

Care for Animal Rights in Islam

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ABSTRACT

The research article, "Care for Animal Rights in Islam" deals with the rights, Islam has granted to animal kingdom. The formal history of the animal rights does not date back to hundreds of years. Today human research has reached its apex, but the animal rights are not being handled fairly. Some societies got extreme on this score in that animals may receive greater attention compared to humans. On the other hand, some nations are stingy with the care and welfare of dumb creatures. As per the Scriptural verdict, Allah sent Adam – the first human being to the world as His vicegerent. They are the signs of the Creator's dignity and sagacity. They have communities of their own. The Qur'an says Allah inspires both humans and animals. Animals deserve extra special attention in that they cannot verbalize their pains where as humans not only claim but also exact them. Islam gives license to humans to make use of animal kingdom, provided that they do not lead them with more burden than they can bear, are well fed and watered and properly cared. They must be nursed back to health

Key Words: Animal, Quran, Hadith, Islam, Rights, Welfare.

In Arabic, the word "animal" is applied to animals, including humans. The word Haiwan is derived from Hayat, which is used only once in the Qur'an, and Hayat means the real being that begins after life. The Qur'an uses the term da'bah for all living beings except human beings, which is the only form of da'wah and is used in the sense of "beasts". Similarly, the word "Anam" is used for cattle. It is important to note here that another word is "anam" which should not be confused with "Anam" because Anam has a very broad meaning in relation to living beings.

Maurice Bucaille and Dr. Abu Bakr have written on the subject of whether man is an animal or not. Who do not regard man as anam or an animal. He has created the concept

of Human Kingdom. All living beings (animals) have been created by Allah. They are made of water and created in pairs. Mankind is often discussed in Arabic literature under the term "talking beast" while the Qur'an itself says that animals Can also speak.

And Allah turns the night and the day, and in that is a guidance for the people of understanding and insight. Some of them are those who walk on their bellies, and some of them are those who walk on two legs, and some of them are those who walk on all fours. Yes, He creates. Indeed, Allah is over all things competent. (1)

The Qur'an on some occasions blurs the line between humans and non-human animals when it justifies that it is possible for human beings to become inferior to other commodities.

For example, there is a verse which states that there were some people whom Allah had cursed and with whom He was angry. He made them apes and pigs because they worshiped the forces of evil. Another verse states that the Israelites in the time of Moses were the ones who broke God's covenant.

While in all these cases, it is quite possible that the interpretation of all these verses is metaphorical. Muslim commentators have taken their conversion from them only literally.

In the Qur'an, the benefits and advantages of animals have been repeatedly mentioned and they have been presented as an argument regarding the rights of animals. This is to justify the profit of animals, perhaps for those whose values are determined by material interests rather than moral sense.

The Qur'an has described the benefits and advantages of animals keeping in view the very nature of human beings and has drawn the attention of human beings by giving examples. This fact has been expressed by Captain Dr. Muhammad Ashfaq in his book "Amoor-i-Haiwanat":

"For centuries, they have been sacrificing their lives side by side in wars and offering their bones after death. So powerful in Dale Dole that a single kick is enough to destroy a human being, but the world of humility is to willingly offer one's back for our ride and to protect and adorn our skin after death. Make equipment, step by step in human life, they help our lives by sacrificing their bodies and souls and due to their various benefits, human beings should treat them with love and compassion in their upbringing and care.⁽²⁾

Allah Almighty has bestowed innumerable material, social, decorative, physical, financial, nutritional, defensive and medical benefits for human beings. The fact is, we can't count on them. Hafiz Saadullah has expressed the same thing in one of his articles:

⁽¹⁾ Al-Noor, 24: 44-45

⁽²⁾ Muhammad Ashfaq, Captain, Doctor, Animal Affairs, Lahore, Rock Printing Press, E1, p,4-5

