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# Animal Rights, Protection And Economic Benefits: A Review In The Context Of Islamic Teachings

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## Abstract:

Islam is a universal religion in which the principles of health and care of cattles are also laid down. Religious rules encourage care of cattle and declared to be merciful with them. Its philosophy is that, wealth of Animals is an important part of any state in their economy, so it is important to take care of it. Islam has laid down prominent principles in this regard. Before Islam, it was customary for some religions to consider animals as a means of entertainment during sports, rejoicing and national holidays, but Islamic civilization came out, in terms of

its principles and practices, became the source of such subtle human consciousness in such a merciful form that no previous civilization had been blessed before. Animals also deserve mercy and compassion just as human beings deserve it. The Prophet (peace and blessings of Allah be upon him) said:

Translation: "The Most Merciful(ALLAH) has mercy on those who have mercy. Have mercy on the people of the earth. The people of the heavens will have mercy on you."<sup>1</sup>

According to the Qur'an, the world of animals is also, like the world of man, which has certain characteristics, a special temperament and has a special nature of consciousness. The Holy Qur'an Says:

Translation: "Every animal that walks on the earth or flies away from the other side, they also have groups like you people."<sup>2</sup>

In this research article we will examine what are those steps which has taken by religion Islam for the development and to protect livestock.

**Key Words:** Animal, Rights, Protection, Economic Benefits, Islamic Teachings,

### **1:The issue of treating animals kindly:**

Islamic Rules give us an order and command for good treatment of animals and even forbids abusing and using vulgar language. It is narrated by Imran bin Husain he said:

بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ مِنَ الْأَنْصَارِ عَلَى نَاقَةٍ، فَضَجِرَتْ فَلَعْنَتْهَا، فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا، فَإِنَّهَا مَلْعُونَةٌ» قَالَ عِمْرَانُ: فَكَأَنِّي أَرَاهَا الْآنَ تَمْشِي فِي النَّاسِ، مَا يَعْرِضُ لَهَا أُحَدِّثُ

Translation: The Messenger of Allaah (peace and blessings of Allaah be upon him) was on a journey when a woman from the Ansaar said to the camel, "Cursed be you!" While she was riding on it. He SAW became very angry and ordered, "Take whatever is on this camel and leave it because it is cursed. So the camel was immediately released. She was walking around openly among the people and no one was teasing her."

This shows how much the Prophet (peace and blessings of Allaah be upon him) cared for the treatment of animals. They have even been banned from using words that are not appropriate for them, which is a sign of extreme caution and care.

An outstanding example of the compassionate treatment of animals is that presented by one of the Glorious Companions (Hazrat Abul Darda). When he was dying, he addressed his camel and said: I Did not burden you more than your strength,<sup>4</sup> and another companion Hazrat Aadi bin Hatim used to make bread crumbs for ants and say, "These are our neighbors, so they have rights on us."<sup>5</sup> Imam Kabir Abu Ishaq Shirazi one day he is going with his companions, a dog came in front of them, its owner pushed it away. Imam Kabir forbade

him to do so and said that route is common between Human and animals. It's mean that the path is for both animals and human.

## **2: The treatment of birds and the Holy Prophet (peace and blessings of Allaah be upon him):**

The Prophet (peace and blessings of Allaah be upon him) used to have special mercy on birds. Hazrat Abu Abdullah bin Masood says: Translation: "We were on a journey with the Messenger of Allah (peace and blessings of Allah be upon him). A bird with two kids is in front of us. I catch him. The Prophet (peace and blessings of Allaah be upon him) came to us and said: Who has snatched her child and hurt her? Give her back."<sup>6</sup>

### **Review of Islamic injunctions in the care of animals:**

Islam has laid down a very crystal clear and lucid rules about the treatment of animals that no one can imagine, such as that the owner must provide basic needs and requirement necessary for to the animals, but if he cannot provide the needs, he can be legally compelled to do so to Provide care for the animal or sell the animal or leave it open in the forest where it can find fodder and shelter. These rules show the importance of caring for the animal.

It is forbidden to put more burden on animals than they can bear. From this principle, the Islamic jurists have deduced many legal rights that if one hires an animal and puts more burden on it than its capacity, due to which If he dies, then the person has to be bailed out.

