *Eid Al-Adha*. So if four to five people are engaged in the slaughter of one animal, they will lose out on money that can be earned with other customers. So they try to handle the animal on their own, or have the least possible men with them to handle the animal. They just tie it up with a rope, which is just not permitted in Islam. I know this is not really related to us as we are not going to slaughter animals but we can create awareness in our families and friends if we see such a mistake being made.

‘Ali (ra) said not to slaughter sheep in the presence of other sheep, or any animal in the presence of other animals. [Maxims of Imam ‘Ali]<sup>1</sup>

These are very clear cut instructions coming to us. There was an incident where ‘Umar (ra) saw a man not giving enough water to the sheep before slaughtering it and you know what kind of temperament ‘Umar (ra) had? He was very stern. He gave the man a beating because he was so concerned about the animal. He told that man to go and water the animal before the time of his death. [Badae al Sande]

This shows how important it is; today the west talks more about animal rights, but we need to understand that this was something that was told to us some fourteen hundred years back. So it should not be a new thing from the Islamic angle.

Slides 8 – 12:

According to the overall teachings of Islam, causing pain and suffering to defenceless and innocent creatures of Allah (swt) is not justifiable under any circumstances. Not just physical cruelty, Islam also talks about mental cruelty. If the Prophet (pbuh) forbade us to have other animals around while slaughtering one, his concern was not physical cruelty, it was an emotional concern that he (pbuh) had for other animals.

There is another incident where a bird’s emotional distress was treated very seriously, as if physical injury was inflicted. The Companions (ra) narrated:

We were in a journey with the Apostle of Allah (saw) and he left us for a while. During his absence we saw a bird with its two young ones, and we took the young ones away. The mother bird was circling

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<sup>1</sup> 100 maxims from Imam Ali a.s. and Imam Ali bin Musa al-Ride. the book is published by Ansariyan publications Qum-Shohada str. avn. no.22 p.o.box 37185/187-tel-741744 Islamic Republic of Iran.

around us in the air, beating its wing in grief. Prophet Muhammad (saw) came back and said, “Who has hurt the feelings of this bird by taking its young? Return them to her.” [Muslim]

There wasn't any physical distress. Have you seen little children? When they see a kitten or a puppy on the road, they will just bring it home. We don't realise that animals also experience emotional distress.

Another thing is that there are many animals that are venomous; they are dangerous for us. We are to kill them in order to protect ourselves, in order to save our lives. But again we have to be very careful in killing these venomous creatures, like scorpions or snakes. Even when you kill them, you have to kill them without torturing them.

Slides 13 – 14:

There is a *hadith* in Bukhari and Muslim which states words to the effect that Prophet Muhammad (pbuh) forbade the beating of animals on the face.

This is a very important *hadith*.

It is narrated by Jabir (ra) that the Messenger (pbuh) forbade striking the face or branding the face of animals. [Muslim, Abu Dawood]

The same companion reported the holy Prophet (pbuh) saying this when an ass, which was branded on his face, passed by him: “God curse the one who branded him.” [Muslim, Abu Dawood]

So actually the person was cursed because he branded him or for striking him on the face. Usually we feel that these things are for humans; this is the treatment that we must give to humans; that you must not hit them or cause any pain or humiliation; however, it is the same for animals.

Slides 15 -17:

How many of you have been to a circus where there are animals? We hardly have any animals in the zoo, so the concept of a circus is diminishing, but it still remains in the west to a certain extent. Have you seen it on TV? What happens? They train animals to do stunts, to please the crowd.

What is wrong with that? It is really important for us to know what goes on behind the scenes. In a circus the caravan is on the move for eleven months in a year. During travel the animals are caged and chained for long distances. To keep an animal chained for months and months is cruelty. They are caged at extreme temperatures, mind you. Common sense tells you that this is cruel. What are the tools that they use to train these animals? They use whips, clubs and electric prods to physically train these animals. They give them food and train them and hit them. Today when I was searching videos, I was seriously considering showing you the videos on how they train the animals, but then I felt that it was too graphic and not required. They beat them up and chain them in order to train them for certain stunts, for our pleasure.

Slides 18 – 19:

How do you think animals feel when you cage them or beat them? That is nothing but cruelty. Then of course there is physical trauma; by the way, statistics tell us that animals that die in a circus die a

premature death, and the reason is that they have been tortured too much. The circumstances that they live in are not very conducive for them. There is a *hadith* in which Prophet Muhammad (pbuh) said: “Do not store milk in the udders of animals.” [Muslim, Bukhari]

Why do you think someone would do that? Why wouldn't you milk it out?

