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An Islamic Perspective of Animals' Welfare paradigm

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Abstract

In the present era, humankind has recognized the need not only for human rights but also other living things to have basic freedoms and rights. Animals are a crucial part of the earth that plays an important role in biodiversity. Since the last few decades, many countries and territories around the world have passed new legislation regarding animals' welfare. As public concern for animals' welfare has arisen, environmentalists and scientists throughout the world are coming to understand the value of animals in an ecological setting. But, since more than 1400 years ago, the Quran, Islam's sacred book, as well as teachings of the prophet, have contained the mandatory ways to preserve, benefit and treat animals. Humanity is not authorized to do everything to living creatures, according to Islamic precepts, and must only take their life if required. Additionally, there are Islamic limits on animal manipulation, such as workload and work hours restrictions. It explicitly prohibits the pleasure hunting of hatchlings. From an Islamic perspective, animals symbolize Allah's strength and knowledge, and humans must take better care of their living conditions. Animals have their status in the genesis pyramid, according to several Islamic scriptures, and people are accountable for the privileges and animals at their discretion, such as the animals' fees and welfare. Animals' living rates are incurred by Islam, and humanity is obliged to preserve and not exploit them. This paper highlights Islamic teachings about animals rights as well as examines the animals' welfare paradigm in the context of Islamic ecological injunctions.

Keywords: Animals, Welfare, Rights, Islam, Slaughter

Introduction

Animals play a significant role in ecological preservation, balance, and maintenance. Animals are of utmost importance in Islam and symbol of Allah's majesty and compassion on human beings. Islam is a revealed and extensive religion that gives a complete code of life. The Creator of the Universe has created the universe for human and made them subjugated and subordinated for humankind.¹ Islam lays great stress on rights and welfare of animals. Islam gave the notion of "Animal Paradigm" 1400 years ago, in today's world this notion has been evolved into a science. Animals' welfare has become a matter of broad and significant concern all over the world in recent decades. Though several civilizations have

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had practices of animal respect and compassion throughout antiquity, what is remarkable is that these concerns have now taken Centre stage to a phenomenal level. There exist diverse paradigms regarding animals' well-being, welfare and rights in modern world.

Importance of research

Animals' welfare has become one of the most debating issue all over the globe. Animals know no geographical boundaries, so their issue and sufferings are universal. Animals have been facing barbaric treatment and sufferings especially because of human since antiquity. In modern age, animals have gained rights but most of them are still in their meanings. Modern legislation has failed to provide them protection. Diverse viewpoints about animals' welfare exist in today. There is dire need to explore an Islamic perspective of animals' welfare paradigm that will help to incorporate Islamic principles regarding animals' welfare with modern welfare strategies.

Research Methodology

By applying qualitative research, Islamic perspective of animals' welfare paradigm has been discussed in this research paper. Different libraries, repositories and reports have been consulted. Variety of books, chronicles, laws, newspapers, magazine as well as internet resources are used to collect data related to animals' welfare paradigm. Narrations from authentic hadith book are referred in this article. By the end of article, a pictorial diagram has been made to illustrate the animals' welfare paradigm in Islamic perspective.

Animals' welfare

Animals' welfare has many distinct meanings and strategies. Animals' welfare is a broad term that relates to an individual animal's emotional well-being and physical fitness. To define the word "welfare" phrases like "the condition of being or doing well," and "a good or satisfactory state of existence," are used in dictionaries. These expressions imply that animals' welfare is linked to their living standards and quality. Precisely, welfare and well-being mean to address the issue of what is vital for animals to have a good quality of life.² The term "welfare" denotes a person's measured status in relation to his surroundings (environment). Corollary, animals' welfare refers to the condition of animals as well as their treatment and care they receive. Animal healthcare, livestock farming, and humane animal handling are all included.³

The concept of animals' welfare opposes animal cruelty with more conviction, depth, and discipline, but does not reject most animal-exploitative industries and behaviors (fur and hunting are exceptions, as are the worst farming or laboratory abuses).⁴ Animals' welfare refer to animals' rights and privileges to their own lives which include the need to avoid sufferings and exploitation.

