

Reinterpreting Ritual Purity in the City: *Fiqh Sosial* Perspectives on Pet Dog Ownership among Shafi'i Communities in Contemporary Egypt

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Abstract

Urbanization and modern lifestyles in Cairo, Egypt, have transformed the interaction between Muslims, predominantly Shafi'i adherents, and dogs, which are traditionally considered strictly impure (*najāsah mughallaẓah*). This study explores this social shift using a socio-legal approach and the *Fiqh Sosial* (Social Fiqh) perspective of KH. M.A. Sahal Mahfudh. Data were collected through field observations in Cairo and an analysis of contemporary fatwas issued by *Dār al-Iftā' al-Miṣriyyah*. The results show that the dense urban spatial reality and ecological metabolism of the metropolis create an unavoidable situation (*'umūm al-balwā*). Consequently, Shafi'i adherents pragmatically negotiate this hardship by adopting the Maliki school's view, which regards living dogs as pure. This practice of inter-madzhab concession (*rukhṣah*) is institutionally legitimized by *Dār al-Iftā'*, which formally allows dog ownership for specific needs and suggests the Maliki ruling to relieve public anxiety (*waswas*). The study concludes that Islamic law in contemporary Egypt functions not as rigid orthodoxy, but as a flexible, problem-solving instrument that accommodates cultural dynamics and public interest (*maṣlahah*), fostering an inclusive ecological harmony in public spaces.

Keywords: *Dār al-Iftā'*, ecological harmony, *najāsah*, *Fiqh Sosial*, urban coexistence.

Introduction

In human life, we are always surrounded by pets, from chickens, buffalo, cows, birds, ducks, and other animals, whether they are permissible or not. There are also pets that are considered unclean or not, such as dogs, which are considered unclean. We often see these animals side by side in urban areas, such as Cairo, the capital of Egypt (El-Shazly, 2024). In fact, dogs are more common in the lives of Cairo's residents (Independent, 2025). Increasing interaction between the local community and dogs can be said to be a constant, even every

aspect of Egyptian society is inseparable from this animal (Ali, 2026).

Dogs kept as pets and roaming around residential areas have become a common sight for everyone (Andaman, 2026). However, it should be noted that the communities living in the surrounding areas actually have different ways of life (Selim et al., 2021). Muslims who follow the Shafi'i school of thought have a different response than those who follow the Hanafi and Maliki schools (Salim et al., 2025). And, of course, those who are not Muslim are also different. Differences in religious backgrounds and denominations lead to a variety of perspectives on dogs in everyday life (Alambudi et al., 2025). This situation reflects the gradual shift in public attitudes toward dogs as modern social and cultural life evolves. Previously, the majority of Egyptians affiliated with the Shafi'i school of thought regarded dogs as severely impure, leading to a tendency to limit interaction with them (Supriadi et al., 2025). However, a more open-minded perspective is now beginning to emerge among certain segments of society. This traditional view has long shaped social customs, ranging from avoiding direct contact with dogs to restricting their presence in residential areas and public spaces.

Over time, the tide of globalization, the rise of social media, and the growing culture of pet ownership have brought new influences to the lives of Egyptians. Dogs are no longer viewed merely as guard animals, but are increasingly regarded as pets that can be an integral part of daily life (Taha et al., 2024). This situation has led some people to align more closely with the Maliki school of thought, which holds that living dogs are considered pure and do not necessarily have to be avoided (Jalil et al., 2025).

These changes have created a noticeable social dynamic, particularly in urban areas. Some members of the community continue to hold conservative religious views in line with the Shafi'i school of thought, while others have become more flexible in their attitudes toward dogs. These differing perspectives often spark discussions and even debates regarding religious issues, hygiene, and social norms within the community (Sumbulah & Nurjanah, 2012).

This phenomenon indicates that social change in Egypt is not limited to lifestyle aspects but also extends to how people interpret religious teachings in the context of modern life. The presence of animal-loving communities, the expansion of veterinary services, and the growing prevalence of people bringing dogs into public spaces are signs of a shift in social values and customs. Nevertheless, these changes present challenges as they must contend with traditions and religious understandings that have long been deeply rooted in

Egyptian society.