What are the benefits and advantages of animals, what are the great signs of the power and knowledge of Allah in them, how much of each one of them is necessary and beneficial for human society, then their bodies, hair, bones, skin and various What are the benefits and external and internal effects of Allah (swt) in the limbs, what are the wonders and strangeness in their creation? Importance is necessity and usefulness, it is not possible to go into its details and details, nor is it a disease of our bus. The coarse and visible benefits that every learned and ignorant animal world can see and feel, are mentioned by Allah in the Qur'an as a favor and reward so that man may be grateful for the great blessings of Allah in the form of animals and Do not commit disbelief by unjustly oppressing and abusing these animals.⁽³⁾

ANIMALS ARE SIGNS OF ALLAH:

According to the Qur'an, all animals are created by God, the Lord of Glory. It is up to Allah to raise them and provide for them according to their means. The importance of animals can also be gauged from the fact that Allah Almighty has declared animals as His signs. This is why in the opinion of some scholars, such as the innovator Saeed Nursi, when someone kills an animal without purpose, he removes one of the signs of God:

"Creation is the original form of revelation upon which the revealed Quran is merely a Commentary."⁽⁴⁾

This means that when we destroy an animal, destroy its home, we end up like the text of God that He created for us to learn in the form of an animal.

"Surely in the creation of the heavens and the earth, and in the alternation of the night and the day, and in the ships (and ships) which carry in the sea the things that benefit the people, and in the water which it sends down from the sky. Then He revives therewith the earth after its death, in which He has spread out all kinds of beasts, and in the change of the direction of the winds and in the cloud which is between the heavens and the earth. There are (many) signs for the people of understanding."⁽⁵⁾

Richard C. Foltz describes Saeed Norsey's claim to talk to animals as follows:

"One day I looked at the cats; all they were doing was eating, playing and sleeping. I wondered how is it these little monsters which perform no duties are known as blessed. Later, I lay down to sleep for the night. I looked; one of the cats had come. It lay against my pillow and put its

⁽³⁾ Saad A, Muhammad, Hafiz, Cruel Animals and Islamic Rules, Minhaj, Lahore, Magazine Dayal Singh Library, p 122.

⁽⁴⁾ Richard C.Foltz, (2006),Animals in Islamic Tradition and Muslim Culture, One world. Publication oxford. P: 96

⁽⁵⁾ Al-Baqarah, 2: 164

mouth against my ear, and murmuring: O Most Com passionate One! In the clearest manner, as though refuting in the name of its species the objection and insult which had occurred to me, throwing it in my face. Then this occurred to me: I wonder if this recitation is particular to this cat, or is it general among cats? And is it only an unfair objector like me who hears it, or if anyone listens carefully, can they hear it? The next morning I listened to the other cats; it was not so clear, but to varying degrees they were repeating the same "O Most Merciful!" It became an unarticulated, eloquent and sorrowful and sorrowful recitation."⁽⁶⁾

A closer look at nature's balance system reveals that it consists of principles and laws that are intricately intertwined, but it is also the beauty of natural laws that if wild animals and plants But if left unmanaged, they can be left astray and lose the right path.

Capt. Dr. Muhammad Ashfaq writes about the history of working animals as follows:

“The pages of history show that when the Tatars of the Aryan and Gobi deserts of Central Asia entered India and neighboring countries, millions of pets and useful animals were dragged away by their chariots, necessities and equipment of life Arrived in new lands with History bears witness to the selfless service rendered by the Aryans and Tatars to the Mughals, Romans, Greeks, Arabs, and modern Asian and European nations. At the same time, animal services in the agricultural sector are not new.”⁽⁷⁾

HADITH OF THE PROPHET AND ANIMALS:

Hadith is important in Islamic law and the effect of Hadith on Islamic jurisprudence is not hidden from anyone from the time of Prophet Hood and Companions to the establishment of jurisprudential religions and sects. Islamic jurisprudence has gained an unparalleled place in the jurisprudence of all nations. Anyone who is familiar with the Qur'an and Sunnah is well aware that the Hadith of the Prophet (peace and blessings of Allah be upon him) played an important role in expanding the scope of Islamic law and bringing it to greatness and sincerity. In particular, the right of animals to drink alcohol is of great importance in Islamic jurisprudence. The same problem can be gauged from the importance that Islam has given to animals and then to their rights, although sometimes the opponents of Islam ridicule this Shari'ah rule of Islam, “Is Islam today? Is there a more modern and just religion than this modern age?”

