

ANIMAL ETHICS: AN ISLAMIC PERSPECTIVE

(Etika Dalam Melayani Binatang: Satu Perspektif Islam)

Muhammad Amanullah¹

ABSTRACT:

Animals are considered to be one of the large groups of the creation of Allah (SWT). According to the Holy Qur'an, they are deemed to be miracles of the Almighty Allah and signs of His existence and Unity. All of them worship Allah in a way that we are unable to see or feel. By and large, all creatures including these animals are created for the benefit of humankind. Some of these animals are consumed as food or meat; some of them are used for riding on their backs or carrying goods; while some others are kept as pets or used for other purposes. Most of them are wild, while some of them are domestic. However, some of them are harmful to mankind. Nowadays, besides the use of plants and bacteria, animal cells are also used for industrial or scientific purposes and for making drugs and chemicals. Human beings often treat these animals with cruelty and fail to treat them ethically. During the last century or so a number of organizations for protecting animal rights have been established all over the world. Islam has also offered some ethical guidelines for treating animals. By analyzing the related verses of the Qur'an and ahadith of the Prophet (pbuh), this paper intends to discuss Islamic ethics for treating animals. The paper may conclude that Islam has offered a balanced and just code of ethics for treating animals.

Keywords: *Right, animals, Islamic ethics, treatment.*

ABSTRAK:

Binatang dianggap salah satu kumpulan yang besar di kalangan makhluk ciptaan Allah (SWT). Berpandukan al-Qur'an, mereka disifatkan sebagai salah satu mukjizat Allah, tanda kewujudan dan keesaanNya. Mereka menyembah Allah melalui cara yang kita tidak mampu lihat atau merasainya. Semua ciptaan Allah, termasuklah binatang-binatang ini, diciptakan untuk manfaat manusia. Sebahagian daripada mereka dijadikan makanan atau daging; sebahagian lagi digunakan sebagai tunggangan manusia dan juga untuk mengangkat barang-barang di atas belakang mereka; sementara sebahagian yang lain disimpan sebagai haiwan peliharaan ataupun untuk tujuan-tujuan lain. Kebanyakan daripada mereka adalah binatang yang liar manakala sebahagian lagi binatang yang jinak. Walaubagaimanapun, terdapat sebahagian daripada mereka berbahaya kepada manusia. Kini, selain daripada menggunakan tumbuhan dan bakteria, sel-sel binatang juga digunakan untuk tujuan industri atau saintifik, dan juga bertujuan membuat ubat-ubatan dan bahan kimia. Manusia sering melayan binatang-binatang ini dengan kejam dan gagal untuk menjaga mereka secara beretika. Sepanjang abad yang lalu, beberapa pertubuhan untuk melindungi hak-hak binatang telah ditubuhkan seluruh dunia. Islam telah pun menyediakan beberapa garis panduan etika untuk menjaga binatang. Melalui analisis ayat-ayat al-Qur'an yang berkaitan, dan juga hadith-hadith Nabi(saw), artikel ini bercadang untuk membincangkan etika-etika Islam dalam aspek melayan dan menjaga binatang. Artikel ini juga menyimpulkan bahawa Islam telah menyediakan garis panduan etika yang seimbang dan adil dalam melayan dan menjaga binatang.

Kata Kunci: *Hak, binatang, etika Islam, layanan.*

¹ Dr. Muhammad Amanullah is a Professor, Department of Fiqh and Usul al-Fiqh, KIRKHS, IUM, amanullah@ium.edu.my, muhammad.amanullah@yahoo.com