In villages where people rear these animals, refrigeration is not easily available. The milk gets spoilt if it's not used up soon, so they prefer storing milk in the udders of the animals, without realizing that it is causing a lot of pain to the animal. It is for their own convenience that they are putting the animal through pain. So these are the things that tell us how to deal with present day situations where animals are involved. These *ahadith* tell us what kind of approach we should have.

What about animals caged in the zoo; all of us, Muslims or non-Muslims, go to the zoo. The newspaper reported that last year in Karachi, 3 cubs were found dead; 1 of them was eaten up by the lioness. A few reptiles froze to death in the zoo. The enclosures that they have are very poorly designed, not keeping in mind the comfort of the animal and the care-takers that have been appointed for the care of these animals are not qualified. This is the situation of the zoo in Karachi. How many of you have been there? It is not a pleasant sight.

The first thing that we need to understand is that we are caging up a wild animal; it is not a matter of *halaal* or *haram*. We need to understand what we are doing. Wild animals are supposed to be in the wild; you have trapped these animals. Lions are supposed to be in the forest. Just take yourself as an example; if you are living in the comforts of this developed city and somebody picks you up and puts you in rainforest, having none of these luxuries, would that be fair? In the same way we need to think about what we are doing to the animals. Why do we do that? We say it is to educate our children, this is the reason people usually give; we need to educate our children, they need to know what kind of species there are. If you have to educate your children then you have Animal planet, Discovery channel etc. They have documentaries on animals; isn't that a better way to learn? It's better than caging them or depriving them of their freedom. Here in Karachi it is absolute cruelty and nothing else. You need to think that if you were a cat or a lion and were taken away from your environment and caged, how would you feel? As I told you, they do have emotions.

Slides 20- 25:

Another thing that is becoming common is animal shows. We were supposed to have this dolphin show in Karachi recently. Dolphins belong in the ocean where they can be free; yet we are putting them in a very cramped situation. We have to teach people about their rights; rather than doing that, what are we teaching them? We are bringing these animals to provide the public with entertainment. We need to see what is wrong; is this emotionally appropriate for the animals or not?

What about using animals to carry heavy loads? The *dhobi wala* (washerman), the *Victorias* (horse carriages) running in Saddar (a locality)... we don't see them a lot now but there was a time when we used to have them; a carriage attached to the horse. In the other smaller areas they still have this mode of transportation. So do you think that it is the right thing to do? We have a *hadith* that tells us that as long as we are taking care of their comfort and not misusing the animals then that is permissible in Islam.

The Prophet of Allah (pbuh) said, “When you journey through a verdant land, go slow to let your camels graze. When you pass through an arid area, quicken your pace lest hunger should enfeeble the animals. Do not pitch your tents for the night on the beaten tracks, for they are the pathways of nocturnal creatures.” [Muslim]

So these *ahadith* tell us that it is allowed to use animals for transportation as long as you are taking care of their needs. There is another *hadith*:

The Prophet (pbuh) even forbade the cursing of animals:

“Once, while the Prophet (pbuh) was on a journey, he heard a woman invoke Allah's (swt) curse upon a camel that she was riding. He said, 'Offload the camel and let it go, since it has been cursed'. [Muslim]

This conveys that if our common sense tells us that something is wrong, then we should not follow it. If you do have a *hadith* then it's ok, but if you don't, or the problem is such that it was not there at the time of Prophet Muhammad (pbuh), we must use our intellect. Please keep in mind that we can't call caging of animals in the zoo *haram*; we can't call dolphin shows *haram*.

Slide 26:

Have you ever been to a pet shop? Usually they have a shortage of space, and because of that they enclose very big animals in small cages; these poor animals are in cages without enough space to turn around. This again is cruelty. They have sad and pleading eyes which will actually haunt you if you go there and look at them; again, they do have emotions. I wonder if the owner of the pet shop has even imagined how the animals feel, being imprisoned in those small cages. This is something that we should discourage and try and create awareness among people, that even if you need to cage them, the environment should be comfortable for the animal.

Slides 27 – 28:

Prophet Muhammad (pbuh) was once asked about making charity to animals and he said that even that is rewarded by Allah (swt). [Bukhari, Muslim]

Usually our concept of charity is taking care of people. So these companions (ra) asked that if you are taking care of an animal then is that also counted as charity? Prophet Muhammad (pbuh) said:

“Yes, there is a reward for acts of charity to every beast alive.” [Bukhari, Muslim]

So being nice to or doing a good deed to an animal is also counted. There is another *hadith* which states,

“A good deed done to a beast is as good as doing good to a human being, while an act of cruelty to a beast is as bad as an act of cruelty to a human being,” and that, “Kindness to animals was promised by rewards in the life Hereafter.” [Mishkat al-Masabih]

What does it tell you? If a person is in pain and an animal is too, you have a choice who to help because they both fetch a lot of reward. Let me rephrase that; I would say you have a choice, but going out and helping an animal is equally important. Sometimes we feel that helping out a person in pain is a bigger deed in terms of reward than helping out an animal; that is not the case. If I were to see some person in

extreme pain on the road and compare it to seeing a cat in excruciating pain, I might just overlook the cat and I think majority of us would do the same; but if a person is in pain then most of us will stop.