In the laws of the ancient nations, the cruel treatment of animals, the hunting of birds is just for fun; this was not only part of their culture but also a source of pride for them. According to Islamic law although some animals are enemies of human life and are exempted from this principle, This aspect has been kept in mind that if snakes, scorpions, etc. come to places where they can be a threat and peril to human life, they should be killed, otherwise they should not be harm nor killed. Here are some principles in this regard:

#### **A. Care of animal health and food and prophetic rules:**

Islam has a formal command to take care of animals. It is forbidden to keep the animal hungry and to keep it weak. Once Holy Prophet (peace and blessings of Allaah be upon him) passed by a camel whose stomach was attached to its back due to hunger. He Says,

«انْقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ اِرْكَبُوهَا صَالِحَةً وَكُلُّوهَا صَالِحَةً»

Translation: In the matter of animals, fear Allah who cannot speak, ride on them while they are capable of it and leave them when they are in good condition.<sup>7</sup>

Islam encourages to give protection, care and good nutrition to pets. Compassion for animals sometimes becomes a source of paradise for a human being. The Holy Prophet says:

بَيْنَا رَجُلٌ بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِنْرًا، فَنَزَلَ فِيهَا، فَشَرِبَ ثُمَّ حَرَجَ، فَإِذَا كَلْبٌ يُلْهَثُ، يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي، فَنَزَلَ الْبِنْرَ فَمَلَأَ خُفَّهُ مَاءً، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ ، قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي الْبَهَائِمِ لِأَجْرًا؟ فَقَالَ: «فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ أَجْرٌ»

Translation: "A man was going somewhere, he was very thirsty, he found a well, and he went down into it and drank water and came out. He saw a dog there, due to thirst the dog lick the mud surface. He went down into the well again and filled his leather socks with water and grabbed it in his mouth. Allah liked his goodness. He forgave him. Someone in the audience asked from the Messenger of Allah, (may Allah bless him and grant him peace) will this man be rewarded for his kind treatment with this animals. The Holy Prophet replied yes"<sup>8</sup>

Cruelty to animals is forbidden in Islam and the Prophet (peace and blessings of Allah be upon him) made a strong promise. There is even sometimes a person can go to hell because of his cruel treatment to animals: The Holy Prophet says:

"A woman was sentenced to hell just because of a cat that tied her up and did not gaeve her anything to eat or set her free so that she could eat things that crawl on the ground."<sup>9</sup>

### **B. Do not overload animals:**

The Holy Qur'an refers to the benefits of riding and carrying burdens in the following words: وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً .

Translation: "He also created horses, mules and donkeys for your transportation and adornment"<sup>10</sup>

Legislation has also been enacted on mercy and compassion for animals, so it has been declared unlawful for someone to sit on the back of a rider and keep the animal standing for a long time to talk to others. The Prophet (peace and blessings of Allah be upon him) said:

"Do not make the backs of your animals a chair, Allah Almighty has made it subservient to you so that He may take you to a place where you cannot reach except with great difficulty"<sup>11</sup>

It is not permissible to take so much work from an animal that it cannot afford. The Prophet (peace and blessings of Allah be upon him) once visited the garden of an Ansaari. There he saw a camel. He came to the camel and wiped away its tears and said: Who is the owner of this camel? Its owner said, "I am, the Messenger of Allah." He turned to him and said, "Do you fear Allah in the matter of this animal?" The Allah who has given you property he said it to me He complained that you took work hard for him but you keep him hungry.<sup>12</sup>

### **C. Prohibited to kill animals:**

It is also forbidden to kill aimless animals. The Prophet (peace and blessings of Allah be upon him) said:

”من قتل عصفورا عبثا، عجز إلى الله عز وجل يوم القيامة منه يقول: يا رب إن فلانا قتلني عبثا، ولم يقتلني لمنفعة“

Translation: Whoever kills a bird as a game (for fun) will cry out to Allah on the Day of Resurrection: O Allah! "He killed me as a game and I was not killed for any benefit."<sup>13</sup>

#### **D. Prohibited to burn animals:**

An incident took place in a journey when the Holy Prophet saw that the house of ants had been burnt down. He said:

”مَنْ فَعَلَ هَذَا؟“ قُلْنَا: نَحْنُ يَا رَسُولَ اللَّهِ، آذَيْنَا فَحَرَّقْنَا هُنَّ، فَقَالَ: «إِنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يُعَذِّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ“

Translation: “Who set it on fire?” Ibn Mas'ud said, “We replied, 'We harmed him, so we set him on fire.' He said: It is not good for some one to punish anyone by burning him in the fire with out Allah”.<sup>14</sup>

#### **E. Prohibition of fighting animals with each other:**

It is also forbidden to fight animals just for fun, because in it one animal hurts another, one bird injures another, so the Prophet (peace and blessings of Allah be upon him) forbade it.