The Following Hadith Justifies this Right for Blessed Animals.

⁽⁶⁾Animals in Islamic Tradition and Muslim Culture, P: 94.

⁽⁷⁾Animal Affairs, P 1-2

Hazrat Abu Hurayrah narrates that the Prophet (peace and blessings of Allah be upon him) said: A man was on his way when he became very thirsty. When he saw a well, he went down into it and drank water. That a dog is panting and licking mud because of thirst, the man thought that this dog is also having the same condition with thirst that (some time ago) was happening to me, so he went down to the well and took off his socks. I filled it with water, then grabbed the sock by the mouth and climbed on it and watered the dog. Allah Almighty accepted his goodness and forgave him. The Companions said: O Messenger of Allah! Is there a reward for us in these animals? He said: There is a reward in every living being (i.e. every living animal) (i.e. there is a reward for doing good to any living being of the Almighty).⁽⁸⁾

No Part of the Living Animal (organ) Should be Cut:

With regard to the rights of animals, Islam has also made it obligatory that no part (part) of any living animal should be cut off. An animal can be slaughtered in a lawful and efficient manner, but no part of it can be cut without being slaughtered. In fact, the Shari'ah has taken into account the pain and suffering of the animal by doing so, and that is why the Shari'ah has declared such a cut part to be dead (haram).⁽⁹⁾

Don't Take Animals Beyond their Capability:

Allah Almighty has created everything in the universe with a purpose and scope. The purpose of every living thing has also been limited. And it has been obliged to perform its functions and services within a certain scope. That is why, as a result, every living thing has a certain limit. It can work. When it is tried beyond its means, it will be tantamount to oppressing the animal. Therefore, the Prophetic teachings dictate that we should have the same expectations with regard to animals. They have been created for this purpose and in no case should we try to take more work from them than we can afford, as is clear from the following Sunnah of the Prophet.

Hazrat Abdullah bin Abbas narrates that the Holy Prophet ﷺ said:

“Do not target any creature (for archery)”⁽¹⁰⁾

Prohibition of Animal Fights:

Animal Fights, whether it's a competition or a gambling rate. In any case, it is illegal and forbidden, especially when gambling is being done in animal fights. It is totally haraam and a sinful act.

⁽⁸⁾ Bukhari, Muhammad ibn Isma'il, Al-Sahih, Kitab al-Masaqat, Bab Fazl Saqi al-Ma'a, Dar al-Qalam, Damascus, Syria, Hadith No 2234, V2, P833,

⁽⁹⁾ Ash'ath, Sulayman, Abu Dawud, Al-Sunan, Kitab al-Said, Bab fi, Said Qata Minh Qata'a, Dar al-Fikr, Beirut, Lebanon, Hadith No 2858, V3, P111-

⁽¹⁰⁾ Muslim, Abu Al-Hussein Muslim Ibn Hajjaj, Al-Sahih, Kitab Al-Said Wal-Zabaih, Bab Al-Nahi An Sabr Al-Bahaim, Ahya al Turas ul Arbi, Beirut, Hadith No: 1957, V3, P:1549.

In one narration, Hazrat Abdullah bin Abbas narrates:
The Prophet (peace and blessings of Allah be upon him) forbade animals to fight with each other. ⁽¹¹⁾

The Right to be Slaughtered:

One of the rights of animals is to be slaughtered and slaughtered properly. In other words, the Shari'ah has not only prescribed hunting and slaughtering of animals, but has also issued such rules and regulations in these matters so that the animals may not be harmed in any way.