Diverse viewpoints about Animals' welfare and Animal Rights

Animals' welfare and animals' rights are worldwide debated issues and there are varied viewpoints about these concepts. Generally, animal rights and animals' welfare are regarded as same notions. But there is difference between the two in some cases. The conception of "animals' welfare" predates the concept of "animal rights." In fact, the term "rights" in its modern interpretation was not popular till the 1700s. The animal liberation movement as we know it came into being in 1975, as an outcome of the publication of "Animal Liberation" by Australian philosopher Peter Singer. Literally, "animal rights" pertain to any system of rights of animals, but nowadays the term is frequently understood to relate to the goal of eliminating all animal usage or oppression.⁵ "Animals' welfare" is commonly regarded as advocating for the "humanistic utilization" of animals, or very less use, safeguarding animal well-being by forbidding "unnecessary suffering".⁶ Animals' right movement in its modern meanings advocates the idea that the use of animals for the profit, comfort or sport of humankind must be abolished, and animals should let live their lives freely. Some thinkers throughout history have held the belief that humans have no obligations to animals. The opposing perspective is based on the animal rights viewpoint that animals should not be treated as property and that any human usage of animals is immoral.⁷

These are some types of critique of the concepts regarding animals' welfare and animal right paradigm, each coming from a totally different perspective.

- **First viewpoint:** Animals must be free and their human use must be abolished or lessened as animals suffer because of it. "Animals' welfare" in its recent meanings, demands elimination of humanistic utilization of animals to avoid hurting and suffering of animals.
- **Second viewpoint:** Animals are subordinates of human and the human utilization of animals is right. Man can use animals for their needs and entertainment in anyway.
- **Third viewpoint:** It is a moderate perspective of animals' welfare that human can utilize animals for the welfare of human being but with due care and conservation of animal resources.

These are three main perspectives on animals' welfare, first two of which show the extreme point of view. But third one is comparatively moderate.⁸

Animals Welfare Paradigm in contemporary world

Animals' welfare is a global phenomenon that is garnering more attention from the general public, legislators, and non-governmental organization (NGOs). The rationale for this tendency is that animals are living creatures who ought to be treated with care. Furthermore, in the

marketplace, animals that have been tortured and neglected produce lower-quality meat than those that have been well-kept and treated. As a result, advancements in animals' welfare and animal handling techniques are being explored, particularly for meat animals in order to provide high-quality meat and meat products.⁹ Furthermore, technical advancements and industrialization have led to the development of animal-friendly systems that manage animals with care. Advancements in animals' welfare also result in higher-quality goods and less waste, resulting in higher revenues. As a result, good animals' welfare is good business, and improving animals' welfare requires the development and deployment of technology.¹⁰

Animals' welfare is gaining worldwide recognition, particularly in developed nations where the knowledge and resources exist to (at the least to some degree) improved organizational systems for farm, companion, wildlife park, and laboratory animals. Animals kept for all of these objectives, must meet the basic necessities of appropriate food, drinking, a suitable environment, interaction, and fitness.¹¹ International agreements and declarations to recognize the rights and status of animals have been made. Most important among them are "Universal declaration on Animal Rights, 1978"¹² and "Universal declaration on Animals' welfare, 2007" that recognized to eliminate violence and misery, as well as to improve standards and quality for farm animals, companion animals, laboratory animals, draught animals, wildlife, and sporting animals.¹³

The European Commission has been supporting animals' welfare since last century, with the assistance and effective coordination of Member States, steadily improving the lifestyles of farm animals. In 1998, the Council Directive 98/58/EC on the protection of animals kept for farming purposes, which established general standards for the protection of animals managed to keep for food, wool, skin, or fur, or for other agricultural purpose, such as fish, reptiles, and amphibians, was a significant step forward (EC, 2009).¹⁴

They are representative of "Five Freedoms" which are recognized all over the world as standard of animals' welfare.