There are many NGOs (Non Government Organisation) like Pakistan Animal Welfare Society (PAWS), and a few others; you can Google and get their telephone numbers. If you ever see an animal that is injured or suffering then you can call them up and let them know. They will come and help the animal in the appropriate way; at least we can do this much.

How can you do charity in terms of helping out animals? What are the things that you can do to fetch rewards where animals are concerned in your daily lives? I am focusing on the general things that you can do:

1) If you have surplus rice, bread and *roti* (flatbread), all you need to do is go on the roof top and spread them out. The next day you won't find anything; the birds come and eat it up. This is something that fetches us great rewards.

2) If you see an injured animal, take that animal to the vet. You can even call one of the organizations that look after animals and ask them to come help out.

3) At the traffic signals you see these people that sell caged birds, what are you supposed to do? Buy them and set them free? Do you think that is the right thing to do? Yes, temporarily. But what are you doing in the long term? You are encouraging that person to collect the birds again and again. We don't even know if he is feeding them or not. Effectively, in the long term you are encouraging that person to carry on with what he is doing. This is something that we should discourage.

4) We need to educate people about endangered animals. For example, for the benefit of turtles that are out at the beach, we must find out how we can help. There are many other endangered animals that we have in Karachi; we must educate ourselves and the people around us about them.

Your *dhobi wala* (washer man) comes once a week; check if he is mistreating his donkey. On the day of *Qurbani* (sacrifice) observe what is happening to the animals. If you go for a picnic on a farm and they rear animals, see if they are being taken care of. Go to a pet shop, check if the animals are kept in a comfortable environment or not. Animals are kept at Sunday bazaar as well; small chicks are coloured to look attractive but that is not good for them. They die in three or four days; go and educate them and please don't buy those chicks. This is not good, you are encouraging them. Whenever you see stray dogs, call these organizations and let them know. It is not good for you either; it could be a dog that has become rabid or really aggressive.

These are a few things that you and I can do in order to fetch a lot of reward. Whenever we make the effort to do good deeds, somehow helping animals does not come to our minds.

Slides 29 - 31:

Keeping pets: I personally think keeping birds in cages as pets, is not a good idea. Birds are meant to fly, and animal lovers understand that this is not the right thing to do; caging animals and especially not allowing them to perform what they are meant to. When you hear birds the first thing that comes to your mind is flying; that is why I don't think birds should be caged.

But there are other animals that you can keep as pets; cats and dogs, as long as you are keeping them comfortable. The other thing is that cats and dogs are dependent on us; there are a lot of homeless animals out there but birds are self-sufficient and their natural habitat is not diminishing as much as the other animals.

Slides 32 – 35:

For cats and dogs, neutering and spaying the animals is also a large concern. ‘Neutering’ means to remove a large part of the reproductive system of a male animal, i.e. the testes. Spaying is when you remove the female reproductive organs of animals. Do you think that is the right thing to do? Many scholars have different views about this, because there are certain benefits that the animals have when you neuter or spay them:

- 1) Spayed cats and dogs are less likely to develop breast, ovarian and uterus cancer.
- 2) Neutered males will not get testicle cancer.
- 3) The risk of injury or transmission of diseases is reduced, especially in male cats; when they roam around or when they mate, they get into fights and contract contagious diseases. Many cats run away from home at the time of mating and of course so many cats get injured in car accidents.

**(Note to teacher:** please see reference at the end of the transcript)

The people who sell these animals use them as breeding machines, as they want many baby animals like kittens and puppies. They are subjugating pure bred animals when they have this practice of in-breeding. When you want to have a pure breed, for example a Persian cat, then you would not allow your cat to mate with any other cat, it has to be a Persian cat. When they do this, brothers, sisters or cousins end up mating with each other and that in itself causes a lot of animal diseases. They can end up with physical (congenital) defects, such as blindness, heart problems, too many toes, reproductive problems...the list is endless. This happens when you are trying to have a particular type of breed only. Our common sense says that you are taking away the basic right of the animal, but after all there are many benefits as well.