Therefore, according to Islamic teachings, a sharp knife should be used when slaughtering any animal and it is forbidden to slaughter the animal slowly and when it is slaughtered, its comfort should be taken care of and it should be given time to cool down. And should not be rushed into skinning.

Hazrat Shaddad ibn Aws narrates that I have memorized two things from the Prophet (peace and blessings of Allaah be upon him). He said: Allaah has commanded us to do good with all things. Hunt and slaughter and when you slaughter, slaughter in the best way. Every one of you should sharpen the knife and comfort his slaughter. ⁽¹²⁾

The Aight to Protect Animals from Hardship while Traveling:

This miracle and distinction is the credit of Shariat Motahhara that it has spoken not only about the rights of animals under normal conditions but also about the rights of animals to travel. In general, people pay little attention to these rights. Examining the depth of this holy instruction of the Holy Prophet, it is clear that knowledge of such sensitive conditions cannot be possible without divine revelation. He said that during the journey, animals should be given their due in all seasons. If there is an abundance of vegetables and fodder, the animals will inevitably like to eat fodder, so they should be given the opportunity to eat fodder. And if there is a time of drought then the journey should be completed in a hurry so that the animals have to bear the least amount of toil.

In the same way, it is commanded to camp out of the way so that the insects of the earth do not suffer, because at night they go out and seek their sustenance and their animals are not harmed by the insects. In the same way, you have forbidden the backs of animals to be made into pulpits because the animals have to suffer a lot from standing like this in the markets and on the streets.

⁽¹¹⁾Tirmidhi, Al-Sunan, Kitab al-Jihad, Chapter What is the place in the abomination of strife between Baha'im and multiplication and wind in the face, Jamiat ul Mukanz ul Islami, Hadith: No: 1708, ,V3,P:1549.

⁽¹²⁾ Al-Sahih Muslim ,Kitab Ul Sid w Zabaih,Hadith No: 1955,V3, P:1548

“Hazrat Abu Huraira narrates that when you travel in greenery, give the camels their share of the land and when you travel in drought, walk fast (so that the camels do not become weak) and when you stay up late at night. Avoid the passage because at night it is a passage for animals and a breeding ground for insects.”⁽¹³⁾

The first Caliph Hazrat Abu Bakar Siddique gives instructions to Islamic army in these words:

"It is very important not to slaughter a sheep, cow or camel without a purpose (other than to obtain food)." An Indian researcher writes:

"Slaughter not the sheep or cow or camels except for purposes of food."⁽¹⁴⁾

The above narration was also with reference to war instructions. Similarly, Islamic jurists have also had great debates about the protection of animal rights during wars. Imam Malik (may Allah have mercy on him) says in the context of the laws of war in Imam Malik that herds and herds of animals will not be killed during the war.

Second Caliph Hazrat Omar Farooq and Animal Rights:

Hazrat Omar Farooq, the second caliph, once saw a man grabbing his goat by the leg and dragging it before slaughtering it. You severely reprimanded the man and ordered him to take appropriate action. A translator described you in these words:

"Ruin overtakes thee, if thou wouldst take it its death. Let it be in the proper manner."⁽¹⁵⁾

Hazrat Umar Farooq during his caliphate had issued instructions to the common people not to put animals in trouble and not to use them beyond their means. Animals should be treated with love and compassion.

The Indian researcher summarizes what you used to say about your own responsibility in these words:

"If a baby goat was to stumble in Euphrates valley, I fear that God will question me about it."⁽¹⁶⁾

Hazrat Umar Bin Abdul Aziz and Animal Rights:

⁽¹³⁾ Al-Sahih Muslim ,Kitab UL Imarat,Hadith No: 1926, V3 ,P:1525

⁽¹⁴⁾Nawab S.Y I. Bahadur. M.M.H. R Khan Sherwani, (1992), Life of Abu Bakar: First caliph of Islam, (Delhi: Adam Publishers,, P. 44