1. Freedom from hunger and thirst
2. Freedom from discomfort
3. Freedom from pain
4. Freedom from injury
5. Freedom from disease¹⁵

According to the directive animals must enjoy these five basic freedoms. Though there has been frequent legislation on animal's rights and welfares in western countries but they are failed to get the desired change in scenario.¹⁶

The modern animal-protection and welfare movement has failed to translate the theory of animal rights into a practical and logically consistent strategy for social change, despite its seeming support of the rights perspective.¹⁷ Human life in impoverished countries remains uncertain on a daily basis, thus animals' welfare paradigm must be weighed against human welfare. Animals' welfare is traditionally only taken into consideration if it benefits the animal's output, such as food, employment, cloth, entertainment, or comfort. Theoretically, both humans and animals' welfare needs can be met in both developing and developed countries if resources are effectively managed.¹⁸

Significance of Animals in Quran

Animals are a symbol of extreme glorification of Allah Almighty, as they are linked with many of our daily demands, and their value in human life is well-defined and flawless. Islam is a perfect and ideal religion, and it has even specified animal rights. Their significance has been highlighted by the Creator of the Universe Himself in Holy Quran.

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلَيْعِهِ إِلَّا بِشِقْوِ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ

He has created cattle in which there is warmth and other benefits for you; and from them you have food; and in them there is a beautiful look for you when you drive them home in the evening and take them out to graze. And they carry your loads to a city where you were not able to reach without putting yourselves to arduous labor. Surely, your Lord is Very-Kind, Very-Merciful¹⁹.

Furthermore, more than 150 verses of the Holy Qur'an convey remarks regarding the significance and welfare of animals. There are six Surah's named after animals which are Al-Baqarah (Cow), An-Nahal (The Bee), An-Naml (The Ant), Ankabut (The Spider), Al-Fil (The Elephant) as well as Al-Ina'am (The Cattle). In fact, the Qur'an references more than 30 animals that identifies the significance of animals in Islam.²⁰

Mammals, four-legged animals, insects, birds and reptiles every kind of animals are mentioned in Quran in different context, for example:

- In context of Halal and Haram²¹
- As signs of Allah's greatness and mercy²²
- As subordinate and retainer of humankind²³
- As a part of narration of Prophet's life or some incident²⁴
- As a metaphor or simile to clearly illustrate a matter²⁵
- As worshipping creatures of Allah Almighty²⁶

A significant verse in Quran shows that animals are living beings like human beings and they are entitled to same rights as human, as Allah Almighty says in Quran,

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا
فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

*There is no creature moving on the earth, nor a bird flying on its two wings, but they are all communities like you. We have not missed anything in the Book. Then, to their Lord all of them shall be gathered*²⁷.

The words “إِلَّا أُمَّمٌ أَمْثَالُكُمْ” show that animals form communities such as human do, so being a living community in ecological order, they must be given rights. Animals have generally been held in great regard in the Islamic faith, having almost the same respect as humans.²⁸ Quran highlights their significance in many ways which demonstrates that animals' welfare paradigm is integrated in basic sources of Islamic law (Quran and Hadith). People living in different regions and societies have shown diverse attitudes towards animal rights and welfare based on their religious beliefs and cultural norms. Muslim

Islam and Animals' welfare

Islam is a religion of kindness, love and compassion. One of its goals is to generate and deliver convenience and comfort. Throughout his lifetime, Holy Prophet (PBUH) emphasized fraternity, sympathy, compassion, mutual benefit, and integrity. He began with Himself and set a good example for His disciples.

Before Islam, Animals were subjected to brutal and inhumane treatment. They were roped as shooting targets and forced to fight for entertaining the spectators. Even while they were alive, their bodily parts were chopped for eating. They were forced to travel long distances without being sufficiently fed or hydrated. People of that time had no reservations about butchering lactating animals. All of these brutal practices culminated in animals' terrible deaths.²⁹ Holy Prophet (PBUH) abolished all these practices and provided a source code of animals' welfare, too. Animals afforded so much rights in his era which were not even provided to human beings in other regions of the earth on that time.³⁰ As a consequence, in response to the urgent demand, this study will examine several issues of animal care and welfare addressed by Islam in comparison to modern-day animals' welfare paradigm and techniques.