There are many homeless animals out there. If you really want one, what do you do? Where do you go? You go to the breeding places and adopt the animal; so you not only get a pet for yourself but you are doing a good deed as well; it’s like adopting a human from an orphanage. You are taking care of the animal, but the breeding is taking place at your house so that you can sell them; that is something that needs to be discouraged. It is not good for the animal also and such animals have shorter life spans. This concept of in-breeding which ensures that you have a pure breed is itself very cruel to the animals.

There are more than six hundred million homeless cats in the world today; what is the reason? This is because when we want a pet we need a special breed of animals for ourselves, and these homeless animals are usually a mixed breed; because of that you are not only not taking care of the animals, but you are also encouraging people who are in this business. So this is something that we need to really think about; if you really are a pet lover, then you must discourage people from selling them and making a business out of it.

Slides 36 - 40:

There are a few other things to consider about animals, if you have them as pets. For example, declawing a cat; a cat has a habit of scratching things. Why do they do this?

- 1) To sharpen the condition of the nails.
- 2) To mark their territory.
- 3) Most of the time it is just to exercise and have fun.

If you de-claw a cat then you are taking away its right. What are you supposed to do? You are supposed to clip its nails and if you go to a vet then that vet will train you to trim the nails of the cat. You can have a scratch pad for the cat as well; that can take care of the problem as well.

There are several things to keep in mind when you have a pet: to give proper food to the animal. You need to make sure that the animal is healthy, clean and well fed. You must make sure that nobody in the house disturbs the animal, emotionally or physically. Regular checkups; visiting a vet is a must, and if you want to spray the animal then you must keep the cost in mind as well. You need to keep in mind that you are assuming a huge responsibility, so if you think you don't have time for the animal, then don't keep a pet.

Another thing is disfiguration of animals; sometimes this is what is done with poodles. This too is cruel.

There is a *hadith* to the effect that;

Do not clip the fore-lock of the horse for there is a decency attached to its forelock, nor its mane...  
[Abu Dawood]

So there is decency in the way an animal appears. This *hadith* gives you the message that you should not be disfiguring animals.

Slides 41 – 44:

Cats are allowed as pets in Islam but there are a few things that we need to keep in mind. They must be kept in a comfortable environment. Abu Hurayrah was a close Companion of the Prophet Muhammad (pbuh) and has narrated more *ahadith*, or sayings of the Prophet Muhammad (pbuh), than any other Companion.

He was known for being very sympathetic and loving towards animals so much so that although his name was `Abdur-Rahman, he was known as Abu Hurayrah, meaning "Father of the kitten." He was called so because of a small cat that he used to feed and care for and carry with him everywhere he went.

Cats were very common among the people during the time of the Prophet (pbuh), and according to a hadith in **Muslim** he said,

"The cat is such a clean animal that one may make *wudu* with the same water that a cat drank from."

Yet, some people nowadays have opposed the traditions of the Prophet (pbuh) by taking up the evil practices of torturing and poisoning cats.



In Islam, punishment for such acts is severe.

There is a *hadith* regarding a woman who locked up a cat, refusing to feed it and not releasing it so that it could feed itself.

The Prophet Muhammad (pbuh) said that her punishment on the Day of Judgement will be torture and Hell. [Bukhari and Muslim]

Slides 45 – 50:

The normal misconception that we have about dogs is that they are impure and we must hate them. This is incorrect. Dogs as any other animals must be treated well. The only thing is that Prophet Muhammad (pbuh) said to purify a container that a dog has licked, in order for a human to use it; this is done by washing it seven times; the first washing being with dirt. [Related by Muslim, Ahmad, Abu Dawood, and Al-Baihaqi]

The container of the animal must be clean and the saliva of the animal is said to be impure; if it touches your clothes then you need to change them and purify yourself, but the fur of the dog is considered to be pure. There is a misconception that we can't keep dogs; however, they can't be kept inside our houses; we have a *hadith* which tells us that angels do not enter a house which has dogs. [Bukhari]

This does not mean that you can't keep them as watch dogs; you can keep them in your back yards, lawns etc., but not indoors where you offer your *salah* and you have to be particular about cleanliness.

Slides 51-54:

Abu Hurayrah (ra) used to carry cats around and he was a companion of Prophet Muhammad (pbuh); so that is a do-able thing. Another reason why we shouldn't hate dogs is that in Surah Al-Kahf, Allah (swt) talks about the dog accompanying the boys; that means dogs themselves can't be bad animals. We can use them for hunting or other purposes if we want to.