Research on dogs and their rulings has been extensively discussed by previous researchers, as has research on social jurisprudence. For example, A. Muhammad Raihan Makmur's research only addresses the fundamental differences between the Hanafi and Shafi'i schools of thought regarding the status of dog fur (Makmur et al., 2025). Furthermore, Umi Anis Yusof and Wan Ainaa Mardhiah Wan Zahari wrote the results of their research in a journal. Umi and Wan explained that they only explained that there were differences in views regarding the status of impurity of dogs and pigs and how to clean them, but all schools of thought agreed that both require special treatment in cleansing (Yusof & Zahari, 2023). Furthermore, previous researchers, such as Riri Maiyati et al., have conducted research in social jurisprudence. Their research provides an understanding that dog keeping in Jorong Kapalo Koto is done for functional purposes as guards, not simply as a hobby. In Riri et al.'s research, they did not analyze their research through the lens of Kai Sahal Mahfudd's social jurisprudence (Maiyati et al., 2024).

Therefore, the shift in public perception of dogs in Egypt is an intriguing topic for further research. This phenomenon is not only related to differing interpretations of Islamic law but also reflects social, cultural, and lifestyle changes among Muslim communities amid the influence of modernization and the changing times. Moreover, while many dogs are kept as pets, there are also numerous stray dogs that coexist with local Muslim communities.

To address the above question regarding the significance of this study, this article employs a socio-legal approach combined with the perspective of Islamic legal sociology to examine the phenomenon of dog ownership among Shafi'i Muslims in contemporary Egypt (Luthfi et al., 2024). This approach was chosen because the issue of dog ownership involves not only fiqh rules regarding impurity and purity, but also social dynamics, urban cultural changes, religious identity, and the relationship between Islamic legal authorities and the daily practices of urban communities. From a socio-legal perspective, law is understood as the result of social interactions that are constantly evolving and being reinterpreted in response to changes in spatial and temporal contexts (Umanailo, 2016). Therefore, this study not only examines Shafi'i fiqh texts regarding the ruling on keeping dogs and the concept of najāsah mughallaḏah, but also explores how these rules are applied, negotiated, and even reinterpreted by urban Muslims in Egypt amid modern life in major cities such as Cairo.

This study employs a qualitative approach through field research

supplemented by library research. The data were collected through observation. In this study, observation involved directly examining the social conditions of Egyptian society, particularly in metropolitan areas such as Cairo, to understand the phenomenon of dog ownership among Muslims who follow the Shafi'i school of thought. The focus of observation is directed at people's interactions with pets in various aspects of daily life (Daruhadi & Sopiati, 2024). This study employs a qualitative approach through field research supplemented by library research. The data were collected through observation. In this study, observation involved directly examining the social conditions of Egyptian society, particularly in metropolitan areas such as Cairo, to understand the phenomenon of dog ownership among Muslims who follow the Shafi'i school of thought. The focus of the observation is directed at the interaction of the community with pets in various spheres of life.

This research is also supported by a literature review examining classical fiqh texts from the Shafi'i and Maliki schools, as well as the *Fiqh Sosial* framework developed by Kyai Sahal Mahfudh. The Shafi'i school's literature is used to understand the concept of *najāsah mughallaḏah* and the legal provisions regarding the keeping of dogs in the classical fiqh tradition, while the Maliki school's perspective serves as a more flexible alternative regarding the role of dogs in social life. Kyai Sahal Mahfudh's thought serves as the theoretical foundation for interpreting Islamic law contextually through the *Fiqh Sosial* approach - an approach that views Islamic law not merely as a textual norm but also as an instrument that considers the public interest, social realities, and the dynamics of cultural change within society (Mahfudh, 1994).

The research analysis was conducted through the *Fiqh Sosial* paradigm, which views Islamic law as an ethical instrument that must engage with the social conditions of society. According to Kiai Sahal, as cited by Hakim (M. L. Hakim, 2019, p. 213, 2022), the development of *Fiqh Sosial* is guided by the *fiqh* principle (*al-qā'idah al-fiqhiyyah*) of *al-muhāfaḏah 'alā al-qadīm al-ṣāliḥ wa al-akhdh bi al-jadīd al-aṣlah* (As-Suyuthi, 1997; Mahfudh, 1994), which emphasizes preserving valuable and relevant traditions from the past while embracing new approaches that offer greater benefits and better address contemporary needs. Within this framework, fiqh is not rigidly understood as a set of normative rules, but rather as the result of *ijtihād* that is always connected to societal needs, social structures, and cultural developments. The Sociology of Islamic Law approach is used to examine how the authority of the Shafi'i school is both maintained and negotiated in modern urban life (Hidayat & Arifuddin, 2020). Thus, this

study demonstrates that the concept of purity (*ṭahārah*) in contemporary Islam is not entirely static but rather constitutes a space of dialectic between religious texts, social experience, and the cultural transformation of urban Muslim communities.