All living species, including mankind, animals, birds, and insects, are worthy of kindness and concern since they are Allah's creatures. Islam forbids its adherents from abusing and torturing animals. Numerous examples of love, mercy, and empathy for animals may be found throughout the Holy Qur'an, hadith, and Islamic civilization's history. Animals have a definite place and function in the creation system, according to Islamic teachings. Basically, they were created to meet the diverse needs of humanity. Humans, on the other hand, have been instructed not to waste animals' life and treat them in a good way.³¹

An Islamic Perspective of Animals Welfare Paradigm

Islamic perspective on animals' welfare is based on the fact that Allah Almighty has created the universe and both human-animals are the creatures of Allah. Though Allah has granted man with the highest status based on his greater intellect. The interaction between humans and animals is an important aspect of social order, which is founded on the fact that everything in the universe worships the same God. So, it is the duty of man to have compassion for other creatures of Allah and benefit them. Here are some points illustrating Islamic perspective of animals' welfare:

Right of Life and Shelter

Islam gives animals the basic right to live. Human use of animals is allowed but unlawful killing of animals and birds is strictly forbidden in Islam. As proved the by hadith narrated on the authority of 'Abdullah ibn' Amr that the Prophet (PBUH) said: "Whoever unjustly kills a sparrow, or even a small bird, Allah will ask him about it."³² Specific animals can be slaughtered lawfully or at the time of need, but killing of animals is completely forbidden in Islam. Apart from the right to live, Islam gives the right of shelter and sanctuary for animals. Holy Prophet ordered not to disturb or destroy the shelters of animals. As is evident from the saying of Holy Prophet (PBUH) that, "Let birds stay in their nests (shelters)."³³ It illustrates that Holy Prophet (PBUH) always safeguarded animals' rights.

Compassion towards Animals

Animals are the blessing of Allah Almighty as they provide food, clothing, transport, medical research and much more benefits to human beings. According to animals' welfare paradigm, animals are not mere things. Though they don't have intellect but they do have emotions and attachment.³⁴

As narrated Abdullah ibn Masood: During a voyage, we were with Allah's Messenger. He went to take a breather. We came saw a bird with her two young ones and were able to capture them. When the (mother) bird arrived, it expanded its wings. Who grieved this for its young ones? said the Messenger of Allah. Its young should be returned to it. He also noticed an ant town that had been set ablaze by us. He inquired, "Who burned this?" We responded, "We." He stated, "It is improper to chastise with fire unless the Lord of Fire is present."³⁵

This Hadith illustrates that

- One must have compassion towards animals and birds.
- Its inhumane to separate newborns from their parent animal.
- It's forbidden to burn or destroy the living places unnecessarily as it is wastage of resources.

Similarly, according to a narration mentioned in Sunan Abu-Dawood: A man came to Holy Prophet (PBUH). He had a sheet of cloth and something in his hand. He turned his attention to him and said: Messenger of Allah, when I saw you, I turned towards you. I saw a group of trees and heard the sound of fledglings. I took them and put them in my garment. Their mother then came and began to hover round my head. I showed them to her, and she fell on them. I wrapped them with my garment. They are now with me. He said: Put them away from you. So, I put them away, but their mother stayed with them. The Prophet of Allah (PBUH) said to his companions: Are you surprised at the affection of the mother for her young? They said: Yes, Messenger of Allah. He said: I swear by Him Who has sent me with the Truth, Allah is more affectionate to His servants than a mother to her young ones. Take them back put them and where you took them from when their mother should have been with them. So, he took them back.³⁶

Slaughtering Patterns in Islam

Modern animals' welfare paradigm advocates the idea that animals must not be slaughtered and human should abandon use of meat. Some so called supporters of animals' welfare are of the view that pure vegetarian food patterns must be adopted.³⁷ Contrary to this, Islam allows Muslims to use animals' meat with certain conditions.³⁸ Limited number of animals is lawful to slaughter for eating purpose. Western animals' welfare advocates regard Muslim animal slaughtering as cruelty and blames them torturing animals though barbaric slaughtering techniques. But there is wisdom in this revealed injunction which are proved by scientific researched, too.³⁹

So, man have the right to slaughter animals to fulfill their dietary needs. Furthermore, killing animals for the sake of entertainment, target shooting, or any other cause other than self-defense is completely prohibited in Islam. The question of whether Islamic ritual slaughtering is reasonable or brutal has sparked a passionate debate.⁴⁰ Prophet Muhammad (PBUH) commanded fourteen centuries ago that animals should be dealt compassionately, especially when they are being slaughtered. Nowadays, humane treatment of animals is the main topic of conversation. Slaughterhouses have been given certain pre- and post-slaughter regulations. At p resent, the animals are slaughtered according to both halal and conventional (non-halal) guidelines. However, both types are aware of the importance of compassionate care throughout butchering. Holy Prophet (PBUH) appreciated compassion even while slaughtering animals.