⁽¹⁵⁾Dr. Mustafa Al-Sabai, (1983), Some Glittering Aspects of Islamic Civilization, Sharif Ahmad Khan, Trans. Delhi: Hindustan publication. p. 138

⁽¹⁶⁾Sheikh Muhammad Karaknnu, (1984), Farooqe Umar (Malayalam) Calicut, India. P. 516

He recalled the caliphate of Hazrat Umar Farooq during his reign. The blood of Syedna Omar Farooq was also in your veins. He was like Hazrat Abu Bakr Siddiq in truth, Hazrat Umar Farooq in court, Hazrat Uthman bin Affan in modesty and Hazrat Ali in piety and asceticism.

Allama Kamal-ud-Din Al-Damiri narrates the incident narrated from Ibn Sa'd in Hayat-ul-Haywan and says:

“Ibn Sa'd narrates that during the caliphate of Umar ibn Abdul Aziz, Musa ibn Aneek used to graze goats in Kerman. Goats grazed along with wolves and other beasts. One day it happened that a wolf came at night and picked up a goat. Seeing this incident, we began to say that it seems that the righteous man who had this blessing may have died. So when we inquired about it in the morning, we found out that Hazrat Umar bin Abdul Aziz had passed away. He died in Rajab”⁽¹⁷⁾

Similarly, another incident has been narrated by Allama Al-Damiri from the narration of Imam Ahmad in which he writes that

When Hazrat Umar bin Abdul Aziz became the caliph, the shepherds began to say, "Who is this righteous man who has ruled over us?" One of them asked, "How did you know that"?

So the shepherds replied that since those men became righteous caliphs, our goats have been safe from lions and wolves, and now the world knows that goats are lions and wolves together but the clutches of these beasts have stopped our goats.⁽¹⁸⁾

He also set the maximum load on camels. When you were informed that camels weigh a thousand pounds, you limited this limit to six hundred (600) pounds:

"It was reported to him that in Egypt the transport camels were loaded with 1000 pounds. He ordered that the camels must not be loaded with more than 600 pounds load."⁽¹⁹⁾

Impressions of non-Muslim Historians and Sociologists:

Here are some non-Muslim historians and sociologists' comments on the treatment of animals in Islamic history, which will prove that animals have been given a place in Islamic civilization and history from the very beginning. And cruelty to animals has never found a place in Islamic teachings and the effect of these teachings is that even today animals are given a place of honor and respect.

⁽¹⁷⁾ Al-Damiri, Kamal-ud-Din, Allama, Hayat-ul-Haywan, Institute of Islamic Studies, Lahore, V2,P:185-

⁽¹⁸⁾ Hayat-ul-Haywan, V2,P:185

⁽¹⁹⁾ Mohammad Ajmal, Islam and Ecological problems in quest for New science, R. Ahmead, S.N. Ahmad, eds. (Aligarh: C.S.S.O.S, 1984) P.219

R.Bos Wort:

R. Bos Worth acknowledges in uncertain terms that Muhammad is the true Messiah (Reformer) who set the animals free. He is not only grateful for such beliefs and teachings about the animals of Islam, but also calls them a miracle and perfection of Islam. His confessions are listed below:

“Prophet Mohammad (ﷺ) Was the real upholder of the liberation of animals, nor does Mohammad (ﷺ) lay stress on what I venture to think is a crucial test of a moral code and even of a religion, as is the treatment of the poor and the weak. I mean the duties we owe to what we call the lower animals”

There is no religion which has taken a higher view in its authoritative documents of animal life and none wherein the precept has been so much honored by its practical observance .

Such is the value and consideration which Islam shows towards animals. It is the result of Islamic teachings that animals have been treated with utmost Kindness and leave throughout the Muslim world.⁽²⁰⁾

Dr. Lane :

Dr. Lane, a well-known English researcher and historian, emphatically testifies to the fact that animals have been treated cruelly in Islamic history. Except for areas where Europeans had settled. He also admits that no Arab can abuse his horse. His confession is listed below:

"An Arab cannot ill treat his horse and in his long residence in Egypt he never saw an ass or dog treated with cruelty, except in those cities which were overrun by Europeans.