Result and Discussion

The Reality of Public Space and Everyday Coexistence in the Metropolis of Cairo

Cairo's manifestation as a dense and dynamic urban landscape in Egypt blurs the boundaries between private and public spaces, which often merge. One example of urban morphological transformation in the Islamic world demonstrates a shift from an open and orderly spatial pattern to a network of winding streets resembling a labyrinth. For instance, in Cairo, the process of street narrowing and the loss of open spaces has occurred alongside population explosions and dense development since the Ayyubid and Mamluk eras (Wheatley, 2001).

Population growth and urban expansion continue unabated, creating a new settlement structure. This shift has forced direct interaction between various elements of the urban ecosystem, including street animals such as dogs. In the context of Cairo's Muslim community, which has historically had strong affiliations with the Shafi'i school of thought, such spatial arrangements have triggered a significant shift in interaction patterns. This is because, several years ago, the doctrine of *najāsah mughallaẓah* - or severe impurity - could be practiced through strict spatial segregation between human environments and dog habitats. However, Cairo's layered and complex urban conditions have actually deconstructed this segregation, leading to an inevitable daily coexistence in every corner of the city (Alsayyad, 2011).

This coexistence is clearly evident in various public facilities and along Cairo's streets. According to the principles of Arab-Islamic urban planning, the element *fina*—an exterior space directly adjacent to a building's outer wall—serves as a transitional area whose use has historically been negotiated communally (B. S. Hakim, 2010). Field observations show that stray dogs freely occupy transitional spaces and public facilities that serve as the lifeblood of urban mobility. Empirical evidence shows dogs sleeping peacefully on the roofs of residents' cars parked along public facilities, as shown in Figure (1.1), as well as dogs resting leisurely on the shoulders of busy roads filled with vehicles and

pedestrians without receiving any negative reaction from the surrounding environment, as shown in Figure (1.2).



Figure 1.1



Figure 1.2

A similar phenomenon can also be observed on sidewalks in modern urban commercial areas, where dogs walk side by side in close proximity to residents going about their daily activities, as shown in Figure 1.3. The absence of aggressive expulsion indicates the development of a strong spatial tolerance in urban public spaces, including *finā* areas and main streets, which are no longer viewed as exclusively belonging to humans. Rather, they are seen as arenas for ecological negotiation regarding the presence of dogs, which are recognized as part of the everyday landscape.



Figure 1.3

The tension between conservative *fiqh* principles and the reality of urban density becomes increasingly complex when entering densely populated residential areas and narrow urban alleys, whether referred to as *zuqaq* or *sikka*, as shown in Figure 1.4. The street hierarchy in traditional Islamic cities is designed to be very dense, with the minimum width of main streets barely sufficient for two fully loaded camels to pass (B. S. Hakim, 2010). It is in these extremely narrow communal transitional spaces that the physical distance

between humans and dogs shrinks drastically, creating a very high probability of physical encounters. Visual documentation shows how dogs blend into the daily routines of local residents, walking along the residential alleys that also serve as the main access routes for the local population, as seen in Figures 1.5 and 1.6.



Figure 1.4



Figure 1.5



Figure 1.6

For followers of the Shafi'i school of thought, these cramped living conditions present a situation of *'umūm al-balwā*, that is, a widespread hardship or reality that is extremely difficult to avoid. The daily mobility of residents in this neighborhood has necessitated a new level of social flexibility, requiring residents to tolerate the physical presence of dogs within a very close radius without disrupting the harmony and comfort of community life.

Cairo's urban ecological metabolism helps shape the chain of interdependence between the stray dog population and the activities of urban residents. The history of Cairo's urban development is marked by patterns of growth that transcend rigid planning boundaries, with settlements, markets, and infrastructure growing organically and overlapping one another (Alsayyad, 2011). The practice of collecting or disposing of trash at certain open-space locations directly attracts dogs to forage in areas closely intertwined with human daily routines, as depicted in Figure 1.7. It is this urban ecological chain that explains why these dogs choose to remain and coexist within the metropolis. The animals' dependence on these urban food scraps further underscores that organically growing urban governance inherently locks society into a relationship of coexistence with stray dogs.