It is narrated on the authority of Abu Amma that the Prophet (PBUH) said: "Whoever has mercy, even if it is a matter of slaughtering a bird, Allah will have mercy on him on the Day of Resurrection."⁴¹

Animals must be treated well before being slaughtering, according to traditional rules. It is typical industry practice around the world since it renders them unconscious and decreases suffering. The knife should be sharp, free of blemishes or scratches, and at least twice as broad as the neck. To generate rapid and massive blood loss, it should be used in a swift, violent cut across the throat with the fewest number of strokes feasible.⁴²

Prohibition of Slaughtering Lactating Animals

Lactation period is considered crucial for the newborn's proper growth and nutrition. Islam prohibits slaying or slaughtering of lactating animals, as it is against animals' welfare and a despoil of Allah's blessing. It was narrated from Abu Hurairah that Holy Prophet (PBUH) came to a man from among the Ansar who had picked up a knife to slaughter an animal for the Messenger of Allah (PBUH). The Messenger of Allah (PBUH) said to him: "Avoid those that are lactating." (i.e., those from which milk is received).⁴³

It shows that how compassionate and sympathizer Islam is towards animals.

Prohibition of torturing animals

Animals' welfare paradigm prohibits animal suffering and torturing. Here are some narrations which show that Islamic animals' welfare paradigm is much more promising than that of the man-made animals' welfare theories:

- Holy Prophet (PBUH) forbade tying and killing the animal or killing the tied animal by an arrow.⁴⁴
- Narrated Abdullah ibn Abbas: The Holy Prophet (PBUH) prohibited to kill four creatures: ants, bees, hoopoes, and sparrow-hawks.⁴⁵
- Narrated Ibn `Umar: that he entered upon Yahya bin Sa`id while one of Yahya's sons was aiming at a hen after tying it. Ibn `Umar walked to it and untied it. Then he brought it and the boy and spoke. "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet forbidding the killing of an animal or other living thing after tying them."⁴⁶
- When the Holy Prophet (PBUH) came to Madinah, the people there used to cut the backs of (living) camels and the backs of (living) goats. He (PBUH) said that the cut flesh of a living animal is dead.⁴⁷
- Abdullah ibn Abbas (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) forbade animals to fight with each other.⁴⁸

- Narrated by Jabir bin Abdullah (R.A): We set out along with Allah's Messenger (ﷺ) on an expedition of Batn Buwat. He (the Holy Prophet) was in search of al-Majdi b. 'Amr al-Juhani. (We had so meagre equipment) that five, six or seven of us had one camel to ride and so we mounted it turn by turn. Once there was the turn of an Ansari to ride upon the camel. He made it kneel down to ride over it (and after having mounted it), he tried to raise it up but it hesitated. So, he said. May there be curse of Allah upon you! Thereupon Allah's Messenger (ﷺ) said: Who is there to curse his camel? He said: Allah's Messenger, it' is I. Thereupon he said: Get down from the camel and let us not have in our company the cursed one. Don't curse your own selves, nor your children, nor your belongings. There is the possibility that your curse may synchronise with the time when Allah is about to confer upon you what you demand and thus your prayer may be readily responded.⁴⁹
- Jabir reported that Holy Prophet (PBUH) happened to pass before an ass the face of which had been cauterized, whereupon he said: Allah has cursed one who has cauterized it (on the face).⁵⁰
- Jabir reported that Allah's Messenger (ﷺ) forbade (the animals to be beaten) on the face or cauterization on the face.⁵¹
- Allah has commanded goodness in everything, so when you kill, kill well, and when you slaughter, slaughter well. As a result, each of you should sharpen your knife and allow the slain animal to die in peace.⁵²
- 'Abdullah ibn' Umar (R.A) said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "May Allah curse him who imitates animals."⁵³

The above-mentioned hadiths are just few, out of many. Islam gives a rich collection of narrations about animal which shows the Islamic perspective of animals' welfare.