The sympathy of the prophet for his domestic animals is well known. There is a great variety of traditions respecting his horses, his milch and riding camels and his goats”⁽²¹⁾

D.S Margoliouth 1858.1940:

Professor DS Margo Liouth, Professor of Arabic at Oxford University, describes Nabi-i-Akram's views on animals, saying that his compassion and mercy were not limited to humans but also to lesser animals. You got equal love.

"His (ﷺ) humanity even extended itself to the lower creation.”⁽²²⁾

⁽²⁰⁾ R. Bosworth Smith Mohammad and Mohammadanism. London: Smith, Elder and Co. 1874. P:212

⁽²¹⁾R. Bosworth Smith, Mohammad and Mohammadamism. (London: Smith, Elder and co, 1874) P.180.

Impressions of NK Singh:

NK Singh is the director of the International Center for Religious Studies, an international organization. After a careful examination of Islam's social justice and human rights, they come to the conclusion that Islam is the only spiritual religion that guarantees the rights of even animals.

"The spirit of Islam guarantees the well being of workers. It guarantees the same tranquility even to animals."⁽²³⁾

He also quotes Imam Ahmad's jurisprudential view of animals, in which he states that it is the duty of the ombudsman to prevent such persons from taking work from animals which they cannot do.

"Islam has said that it is incumbent upon the Muhtasib to forbade persons possessing animals to use them in work which they cannot accomplish."⁽²⁴⁾

Impressions of Karen Armstrong:

Karen Armstrong is considered an anti-Islamic Western scholar. Explaining the life and teachings of the Prophet of Islam, she draws attention to these aspects of his holy biography (which are often overlooked) and says: The idea of a tyrant and oppressor is a warrior and a hard-hearted politician, but the fact is that Muhammad was a very kind and sensitive person.

If you could find a cat lying on top of your robe and resting, you wouldn't even wake the cat so that its comfort would not be disturbed. She says that if you want to measure the height of a society, you have to look at how animals are treated in that society.⁽²⁵⁾

In the pre-Islamic era, the Arabs used to treat animals very cruelly. They used to cut the elbows of live animals for the purpose of eating meat, while the animals were in a state of pain and agony when they were injured. She says that I have read the narration of the Holy Prophet (saw) that a man will go to heaven only because he watered a thirsty dog while a woman will be thrown into hell because she the cat was captured. She was not allowed to eat or drink, so the cat died. She says the extent to which these traditions have been preserved to this day shows the importance of animal rights in the Muslim world and how developed and civilized Muslim society has become in the times to come. Will.⁽²⁶⁾

⁽²²⁾ Dauuid Smith Marholiouth, Muhammad and the Rise islam (London: N.P.1950),P.458

⁽²³⁾ N.K. Singh, (1998), Social Justice and Human Rights in Islam, New Dehli: Gayan publishing House. pp.14.15

⁽²⁴⁾ Social Justice and Human Rights in Islam. p.21

⁽²⁵⁾ Karen Armstrong, Muhammaad, (1995), London Victor Gollancz. P.23

⁽²⁶⁾ London: victor Gollancz.P: 231

Hazrat Abu Bakr Siddique issued some instructions to Lashkar-e-Osama before his departure. These are the guidelines that are embarrassing the Rules of War even in this modern age. Below is a text of these instructions which will be commented and analyzed later.

Hazrat Abu Bakar Siddique said:

"I instruct you to remember these few things".

That you do not betray

Don't lie

Don't be rude

Don't kill children, old people and women

Do not uproot, burn, or cut down any fruit tree

Do not slaughter goats, cows and camels without food.⁽²⁷⁾

Although the series of instructions you issued is still ongoing, it is sufficient to fit your statement.