INTRODUCTION

It is well known and accepted by Muslims that Islam is considered to be the only complete code of life, which is accepted by Allah (SWT). Since Islam is known to be code of life, by and large, it is related to human life. A cursory knowledge of Islam may exclude completely the idea of having any right for animals or any ethics for treating them. Even well-known Muslim scholars who define right (*haqq*) in Islam do not consider that animals can have any right. Therefore, the definition of right as it has given by Ahmad Fahmi Abu Sunnah is: “What is established in the *Shari`ah* in favor of human beings or Allah upon others.”¹ There is no mention of animals in this definition. Other contemporary Muslim jurists who also have provided definitions of right have not included rights of animals in them.² A contemporary Muslim scholar Al-Hafiz B. A. Masri has written a book entitled *Animals in Islam*. The author has discussed several Islamic ethics to be followed in treating animals. However, he has not tried to develop an appropriate definition of right (*haqq*) that includes the right of animals.³ In their article entitled “Animal rights in Islam,” Reza Gharebaghi, et al. have reviewed historically animals’ rights in Islam. Their treatment of the topic is brief because they have touched on only a few ethical points. Additionally, they have not tried to develop any definition of right that can include the rights of animals in it.⁴ Another contemporary author Fakhar-i-Abbas has conducted a research work entitled *Islam and Animal’s Rights*, which, according to the author, is written to provide a basic knowledge on the topic. He also has not tried to provide a definition of right that can include the rights of animals.⁵ Zakir Naik has written an article entitled “Rights of Animals in Islam.”⁶ Another article entitled “Animal Welfare,” is composed by Huda.⁷ Likewise, Nilofar Ahmed has written an article entitled “Animal rights in Islam.”⁸ These last three articles are not considered to be scholarly writings. They are short and written without following proper methods and techniques of writing scholarly works. They are a kind of short *tadhkirah* on the topic. However, the researcher will get

¹ Ahmad Fahmi Abu Sunnah, (1967) *Al-Nazariyyat al-`Ammah lil-Mu`amalat fi al-Shari`ah al-Islamiyyah* (Misr: Mataba`at Dar al-Ta`lif), p. 150.

² See `Abd al-Salam Dawud al-`Abbadi, (2000) *Al-Milkiyyah fi al-Shari`ah al-Islamiyyah Tabi`atuha wa Wazifatuha wa Quyuduha: Dirasah Muqaranah bi al-Qanun wa al-Nuzum al-Wad`iyyah* (Beirut: Mu`assasat al-Risalah), vol. 1, pp. 110-116; Wahbah al-Zuhayli, (1997) *Al-Fiqh al-Islami wa Adillatuh*, 4th ed. (Damascus: Dar al-Fikr), Vol. 4, pp. 2838-2840.

³ Al-Hafiz B. A. Masri, (n. d.) *Animals in Islam*, retrieved on 14-12-12 from www.call-to-monotheism.com/animals_in_islam_by_al_hafiz_b_a_123.

⁴ Reza Gharebaghi, et al., (2007) “Animal rights in Islam,” a paper presented in 6th *World Congress on Alternatives & Animal Use in the Life Sciences*, August 21-25, 2007, Tokyo, Japan, retrieved on 18-12-12 from <http://altweb.jhsph.edu/wc6/paper61.pdf>.

⁵ Kakhar-i-Abbas, (2009) *Islam and Animal’s Rights*, retrieved on 18-12-12 from www.amazon.com/Animals-Rights-Islam-rights/dp/3639160010 - 196k.

⁶ Zakir Naik, (2011) *Rights of Animals in Islam*, retrieved on 18-12-12 from <http://islam44.blogspot.com/2011/08/rights-of-animals-in-islam.html>.

⁷ Huda, (2011) *Animal Welfare*, retrieved on 18-12-12 from <http://islam.about.com/od/islamsays/a/animalwelfare.htm>.

⁸ Nilofar Ahmed, (2011) *Animal rights in Islam*, retrieved on 18-12-12 from <http://dawn.com/2011/04/29/animal-rights-in-islam/>.

benefits out of these writings, and strive to analyze a number of verses of the Qur'an and *ahadith* of the Prophet (p. b. u. h.) that indicate the importance of animals and ethical guidelines for treating them. Based on these textual evidences, and ethical guidelines for treating animals, the researcher shall provide an alternative definition of right, which includes animals' right. In order to achieve these objectives, the rest of the article is divided into three sections: importance of animals in Islam, Islamic ethics for treating them and a modified definition of right in Islam.