There is a *hadith* which states:

Narrated Abu Hurayrah (ra): The Prophet (pbuh) said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah (swt) approved of his deed and made him enter Paradise." [Bukhari]

So this *hadith* in itself tells us that just because dogs are not permitted inside the house, does not mean that we don't take care of them.

May Allah (swt) give us the awareness and the ability to create awareness in people about animal rights. This is not only a western agenda; this is very much in the Qur-an as well. Just as we Muslims are to take care of our fellow human beings and not cause them harm, likewise animals should also be taken care of.

(*Du'a* for end of a gathering) *Subhana Rabbika Rabbul 'Izzati 'amma yasifun wa salaamun 'alal mursaleen, walhamdulillahi Rabbil 'aalameen*

(Parting salutation to students) *Assalamu 'alaikum wa rahmatullahi wa Barakatuh*

### Reference for Teachers:

- <http://islam.thetruecall.com/modules.php?name=News&file=article&sid=296>
- <http://islam.about.com/od/islamsays/a/animalwelfare.htm>
- <http://altweb.jhsph.edu/wc6/paper61.pdf>
- <http://southernmuslimah.wordpress.com/2007/07/22/islams-treatment-of-animals/>
- <http://pawspakistan.org/2011/08/02/islam-and-animal-rights-2/>
- <http://the-finalrevelation.blogspot.com/2012/09/animal-rights-in-islam.html>

We keep a cat in the house as a family pet. Our question is in regards to neutering/spaying and declawing of the pet. Is it permissible by Islam to have the claws on the front paws of the animal permanently removed for the purpose of protecting family and furniture from scratches? and is it permissible by Islam to have a surgical procedure done on the animal which will make the pet unable to produce offspring (even though it will still be able to function sexually just not reproduce)? The vet told us that if we do not have our cat neutered it is very likely he will begin marking his territory in our home by urinating on furniture and various places within the home.

Praise be to Allah.

Firstly: There is nothing wrong – in sha Allah – with de-clawing a cat, but that is subject to the condition that it should not hurt the animal. There are many medical means nowadays of doing that without causing pain. Causing pain to animals is haraam.

Secondly: Preventing your cat from reproducing is preventing a natural process that Allah has created in it. Undoubtedly the rulings on animals are not as serious as in the case of humans, but this does not mean violating the rights of the creation of Allah.

If this operation will cause harm, or it will cause complications for the cat, then it is not permissible. The prohibition against causing harm is general and includes harm against both humans and animals. There follow some of the ahaadeeth that indicate this:

It was narrated from Ibn ‘Umar (ra) that the Prophet (pbuh) said: “A woman entered Hell because of a cat which she tied up and did not feed, nor did she allow it to eat of the vermin of the earth.” The vermin of the earth means mice, etc. (Narrated by al-Bukhari, 3140; Muslim, 2242. There is also a similar report from Abu Hurayrah).

It was narrated from Jaabir ibn ‘Abd-Allah that a donkey whose face had been branded passed by the Prophet (pbuh), and he said, “May Allah curse the one who branded him.” (Narrated by Muslim, 2217).

The scholars differed concerning the neutering of non-humans:

The Hanafis said that there is nothing wrong with neutering animals, because that benefits both the animals and humans.

The Maalikis said that it is permissible to neuter animals whose meat may be eaten, and it is not makrooh, because that makes the meat better.

The Shaafa'is made a distinction between animals whose meat is eaten and others. They said that it is permissible to neuter animals when they are small if they are animals whose meat is eaten, but it is haraam in other cases. They also stipulated the condition that this neutering should not cause the animal's death.

As for the Hanbalis, it is permissible in their view to neuter sheep because that makes the meat better, but it was said that it is makrooh in the case of horses etc.

Imam Ahmad said: I do not like for a man to neuter anything, rather that is makrooh because of the prohibition on causing pain to animals.

See al-Majmoo' 6/155; al-Adab al-Shar'iyyah, 3/144, 145; al-Fataawa al-Hindiyyah, 5/358)

There is also a comment on neutering cats: "If neutering cats will bring some benefit or ward off some harm, then there is nothing wrong with it, as it says in al-Kubra."

(al-Fawaakih al-Dawaani, 2/346)

Hence we say that if there is some benefit in neutering the cat and if that will not cause its death, then it is permissible.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

If there are too many cats and they are a nuisance, and if the operation will not harm them, then there is nothing wrong with it, because this is better than killing them after they have been created. But if the cats are ordinary cats and are not causing a nuisance, perhaps it is better to leave them alone to reproduce.

Fataawa Islamiyyah, 4/448

And Allah knows best.

Islam Q&A  
Sheikh Muhammed Salih Al-Munajjid