#### **F. Prohibition to brand animals:**

The Holy Prophet (peace and blessings of Allah be upon him) also forbade them to burn their faces with fire or to burn them with hot rods, etc. (Marks to distinguish them from other animals.) The Prophet (peace and blessings of Allah be upon him) said: May the curse of Allah be upon the man who has done this. If you want to slaughter an animal, actuate the dagger if you kill the good, you slaughter the good.

Translation: Allah has made it necessary to do well with everything, so if someone has to be killed, then kill him in a good way. Slaughter, slaughter well, the slaughterer should sharpen his knife and let the slaughter cool”.<sup>15</sup>

#### **G. Prohibition of targeting animals:**

It is also forbidden to use animals for shooting exercises.

”إن رسول الله صلى الله عليه وسلم لعن من اتخذ شيئا فيه الروح غرضا“

Translation: The Messenger of Allah has sent a curse on the person who uses a living soul as a target.<sup>16</sup>

#### **Economic Benefits of animals:**

It is a fact that the livestock sector is playing an important role in the national economy. Landowners and herdsmen have an important responsibility to meet the nutritional needs

of the growing human population at the national level. Every small landowner must raise one or two animals. Each state makes the development of this sector and the welfare of the cattle breeders a top priority and strives for the development of this sector under a clear policy. Women can play a greater role in animal care rather than men. Growing need of protein in the human diet we need to increase the productivity of animals and livestock products. It is the responsibility of the government to bring livestock products up to world standards for human consumption. Through Livestock we can improve the quality of health at home sector and it also give us help to improve daily marketing etc. One of the major economic benefit of livestock is that, unemployed young people have access to personal business opportunities and can become financially stable at home.

Islam has made it clear that cattle play a vital role in the economic stability of any state. The cattle which has created by Allah and man is carries various benefits from them are being blessed by the Lord of the worlds .like camels, cows and goats, which are described in detail in Surah Al-An'am. Their hair, wool, etc. from which we made into warm clothes , drink milk and eat meat. When they come back in the evening, with full hips, full nipples, high elbows, how well and good they are looking and when they go to the pasture, how dear they are, then your heavy load from one city to another city they carry on their backs It was difficult . Hajj and Umrah, Jihad, trade and so on animals play a Vitol role in these fields. Also with this they take you and carry your burdens. The Holy Qur'an describes this in these words:

« وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ وَعَلَيْهَا وَعَلَى الْفَالِكِ تَحْمِلُونَ »

Translation: "These cattle are also the cause of your lesson. We feed you with their bellies and give them many benefits. You also eat their meat and ride on them."<sup>17</sup>

We have built boats for sea rides. The Holy Qur'an says:

« اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبَلَّغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفَالِكِ تَحْمِلُونَ وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ »

Translation: It is Allah who made cattle for you the grazing animals upon which you ride, and some of them you eat. Also, you find in them other benefits. And by means of them you may reach destination you desire. And you are carried upon some of them and upon ships. And He shows you His signs. Now which of Allah's signs will you deny?<sup>18</sup>

In another place it is stated:

« وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ »

The meaning of « دِفْءٌ is cloth and « مَنَافِعُ means to eat and drink, to breed, to ride, to eat meat, to drink milk.<sup>19</sup>

In short words, Qur'an mentioned the economic benefits of livestock, which shows its importance. Therefore, Islam has encouraged the rearing of livestock, and the manner in which its principles and etiquette have been described may be reflected in other religions.

### **Conclusion:**

1. Islam has commanded good and suitable treatment of animals and the Holy Prophet (PBUH) exhibit a practical example of this.
2. Islam has not only encouraged the care of livestock but has also described commination for those who neglect it.
3. Animals that are burdened, Islam has laid down the principle that it should not be burdened beyond its capacity.
4. Killing animals is prohibited. There are exceptions where necessary
5. It is forbidden to burn animals and fight with them. So that they may not be harmed.
6. This is how animals are branded in some places. Islam forbids this practice because it hurts the animals.
7. animals plays a very important role in the development of any state. Islam has not only clarified this position but also encouraged its implementation.

### **Suggestions and recommendations:**

1. The principles that Islam has laid down regarding livestock need to be compared with other religions so that it becomes clear, what is the difference between the views of Islam and other religions.
2. The principles that Islam has laid down regarding livestock need to be compared with the international laws of livestock in order to clarify what is the difference between Islamic law, livestock and international law.

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<sup>16</sup> Quran,23:21,22

<sup>17</sup> Quran,16:66

<sup>18</sup> Quran, 40:79, 80, 81.

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