Figure 1.7

Overall, field data confirms that the spatial design and rhythm of life in the Cairo metropolis leave no room for the implementation of rigid *fiqh*-based segregation. The city’s current form is the result of an urban planning system that integrates residential, commercial, and social functions into a single, tightly interwoven spatial fabric. From highways and commercial areas to the alleys of densely populated neighborhoods, residents constantly encounter public spaces that facilitate coexistence with dogs. This phenomenon of spatial coexistence demonstrates that the shift in Cairo society’s perspective is not merely driven by modern lifestyles but is compelled by the city’s spatial morphology, which necessitates a more flexible religious approach. Urban modernity and demographic diversity ultimately compel the Shafi’i community to redefine their religious practices in the form of a social jurisprudence that is more responsive and tolerant of metropolitan realities. The spatial coexistence between humans and dogs in Cairo can be mapped as follows:

Table 1: Mapping the Spatial Coexistence of Humans and Dogs in Cairo

No.	Urban Planning Context	Visual Observation	Forms of Interaction	Implications
1.	Highways & Commercial Areas	Figures (1.1, 1.2, 1.3)	The passive Occupation of public facilities by dogs without any aggressive resistance from local residents.	The normalization of animals in public spaces is fostering a shift from a view of impurity toward greater tolerance in the public sphere.

2.	Alley in a Densely Populated Neighborhood	Figures (1.4, 1.5, 1.6)	Humans and dogs share a narrow passageway with a physical radius of less than 2 meters.	This creates a situation of <i>'umum al-balwa</i> (widespread/inevitable hardship) that calls for flexibility in the understanding of cleanliness and purity.
3.	Sanitation Area (<i>ḥina'</i>)	Figure (1.7)	A dog is scavenging for food in a trash collection area in the middle of a residential neighborhood.	Urban food supply chains necessitate a permanent coexistence between human domestic activities and the survival of stray dogs.

Negotiating Impurity and the Flexibility of Islamic Schools of Thought in the Practices of Urban Muslims

In classical fiqh literature, particularly within the Shafī'i school, the doctrine regarding dogs is strictly classified under the category of *najāsah mughallaḏah* (severe impurity). Imam al-Nawawi, in his book *Al-Majmū' Sharḥ al-Mubadḥab*, explicitly states that every part of a dog's body, whether alive or dead, is absolutely impure. He says:

Wa al-najāsah hiya al-bawl, wa al-qay', wa al-madhī, wa al-wadī, wa manī ghayr al-ādami, wa al-dam, wa al-qayḥ, wa mā' al-qurūḥ, wa al-'alaqah, wa al-khamr, wa al-nabīdh, wa al-kalb, wa al-khinzīr, wa mā wulida minhumā, wa mā tawallada min aḥadibimā.

“And these impurities are urine, vomit, *madhī* (a clear fluid that is discharged during arousal), *wadī* (the cloudy fluid that comes out after urination), semen other than human semen (animal semen), blood, pus, wound fluid (fluid from sores or wounds), a clot of blood, *khamr* (alcohol), *nabīdh* (fermented fruit infusion), dogs, pigs, animals born from both, animals born from one of the two (the result of crossbreeding with a pure animal)” (an-Nawawi, 1925, p. 546).

Anything that comes into contact with his saliva or his wet body must be purified by washing it seven times, one of which must be done using soil or dust (Mangka et al., 2024). This normative perspective essentially creates a very rigid spatial demarcation and segregation between humans and animals. However, when this strict theoretical framework is pitted against the reality of Cairo's public spaces—which compel intimate daily interaction and coexistence—an extraordinary tension arises between dogmatic adherence to the text and the

practicalities of life. Urban communities trapped in high mobility no longer have the luxury of space to practice the absolute avoidance idealized by these classical Shafi'i texts.

Faced with the dilemma of limited space and a dense population, an interesting shift in behavior has occurred among the general public in Cairo through the mechanism of theological negotiation. As a way out of urban difficulties (*al-mashaqqab*), Shafi'is in Egypt adherents pragmatically refer to the leniency offered by the Maliki school of thought. In stark contrast to the Shafi'i school, the Maliki school holds the fundamental legal principle that every living animal, including dogs and other wild animals, is essentially pure:

Fa-dhababa Mālik bi al-amr bi-irāqat su'r al-kalb wa-ghasl al-inā' minhu ilā anna dhālika 'ibādah ghayr mu'allalah, wa-anna al-mā' alladhī yalighu fīhi laysa bi-najis. "Imam Malik held the view regarding the command to discard water licked by a dog and to wash the vessel from it, that this constitutes an act of worship *ghayr mu'allalah* (whose reason cannot be rationalized or is purely *ta'abbudī* in nature), and in fact the water licked (by the dog) in it is not impure." (Ibn Rusyd, 2004, p. 36)

Imam Malik did not consider water left over from a dog's licking to be inherently impure; rather, he viewed the command to wash it seven times merely as a form of ritual obedience (*ta'abbud*) that cannot be rationalized, or simply as a precautionary measure (*ihṭiyath*) (Jalil et al., 2025). It is this epistemological flexibility that provides a theological justification for city dwellers to tolerate the presence of dogs in communal spaces without feeling guilty or burdening themselves with impractical rituals of purifying the ground in the middle of an asphalt-paved street.