Animal Care

Animals' welfare paradigm promotes "animal care". According to Islamic teachings, man is responsible for the domestic animals he has. Unlike human, animals are unconscious of their acts and they do everything under their natural instinct. Islam stresses the owner to take proper care of animal.

The owner of the garden is responsible for protecting the garden during the day, and the owner of the animal is responsible for protecting the animal at night. (If the owner of the animal leaves the animal free at night) and he grazes someone's garden or field, the loss will be compensated by the owner of the animal.⁵⁴

If a person has an animal, he is entitled to take care of him otherwise he will be taken into account.

Behavior towards Animals: A standard of reward or punishment

Islam proves great significance of animals' welfare by claiming that being good to animals a person earns for paradise, while being cruel to animals puts a person to hell. Animals were placed in the position of empathy and compassion during the dark ages, when even people could not be considered to be treated with respect and dignity. A man got reward for making a thirsty dog drink water. As stated in Sahih Buhari that, A man was strolling and became thirsty, so he went down to a well and drank from it. When he emerged, he noticed a dog panting and eating mud due to dehydration. 'This (dog) is having the same problem as mine,' the man explained. As a result, he (went down the well), filled his shoe with water, grabbed it with his teeth, and climbed back up to water the dog. Allah forgiven him and thanked him for his (good) deed." People inquired, "Greetings, Allah's Apostle! Is there an incentive for us to help (the) animals?" He responded, "Yes, there is a reward for serving any living creature."⁵⁵

A similar narration is mentioned in Sahih Bukhari that: "A prostitute was forgiven by God when, while walking by a panting dog by a well and knowing that the dog was ready to die of thirst, she removed her shoe and poured out some water for it, tying it with her head-cover." As a result, God pardoned her."⁵⁶

Apart from rewarding for good behavior and compassion with animals, Allah punished the persons who maltreated animals. Narrated Asma' bint Abi Bakr: The Prophet prayed the eclipse prayer, and then said, "Hell was displayed so close that I said, 'O my Lord! Am I going to be one of its inhabitants?'" Suddenly he saw a woman. I think he said, who was being scratched by a cat. He said, "What is wrong with her?" He was told, "She had imprisoned it (i.e., the cat) till it died of hunger."⁵⁷

Narrated in Sahih Muslim that a woman was punished for killing a cat, she held the cat until it died then she went to hell because of that cat.⁵⁸

These two hadiths illustrate that man is accountable for his behavior towards animals as well as all living things. Animals' welfare in western countries is based on materialistic approach. On the other hand, in Islam, people who struggle for the welfare of living creatures will not only get reward in this world, but also in hereafter.

A significant Hadith on Animals' welfare

Animals' welfare does not only mean to take care of domestic animals, rather it also means that any animals that is suffering should be helped. Islamic teachings are often portrayed as barbaric, but in reality, Islam gave due protection to animals. Here is an important hadith narrated Amir ash-Shabi that the Prophet (PBUH) said: If anyone finds an animal whose

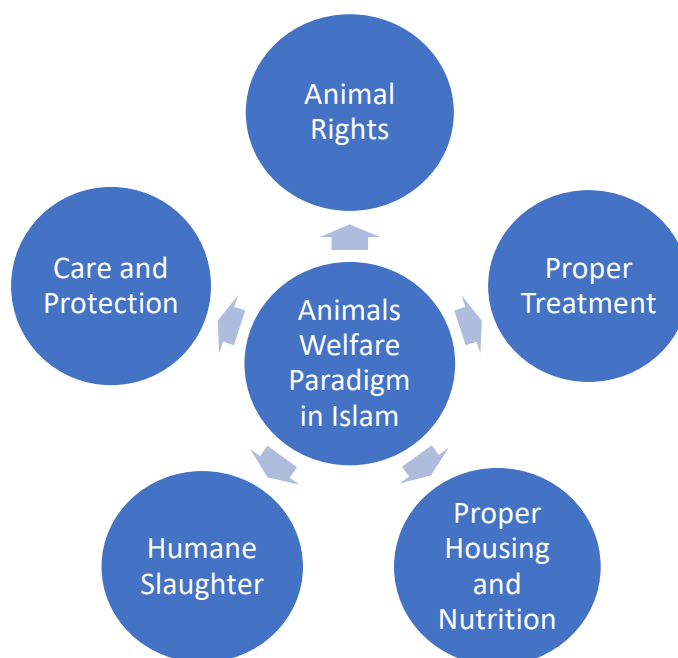
owners were helpless to provide fodder to it and so they turned it out (of their house), and he took it and looked after it, it will belong to him.⁵⁹