When we look at the same statement in Tareekh-i-Tabari, we see a slight increase in words and differences in this way. According to Tabari's statement, you said ten things as instructions.

Then Abu Bakar said to the whole army, "Wait a minute, so that I may remind you of ten things. Remember them well".

Do not betray.

Don't be hypocritical.

Don't be rude.

Do not mutilate (do not amputate body parts).

Never kill small children, old men and women.

Do not cut down or burn any palm tree.

And do not cut down any fruit tree, and do not slaughter any goat, cow or camel in vain except for the need of food. You will also find people who have left the world and settled in monasteries. Do not oppose them. Some people will bring food for you. If you want to eat some of it, eat it in the name of Allah.

You will be confronted with people who have a clean head or hair bands around them. Take the news of such people by the sword. Well, now take his name.

May He protect you from the blows of the spear and the plague.⁽²⁸⁾

⁽²⁷⁾ Ibn Khaldun, History of Ibn Khaldun, P:182

⁽²⁸⁾ Tabari, Abu Ja'far Muhammad ibn Jarir ibn Yazid. History of the Ummah and the Kings (History of Tabari).Nafees Acadmy Urdu Bazar,Karachi,Part 2, P:25.

ETIQUETTES OF ISLAMIC JIHAD AND RESPECT FOR ANIMAL RIGHTS:

Islamic Philosophy of Jihad is a subject on which much has been written. However, it is unfortunate that the Islamic philosophy of jihad, like other rules of Islam, is distorted.

Islam is the only religion that has guaranteed the safety of animals even in times of war.

The Famous Saying of the Second Caliph Hazrat Umar Farooq:

Human history will be unable to set an example to any ruler who established the second caliph, Hazrat Umar Farooq (who was in fact Alexander the Great). This statement of yours, which is about animals from which your sense of sovereignty is overflowing, is persuasive to write in golden letters.

Imam Ibn Jawzi has quoted this view in his *Manaqib* as follows:

It is narrated on the authority of Dawood bin Ali that he said: Umar said: If any one of the lambs dies of hunger on the banks of the river Euphrates, then on the Day of Resurrection he will ask Umar about it.⁽²⁹⁾

Conclusion:

1. The Qur'an and Sunnah and the history of Islam contain a wealth of material on animal rights. In the Qur'an, Allah, glory unto Him, has attributed His holy word to the names of many animals. The life of the Prophet of Islam himself is full of stories of his compassion and love for animals.
2. The Qur'an presents the benefits of animals as an argument because, according to some human beings, values are determined according to material interests rather than moral sense.
3. God, the Lord of Glory, has made animals His signs. When someone kills an animal without purpose, it destroys a sign of Allah Almighty.
4. According to the Qur'anic view, all living beings have an immaterial force of mind and soul which we call Psyche in today's advanced form. According to the Qur'an, the consciousness of the mind and soul of animals is superior to their instincts and their induction.
5. Animals, like humans, are a community and regularly share in all natural resources as their birthright. Depriving animals of their natural right from the

⁽²⁹⁾ Ibn Jawzi, *Abu Al-Faraj Abdul Rahman Bin Ali Bin Muhammad Bin Ali Bin Ubaid A Manaqib Amir al-Mu'minin Umar bin Khattab*, Dar Al-Kitab Al-Alamiya Beirut, Lebanon, P:161.

treasures of nature is a serious sin and a crime in the sight of Allah Almighty which is a punishable crime as a punitive revenge.

6. Hazrat Akram, with his words and deeds regarding animal rights, has provided such examples which are a great asset of arguments for animal rights organizations.

7. The lives of the Rightly Guided Caliphs and later generations also provide examples of practical efforts for the rights and welfare of animals. The distinguishing feature of this material is that it is moderate in comparison to other religions.

8. In view of the global movement for animal rights, it is imperative that in the light of the Qur'an and Sunnah and the history of Islam, animal rights and rules be adapted in the desired manner in order to prove the greatness and authenticity of all other religions of Islam.



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