IMPORTANCE OF ANIMALS IN ISLAM

Animals Worship Allah

All animals and other creatures without any exception worship Allah. The Qur'an says: "The seven heavens and the earth, and all beings therein, declare His glory. There is not a thing but celebrates His praise, but you understand not how they declare His glory!"¹ In another verse Allah says: "Don't you see that it is Allah whom praises all beings in the heavens and on earth, even the birds with wings outspread? Each one knows its own (mode of) prayer and praise."²

Supplication of Animals for Religious Scholars

Animals do supplication to Allah for the welfare and forgiveness of religious scholars and students. The Prophet says: "Surely all beings in the heavens and on earth, even fishes in the depth of water seek forgiveness for a religious scholar."³ In another *hadith* the Prophet also says: "Surely Allah, His angels, dwellers of the heavens and earth, even ants in their cells and fishes do supplication for a religious teacher who teaches good [deeds/aspects] to other people."⁴

Getting Allah's Favor During Drought for the Sake of Animals

During the time of severe and continuous drought, if Muslims decide to perform prayer for seeking rain (*salat al-istisqa'*) from Allah, they should bring their domestic animals with them to the field where this prayer is supposed to be performed.⁵ Sometimes even wild animals do supplication to Allah for rain. A Companion of the Prophet Abu Hurayrah says: "I heard the Messenger of Allah (p. b. u. h.) saying that once a prophet went out with his people to seek rain [from Allah]. Suddenly he saw an ant raising some of its legs towards the heaven [seeking rain from Allah]. This prophet told his people: 'go back because for the sake of this ant you have been

¹ Al-Isra', 17: 44.

² Al-Nur, 24: 41.

³ Ahmad, al-Tirmidhi, Abu Dawud, Ibn Majah, al-Darami. See Al-Shaykh Wali al-Din Muhammad bin `Abd Allah al-Khatib al-Tabrizi, (n. d.) *Mishkat al-Masbih* (Lahore: Maktaba'i Mustafa'i), p. 34.

⁴ Al-Tirmidhi, Al-Darami. See al-Tabrizi, *Mishkat al-Masabi*, p. 34.

⁵ Ashraf Ali Thanawi, (1998) *Beheshti Jewor*, tran. in Bngali by Shamsul Haq Faridpuri (Dhaka: Imdadiya Pustakalay), vol. 1, p. 169.

accepted [you have been sanctioned water].”¹ According to another *hadith*, if Muslims withhold *zakah*, rain will stop to fall, and were it not for the animals’ sake, it would never rain again.²

Allah’s Army of Animals

Being ordered by Allah, several kinds of animals worked in the past as His army against His enemy or enemy of some of His beloved prophets. For instance, in order to help Moses against Pharaoh, Allah sent different kinds of animals to punish Pharaoh and his followers. Allah says: “So We sent on them flood, locusts, lice, frogs and blood as signs self-explained, but they were steeped in arrogance, a people given to sin.”³ According to this verse, locusts, lice and frogs were sent one kind after another to these people as tests for them and signs of Allah’s power and miracle, but unfortunately they did not heed these signs. Likewise, a huge army of Abraha who came to destroy the house of Allah at Makkah was defeated and destroyed completely by an army of small birds who, being ordered by Allah, threw pebbles to them. Allah says: “Don’t you see how your Lord dealt with the Companions of Elephant? Did He not make their conspiracy go astray? And He sent against them flights of birds, striking them with stones of black clay. Then He made them like an empty field of stalks and straw, [of which the corn] has been eaten up.”⁴