It is a precise but significant hadith illustrating the following points:

- Animals' stewardship is permissible in Islam.
- Animal stewardship is conditional to their proper care i.e. food, due comfort and shelter etc.
- If a person fails to provide care or food to an animal, he can leave the animal.
- It is lawful for a person to take care of somebody's animals if he had given up or turned it out of home. In this case, he will be the owner of animal.

This hadith also highlights the human-animal relationship as whenever a person takes care of an animal, usually there develops an affection between them. So, the caretaker will be the owner of animal. It provides patterns for modern animals' welfare.

Here is an illustration of Islamic animals' welfare paradigm:



Recommendation

Here are some recommendations to improve the scenario of animals' welfare:

- There is a considerable need for education to help with the appropriate training of experts, caretakers, and individuals whose jobs require them to interact with animals. People who employ animals for

economic or leisure purposes should assure that they will treat them with compassion and respect.

- Legislative reform and campaigning are two methods for enhancing animal protection. Regulatory changes in laws to improve the lives of animals can include major revisions of existing animal protection statutes, as well as the initiation of such a statute for the first time in some jurisdictions, or it can include particular changes to existing legislation to address a specific scenario.
- In a range of ways, science can serve in the advancement of wildlife conservation. By reducing the extent of animal suffering; it can deliver credible attribute to animal needs and adequate treatment; it aids in the discovery of alternatives to animal use for a number of contexts.
- It is also vital to encourage and fund high-quality research about animals to make significant improvements in animals' welfare.
- Advancement of animals' welfare education, particularly at the higher (university and college) levels, can also be advantageous to animals.
- Animals' welfare can be promoted through counselling, mass communication, the formulation of rules and regulations, and the conduct of seminars and conferences.
- Animals have no geographical barriers imposed by human, and their sorrow is worldwide. It is critical to make, both within particular countries and from outside, to alleviate animal suffering and enhance their lives all around the world, through education and other approaches. Animals should be given regional and international care and protection.

Conclusion

Animals' welfare has become an issue of great debate in the contemporary world. Throughout antiquity, animals have been subjugated to brutality and misery. It's happening in the world today, primarily in factory farms, animal laboratories, and even for sports or entertainment purposes. However, during the second part of the twentieth century, there has been a growing concern for animals' welfare and the preservation of animal rights within the ecological paradigm, which has primarily emerged in the Western world. Islam is the universal and comprehensive religion that gives exceptional rights and remarkable privileges not only to human beings but also to animals. The animals' rights and welfare paradigm got acceptance in western countries in the 17th century, but Islam gave animals rights centuries ago. It gives the idea of "moderation" and "compassion" in the use of animals. Islam allows the usage of animals for food, transportation, livestock, and other permissible tasks with certain limitations and conditions. Unlike some western theories of "abolition of human utilization of animals", Islam permits human use of animals in a humane manner.

Animal rights are inviolable and safeguarded in Islam. Even though humans are considered God's superior creation, they do not have the authority to treat animals in any way they want. Shari'ah encourages humans to care for and protect animals, rather than to exploit or endanger them. It forewarns individuals who abuse, torment, or confine animals that they will face harsh punishment in the afterlife. Animals must not be branded or killed in vain, such as for sport or target practice, according to Islam. Islam has a rich collection of instructions regarding animals' welfare. This article concludes that the Islamic perspective of animals' welfare emphasizes and firmly advocates for animals' rights. An Islamic Ecological Paradigm can be built on traditional Muslim teachings to challenge modern environmentalism's 'Western' monopoly, implying that Islamic traditions have plenty of traditions and teachings about environmental concerns, especially about animals' welfare.

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