This response from the general public can be analyzed as a sociological form of seeking a *rukhsah* (legal dispensation), in which the boundaries of single-school fanaticism soften when confronted with the complex realities of urban life. The practice of shifting or blending inter-sectarian views (*talfiq*) in the daily lives of urban Muslims in Cairo is not an indication of weakened faith, but rather a manifestation of the intelligent adaptation of Islamic law, which is fundamentally characterized by *taysīr* (ease) and the rejection of hardship. Adopting the Maliki school's leniency regarding the ritual impurity of live dogs serves as a psychological defense mechanism and a social lubricant. This approach effectively frees residents from obsessive anxiety (*waswas*) when passing by or being touched by a dog on a crowded sidewalk, reflecting how

religious texts are continually negotiated and contextualized by their adherents to remain relevant to the dynamic rhythm of metropolitan city life.

The flexibility of religious practice is further underscored by the finding that Islamic law actually provides alternative tools for the general public to overcome the impasse of rigid *fiqh* implementation. Even within the Shafi'i school itself, authoritative figures such as Imam al-Nawawi, through his concept of *Qaul al-Mukhtar*, often engaged in *tarjih* (selection of the strongest opinion) by choosing a more lenient view for the benefit and convenience of the community (*fiqh al-muyassar*) over the official opinion of his own school (Kudhori, 2018). The subconscious shift from Shafi'i rigidity toward Maliki pragmatism in everyday interactions in Cairo serves as a concrete illustration of how *fiqh sosial* operates. The city is not merely a passive container but an active agent in redesigning legal practices, transforming the doctrine of impurity—which was once absolute and textual - into a spatial compromise that upholds tolerance and the harmony of coexistence.

Review by Religious Authorities: Fatwas from *Dār al-Iftā'* and the Perspective of *Fiqh sosial*

The institutionalization of Islamic law in modern Egypt, as epitomized by the institution *Dār al-Iftā' al-Miṣriyyah*, plays a crucial role in mitigating tensions between classical texts and the complexities of urban life. As society sporadically began to make everyday compromises, the state's religious authority stepped in to provide structural legitimacy so that such actions would have a solid theological foundation. This transformation aligns with the view that contemporary fatwa institutions no longer operate in a vacuum or merely mechanically reproduce past doctrines. Rather, these institutions act as dynamic agents that reformulate normative rules so they remain applicable amidst an ever-changing social structure (Hallaq, 2009). In addressing residents' interactions with stray animals, *Dār al-Iftā'* does not ignore the reality of Cairo's overcrowding; rather, it addresses it through highly adaptive legal rulings.

The official fatwa document from *Dār al-Iftā'* regarding the ruling on keeping dogs explicitly confirms this shift in the legal framework. In its ruling, the institution states that there is no Sharia prohibition against a legally accountable person keeping a dog for daily living needs or work purposes, provided that it does not disrupt public safety.

*Lā māni' shar'an min iqtinā' al-kilāb allatī yaḥtājubā al-mukallaf fi ḥayātihī wa-
'amalīhī, bi-sharṭ' 'adam tarwī' aw iẓ'āj al-nās.* (Allām, 2016)

“Under Islamic law, it is not prohibited (it is permitted) to keep a dog that is necessary for an adult Muslim in their daily life and work, provided that it does not frighten or disturb the public.”

To address the theological confusion among the general public regarding the status of ritual purity, *Dār al-Iftā'* formally recommends adopting the Maliki school of thought, which deems the animal to be ritually pure.

Fa-yumkin al-akhdh fi dhālik bi-madbbah al-Mālikīyyah al-qā'ilīn bi-ṭahārat al-kalb.

“Therefore, in this matter, one may adopt the view of the Maliki school of thought, which holds that dogs are pure.” (ʿAllām, 2016)

This resolution also proposes micro-spatial management as a practical compromise, namely the recommendation to confine animals to garden areas or provide a separate prayer space within the home. This resolution skillfully balances the functional needs of modern residents without undermining the boundaries of privacy in communal worship.