Names of Animals as Names of the Suwar of the Qur’an

A number of the *suwar* of the Qur’an are named by the names of animals, such as al-Baqarah (the Cow), al-Nahl (the Bee), al-Naml (the Ants), al-`Ankabut (the Spider); al-Fil (the Elephant).⁵

Using Animals for Riding and Carrying Goods

In the past and even at present in many places of the world animals were and still being used for riding on them and for carrying goods on them.⁶ Allah says: “It is Allah who made cattle for you that you may use some for riding and some for food.”⁷ He also says: “And (He has created) horses, mules and donkeys for you to ride and use for show.”⁸ On the Day of resurrection when there will be no man-made vehicles people will ride animals for going to the field of reckoning (*hisab*). The Prophet says: “People will be gathered together [on the Day of Judgment] in three ways...one of them is that either two or three or four or ten of them will ride a single camel...”⁹

¹Al-Darqutni. See al-Tabrizi, *Mishkat al-Masabih*, p. 132.

²Ibn Majah. See Ibn Kathir, (1994) *The Signs before the Day of Judgement*, tr. Mrs. Huda Khattab, third ed. (London: Dar Al Taqwa Ltd.), p. 16.

³Al-A`raf, 7: 133.

⁴Al-Fil, 105: 1-5.

⁵ See the Holy Qur’an, Surahs’ nos. 2, 16, 27, 29, 105.

⁶ See Masri, *Animals in Islam*, retrieved on 14-12-12 from www.call-to-monotheism.com/animals_in_islam_by_al_hafiz_b_a-123.

⁷Ghafir, 40: 79.

⁸Al-Nahl, 16: 8.

⁹*Bukhari and Muslim*. See al-Tabrizi, *Mishkat al-Masabih*, p. 483.

Using Animals as Sources of Food and Drink

Allah has made a number of animals lawful for the human beings to eat their meat. He says: "It is Allah who made cattle for you that you may use some for riding and some for food."¹ The main source of getting milk is lawful animals. A good source of getting honey is bees. Primary source of butter, cheese, etc. is a number of animals. Many national and international companies have been established for the business of milk, honey, meat, etc.

Using Animals for Other Purposes

Animals such as horses, camels and elephants were used in the past in the battle field. Horses were also used in the past for carrying mails quickly from one place to another. Horses are still used for races and entertainment. Many animals are used as pets, such as dogs, cats, birds, etc. Dogs are also used for watching gates of the houses and other animals in the fields. Likewise, they are used for finding dead bodies at the time of earthquakes and other natural calamities. In order to provide entertainment to the public, during modern time many zoos have been made for different types of animals all over the world. In the past and even at present in some parts of the world different types of animals, such as cows, buffalos were and still have been used for cultivation, carrying carts and other activities related to agriculture. A number of insects help to keep the environment clean.

Use of Animals for Observing Rulings of the Shari`ah

Since pre-Islamic period up to now camels have been considered as standard for the payment of blood money for the victims of murder crime or killing by mistake. Slaughtering different types of animals are recommended during the days of *`Id al-Adha*. If a pilgrim commits a mistake or does not perform a *wajib* (obligatory) act of *hajj*, he is obliged to sacrifice an animal. *`Aqiqah* of newborn babies are observed by slaughtering animals. *Zakah* is a pillar of Islam. A sizeable amount of *zakah* is supposed to be paid out of animals.

Business of Animals

Because of their usefulness for several purposes of human life, many kinds of animals are sold and bought all over the world. Therefore, business of raising and selling these animals and their meat is considered to be a huge source of income. Nowadays, many national and international companies have been established for these purposes.

Discussion of Animals in Fiqh Books

Because of their importance books of Islamic law discuss animals in a number of their chapters and sections, such as sections on *hady* (sacrifice) for *hajj*, *Udhiyyah* (sacrifice of animals during

¹Ghafir, 40: 79.

ʿId al-Adha), slaughtering animals (*dhabh al-hayawanat*), *zakah* of animals, what are lawful and what are forbidden of animals, blood money, etc.

Islamic Ethics for Treating Animals

A number of principles are mentioned in the Qur'an and *ahadith* of the Prophet (p. b. u. h.) regarding animals. These principles are considered ethics that should be followed by human beings in treating animals. On the other hand, they are also considered rights of animals given to them by Islam. However, the researcher prefers to discuss them under the heading of ethics because they are imposed on human beings as ethics of treating these animals. These ethics are as follows

Slaughtering Animals Nicely

Allah made eating of the meat of a number of animals lawful for Muslims. For slaughtering these animals, Muslims are advised not to punish or harm them more than what is required for it.¹ The Prophet says: "Surely Allah prescribed kindness for everything. So when you perform [lawful] killing, do it nicely. And when you slaughter [animals] do it also nicely. [In order to be nice and kind], one of you should sharp his knife and relieve his slaughtered animal."²

Slaughtering Animals for the Purpose of Eating Their Meat

The purpose of slaughtering a lawful animal should be an intention of eating its meat. Muslims are not allowed to slaughter a lawful animal for the sake of just killing it. `Abd Allah bin `Umar says: "I heard the Messenger of Allah forbidding to hold an animal, et al and shoot it for the purpose of killing it."³ Ibn `Umar also narrates that the Prophet cursed the one who took anything that has soul as target [to kill it].⁴ The Prophet also says: "Whoever kills a sparrow or any other bird or animal bigger than it without fulfilling its right Allah will ask him about his killing. Someone asked: 'O Messenger of Allah, what is its right? The Prophet replied that its right is that he should slaughter it and eat it, and should not cut its head and throw it."⁵ Likewise, Anas says: "The messenger of Allah forbade holding animals for the purpose of killing them."⁶

No Punishing Animals with Fire

¹ See Masri, *Animals in Islam*, retrieved on 14-12-12 from www.call-to-monotheism.com/animals_in_islam_by_al_hafiz_b_a_-_123; see also Ahmed, *Animal rights in Islam*, retrieved on 18-12-12 from <http://dawn.com/2011/04/29/animal-rights-in-islam/>.

²Muslim. See al-Tabrizi, *Mishkat al-Masabih*, p. 357.

³Bukhari, Muslim. See al-Tabrizi, *Mishkat al-Masabih*, p. 357.

⁴Bukhari, Muslim. See al-Tabrizi, *Mishkat al-Masabih*, p. 357.

⁵Ahmad, al-Nasa'i, al-Darimi. See al-Tabrizi, *Mishkat al-Masabih*, pp. 358-359.

⁶Bukhari, Muslim. See Abu Zakariyya Yahya bin Sharaf al-Nawawi al-Dimashqi, (1991) *Riyad al-Salihin*, 19th ed. Shu'ayib al-Arnabut (Beirut: Mu'assasat al-Risalah), p. 607.

Allah prescribed a number of worldly punishments for committing some crimes. None of these punishments is related to burning anyone. By and large, punishment with fire is specifically confined to the life hereafter, which is the work of Allah. Therefore, any Muslim is not allowed to punish any human being or animal by burning with fire. Abdullah bin Mas`ud says: "...The prophet saw a village of ants we burned. He asked: 'Who burned it?' We replied: 'We.' Then the Prophet said: 'Nobody should punish anyone with fire except the Lord of fire.'"¹ In another *hadith* the Prophet says: "Surely none should punish with fire except Allah."²

No Distressing Animals

To distress anyone without any valid reason whether he is a human being or it is an animal is not allowed in Islam.³ `Abd Allah bin Mas`ud says: "We were with the Messenger of Allah in a journey. He departed from us for some necessary work. Then we saw a red mother bird with two young birds. We took two young birds. Then the mother red bird came and started to fly up and give shadow with its two wings to those who were beneath it. The Prophet came and asked: 'Who distressed it by taking its young ones? Return its young ones to it.'"⁴