The accommodative approach practiced by Egyptian fatwa authorities finds its theoretical validation in the paradigm of *Fiqh Sosial* proposed by KH. M.A. Sahal Mahfudh. In his epistemology, Kyai Sahal urges a shift in the orientation of fiqh, from its original “black-and-white” nature as an instrument of orthodox truth, toward a paradigm of social interpretation. *Fiqh* is not designed to subjugate reality in a dictatorial manner, but rather functions as a counter-discourse to address complex and deeply unequal social issues (Mahfudh, 1994). When analyzed through this lens, the decision of *Dār al-Iftā'* articulates the very essence of *fiqh sosial*; whereas the fatwa institution does not get bogged down in legal formalism as found in an-Nawawi’s written texts, but rather dares to explore the essence of the public interest (*maslahah*) in order to respond to metropolitan cultural dynamics.

The contextualization of this policy also demonstrates that the methodology of lawmaking is always oriented toward problem solving. The cultural impetus to keep animals for reasons of urban security is recognized by the mufti as an urgency that ranks as an urgent necessity based on the principle of *al-ḥājah tanzīlu manzīlat al-ḍarūrah*. *Fiqh Sosial* necessitates this kind of flexibility, where legal rigidity that is incompatible with geographical and cultural conditions can be mitigated by adopting alternative opinions (*makbraj*) across different schools of thought (Aulia, 2017). The move by *Dār al-Iftā'* to pave the way for the Maliki school of thought for citizens with a Shafi'i background is not a form of contempt for Islamic law or even *talā'ub bi al-dīn*, but rather a

sociological strategy to protect the psychological well-being of city residents from excessive cognitive load.

The two legal outcomes based on the textualist method above, in the author's analysis, have a strong correlation and synergy of continuity in legal outcomes that have a positive impact on the lives of Muslims in urban areas. When examining legal products from different sources, several approaches can be taken, including: (1) The tendency of the two laws to be socially based. (2) The products of *ijtihad* by scholars will adapt to social changes and remain in line with the original law. (3) Recognizing the existence of legal products that continue to prioritize compassion, justice, and firmness. (4) *Ijtihad* legal products reflect on the primary source, namely the Qur'an, which recognizes hierarchy, values, and principles. (5) The primary focus is on the needs of contemporary Muslims and addresses differences in the perspectives of *madhabs* by prioritizing social harmony.

Thus, it can be interpreted that the connection between the rulings of the mufti's institution and the rhythm of metropolitan life underscores the maturity of the dialectic of Islamic law. The intervention of religious authorities in providing a legal framework for these daily interactions demonstrates the dual function of *fiqh*: as a guardian of religious identity to ensure it is not severed from its sharia roots, and simultaneously as a facilitator that legitimizes ecological harmony in the public sphere. Decisions grounded in this contextual flexibility have successfully transformed the potential for conflict between doctrinal texts and demographic realities into an inclusive and solution-oriented social order.

Conclusion

Based on the sociological and legal analyses outlined above, the phenomenon of coexistence between Shafi'i Muslims and dogs in the metropolis of Cairo underscores that Islamic law operates dynamically in response to the realities of urban spatial planning and ecology. Cairo's demographic density and street layout create a situation of *'ummum al-balwā* that compels the community to negotiate the rigid doctrine of *najasah mughallazah*. Through theological rationalization, urban communities pragmatically exercise a religious dispensation by turning to the leniency of the Maliki school. This shift in communal behavior is not to be interpreted as a decline in religious devotion, but rather as a form of intelligent adaptation in the form of social jurisprudence oriented toward ease (*taysir*).

The institutionalization of the law through the fatwa issued by *Dār al-Iftā' al-Miṣriyyah*, which recommends a shift in the school's perspective, serves as authentic evidence that religious authorities function as problem-solving agents. This fatwa legitimizes the modern needs of urban society by upholding the principle of the public interest, while simultaneously protecting the psychological well-being of the faithful from obsessive anxiety in public spaces. Islamic law, therefore, appears not as a dictator subjugating social reality but as an ethical discourse that articulates the harmony of life between humans and animals in the modern era.

As a recommendation for further study, future research could broaden its scope to include a sociological comparison of Islamic law regarding the treatment of pets in other Muslim metropolitan cities, such as Jakarta or Istanbul. Such a study would be crucial for mapping how different cultural backgrounds and state interventions can lead to variations in the contextualization of the doctrine of *najis* within global Islamic law.

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