Providing Food and Water to Animals

Allah provides sustenance to all animals of the earth. He says: "There is no moving creature on earth but its sustenance depends on Allah."⁵ In another verse Allah says: "And do they not see that We do drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves?"⁶ However, sometimes Allah manages this sustenance through the help of others. The Prophet says: "The one who rides the animal and drinks its milk should bear the cost of its sustenance."⁷ Sometimes this help, such as providing water to thirsty animals and giving food to hungry animals are considered to be obligatory. Observing this duty causes to receive reward from Allah.⁸ The Prophet says: "Once a dog was circling a well, while thirst was almost going to kill it. Suddenly a fornicator belonging to *Banu Isra'il* (children of Israel) saw it. She took her sock off and brought water for the dog with it. Then she offered this water to the dog to drink. Because of this good deed she was forgiven [by Allah]."⁹ On the other hand, depriving an animal from water and food is forbidden, for which Allah will punish on the Day of Judgment.¹⁰ Ibn `Umar reports that the Messenger of Allah surely said: 'A woman was

¹ Abu Dawud. See al-Dimashqi, *Riyad al-Salihin*, p. 609.

² Bukhari. See al-Dimashqi, *Riyad al-Salihin*, p. 609.

³ See Huda, *Animal Welfare*, retrieved on 18-12-12 from <http://islam.about.com/od/islamsays/a/animalwelfare.htm>.

⁴ Abu Dawud. al-Dimashqi, *Riyad al-Salihin*, p. 609.

⁵ Hud, 11: 6.

⁶ Al-Sajdah, 32: 27.

⁷ Bukhari, See al-Tabrizi, *Mishkat al-Masabih*, p. 250.

⁸ See Huda, *Animal Welfare*, retrieved on 18-12-12 from <http://islam.about.com/od/islamsays/a/animalwelfare.htm>.

⁹ Bukhari, Muslim. See al-Dimashqi, *Riyad al-Salihin*, p. 99.

¹⁰ See Masri, *Animals in Islam*, retrieved on 14-12-12 from

punished because she locked up a female cat until it passed away. Because of this bad deed she entered hellfire. While she locked it up she neither fed it, nor gave it water, nor released it so that it could eat insects of the earth.”¹

No Cursing Animals

Muslims are not allowed to curse or insult animals unless there is a lawful reason for it. The Prophet says: “Don’t curse a hen because it awakes [people] for performing *salah*.”²

Honoring Animals

Animals deserve certain honor and prestige. Muslims are not allowed to do to an animal anything that is considered to be dishonoring and humiliating for it. Therefore, it is not lawful for them to hit or mark on the face of an animal.³ Jabir says: “The Prophet forbade to hit the face [of an animal] and to mark it.”⁴ Jabir also narrated that once a donkey passed by the Prophet, while there was mark on its face. The Prophet said: “May Allah curse the one who marked it.”⁵ However, marking on other parts of the body of an animal is lawful.

No Killing of Some Specific Animals

It is lawful for Muslims to kill harmful animals. However, some specific animals, such as a special kind of ants, bees, hoopoe (*hudhud*) and shrike (*surd*) should not be killed because the Messenger of Allah forbade killing them.⁶ The reason for forbiddance of killing them is that some of them are not harmful, such as hoopoe, shrike and a special kind of ants; while some others, such as bees are useful because they produce honey.

No Cutting of Organs before Slaughtering

Cutting organs of the animals is considered to be a work inspired by Satan. Allah says on the tongue of Satan: “Surely I will order them to slit the ears of cattle.”⁷ Muslims are not allowed to cut the organs of the animals while they are alive. If any organ is cut off through this way, it is forbidden for Muslims to eat. The Prophet says: “...Whatever cut off from an animal while it is alive is considered to be dead. It should not be eaten.”⁸

No Provoking of Animals to Fight Each Other

www.call-to-monotheism.com/animals_in_islam_by_al_hafiz_b_a_-_123.

¹Bukhari, Muslim. See al-Dimashqi, *Riyad al-Salihin*, p. 606.

²Abu Dawud. See al-Dimashqi, *Riyad al-Salihin*, 646.

³ See Naik, *Rights of Animals in Islam*, retrieved on 18-12-12 from <http://islam44.blogspot.com/2011/08/rights-of-animals-in-islam.html>; see also Huda, *Animal Welfare*, <http://islam.about.com/od/islamsays/a/animalwelfare.htm>.

⁴Muslim. See al-Tabrizi, *Mishkat al-Masabih*, p. 357-358.

⁵Muslim. See al-Tabrizi, *Mishkat al-Masabih*, p. 358.

⁶Abu Dawud. See al-Tabrizi, *Mishkat al-Masabih*, p. 362.

⁷Al-Nisa’, 4: 119.

⁸Al-Tirmidhi, Abu Dawud. See al-Tabrizi, *Mishkat al-Masabih*, p. 359.

Although sometimes animals fight each other on their own, Muslims are not allowed to encourage them to fight each other.¹ Ibn `Abbas says: “The Messenger of Allah forbade provoking the animals against each other.”²

A MODIFIED DEFINITION OF RIGHT IN ISLAM

Muslims are obliged to follow the ethical guidelines for treating animals discussed above. Most of these ethics are considered to be obligatory duties of Muslims. Likewise, these are also deemed to be rights of the animals from human beings for whom these animals are created. According to above discussion, it is confirmed that the rights of the animals are well established in Islam. Therefore, the definition of right should include the rights of animal, and words of “animal” are supposed to be added to this definition. Besides, the previous definition of right also does not include the rights of institutes, organizations, governments, etc. Therefore, another component, i.e. collective entity (*Shakhs I'tibari*) also should be added. Additionally, the right sometimes should be received from individuals, other times from a group of people or from a community or nation. Therefore, these components also should be added to the definition. Thus the modified definition of right (*haqq*) should be as follows:

“Right in Islam is what is established in the *Shari`ah* in favor of Allah, human beings, collective entity, or animals on others as individuals, groups or community.”

CONCLUSION

1. Islam recognizes that animals have significant contribution for the welfare of the whole humankind.
2. Islam recommends its followers to slaughter lawful animals nicely.
3. Slaughtering non-human lawful animals should be for the purpose of eating their meat, not for the purpose of killing them.
4. If it is necessary to kill any harmful animals, this killing should not be through burning them. It should be with other than burning.
5. Islam does not allow Muslims to distress animals without any valid reason.
6. It is obligatory to provide food and water to hungry and thirsty animals.
7. Islam does not allow its followers to curse animals without any lawful reason.
8. It is not lawful to hit or mark the face of an animal because it is against the dignity of an animal.
9. Islam does not allow killing some specific animals, such as hoopoe (*hudhud*), bees, a special type of ant and shrike (*surd*).
10. Muslims are not allowed to cut the organs of a lawful animal before slaughtering them.
11. Islam does not allow its followers to provoke animals to fight each other.

¹ See Masri, *Animals in Islam*, retrieved on 14-12-12 from www.call-to-monotheism.com/animals_in_islam_by_al_hafiz_b_a-123.

² Al-Tirmidhi, Abu Dawud. See al-Tabrizi, *Mishkat al-Masabih*, p. 359.

12. These rulings are considered to be ethics for human beings to treat animals. On the other hand, these are deemed to be the rights of animals given by the Islamic *Shari`ah* to them. Thus Islam has offered a balanced and just code of ethics for treating animals and established rights of animals like the rights of human beings.

13. Because of these rights of animals the researcher maintains that the definition of right should include these animals, which is omitted by most of the contemporary Muslim jurists. Therefore, the appropriate definition of right in Islam should be:

“Right in Islam is what is established in the *Shari`ah* in favor of Allah, human beings, collective entity, or animals on others as individuals, groups or community.”

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