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COMPARATIVE ANALYSIS OF ISLAMIC AND WESTERN APPROACHES TOWARD ANIMAL WELFARE RIGHTS

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Abstract

A search is made into Comparative Analysis of Islamic and Western Approaches toward Animal Welfare rights. Globally, people treat animals with contempt's and thereby abuse their rights. Scruton (2000) argues that animals can not enter into any collective contract or make ethical choices, and therefore cannot be regarded as owners of rights. The view of animals' insensibility to pain, accounts for ram fights, bullfights, whipping horses and donkeys to death as they resist along with heavy loads of stone, sand, firewood etc...It has called for the attentions of concerned individuals and groups of individuals in the western world since 19th century to address the problems of animal abuse. Their approach and that of Islam, which has been in place since 7th century A.C, are studied in this research. It was discovered that there are certain extreme ideas in the western approach. For example, some animal right activists believe that animals should not be killed for food. It was recommended to appreciate Islamic position which of course advocates animal rights and at the same time allows decent use of animals for food, transportation etc.

Keywords: Islamic and Western Approaches, Animal Welfare rights

1. INTRODUCTION

Islam attaches huge importance to each species that forms part of ecosystem (interdependency of organisms and their environment) including animals. Over two hundred (200) verses of the Glorious Qur'an discuss issues of animals and six chapters (Suwar) of the Qur'an are named after them. These Suwar are the Cow (Surat al-Baqarah - Q2), Cattle (Surat al-An'âm - Q6), the Bee (Surat al-Nahl - Q16), the Ants (Surat al-Naml - Q27), the Spider (Surat al-Ankabut - Q29) and the Elephant (Surat al-Fil - Q105). History has it that Prophet Muhammad, Sallallahu Alaihi Wa-Salam (SAW) was engaged in rearing livestock in the noble city of Makkah. The engagement of the Prophet (SAW) in animal rearing is a testimony to the nobility and dignity of animals in Islam (Bukhari vol.2 Hadith N0 789). Possession of knowledge by a man about Allah's creation is a means of increasing his faith in Allah as well as love and a respect for nature (Hamid 1990). The world is a gift to man, thus man is expected to derive benefit from it. The Glorious Qur'an stated:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا
ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ

سَمَآوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (سورة

البقرة: ٢٩)

It is He who has created for you all things that are on earth; moreover His master plan encompassed the heavens for He gave Heavens); and he has perfect knowledge of all things (Q2: 29).

According to the above verse, Allah has given man the authority over other creatures and the responsibility to morally work in harmony with the natural environment. The authority given to man over other creatures is Allah's trust (Amanah). Prophet Muhammad (SAW) in many instances had demonstrated the ethical teachings of Islam toward animal welfare. For example, Shaded bn Aws (RA) reported the Messenger of Allah (S.A.W) saying:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ؛
فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ
فَأَحْسِنُوا الذَّبْحَ، وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ،
فَلْيُرِحْ ذَبِيحَتَهُ. مسلم ٦ / ٧٢.

Surely, Allah has prescribed skillfulness in doing everything. Thus... when you slaughter an animal, do it in a decent manner; and every one of you should sharpen their blade (of knife) so that the animal may be relieved of the pain of slaughtering (Muslim, vol. 6, Hadith NO 72).

Skillfulness and consciousness prescribed by Allah (SWT) according to the Prophet (SAW) in the above Hadith encompasses every aspects of man's life. In this case, it may be proper rearing of animals in terms

of adequate feeding and proper ranches, it may be decent way of transportation, it may be proper hygiene of handling animals, and it may be relieving animals from pain in the course of slaughtering. Another Hadith related to the welfare of animas was reported by Abdullah bn Mas'ud that

كنا مع رسول الله صلى الله عليه و سلم عن عبد الله بن مسعود:
في سفر فانطلق لحاجته فرأينا حمرة (الحمرة طائر) معها فرختان
فأخذنا فرختيها فجاءت الحمرة فجعلت تفرش (أي ترفرف) فجاء
النبي صلى الله عليه و سلم فقال " من فجع هذه بولدها ؟ ردوا
٦١/٢ ولدها إليها ". أبو داود

We had a journey with the Prophet (SAW) and He left us for a while and we saw a bird with two kids. We took away the two kids and their mother came fluttering around our heards and when the Prophet (SAW) joined us he asked who took away the kids of this (bird)? Take them back to the place from where you took them, and let their mother be with them (Abu Dawud. vol. 2, Hadith 61).

The relationship of man to the environment he lives is therefore, not limited to his immediate desire at the expense of consciousness of Allah (SWT) in relation to the welfare rights of others including animals.

Struggle for animal's welfare has relatively started by western world in recent time. This article therefore intends to carry out a comparative analysis between Islamic and western approaches towards animal welfare rights. Research problems, objectives and questions will be stated and relevant literatures reviewed.

1.1 Statement of the Problem

The rearing, marketing and transportation of animals have become a lucrative business in many parts of the world. People also do engage in the aspects of slaughtering, butchering and retail sales of meat of cows, sheep and goats. This process is supposed to be a good development if man should strictly abide by the teachings of the Glorious Qur'an and Hadith. In this respect, animals will be treated in a kind and dignified manner, even though they are subjected to human use. But the disheartening situation is that a significant number of people do habitually infringe on the rights of animals. Animals are kept without adequate feeding or squeeze them in unsuitable vehicles when transporting from one place to another. A significant number of Muslims and non-Muslims are ignorant of the position of Islam on animal welfare right.

Concerned individuals in the western world have equally been making meaningful efforts to address the infringements on animals but with different approach. This approach is guided by some extreme ideas. In some cases it views animals as equal partners to human being thereby prohibiting their killing for whatever reason. Where killing is allowed, the method contradicts the Islamic approach.

These problems and their causes can be addressed if people dealing with animal business and animal welfare right advocates, are properly educated about Islamic tenets regarding animal welfare rights. Supports from various governments

for Islamic law protecting animal welfare rights, will equally help address these problems.

1.2 Objectives of the Study

The major objectives of the study are to:

1. Identify the various forms of infringements and their causes on the rights of animals that are taking place across the globe,
2. Describe the differences between Islamic and western approaches towards animal's welfare rights.

1.3 Research Questions

Major questions to be examined in the course of this study are as follows:

1. What are the various forms of infringements and their causes on the rights of animals taking place across the globe?
2. What are the differences between Islamic and western approaches towards animal's welfare rights?

1.4 Significance of the Study

High rate of ignorance about the religion especially among people dealing with animals is quite alarming. Animal's rights to adequate feeding and other forms of kind treatment are grossly violated. The exposure of animals to hardship and difficulty even before taking them to abattoirs and other slaughter houses are quite disturbing. Nonchalant attitudes of many community leaders, scholars and government over the brutality and maltreatment of animals all over the world is portraying human negative attitude

which could invite the displeasure and wrath of Allah (SWT).

Concerned individuals from western world who have been making efforts to address these issues as the objectives of their efforts may sound good for some animals, but fail to address comprehensive nature of ecosystem. Any research that could therefore, stand to explain the implications of maltreatment of animal, disparity between Islamic and western approaches to animal welfare rights and guide people to upholding the teachings and injunctions of Islam that is supportive to animal welfare rights will be of great significance. The research will serve as a springboard for scholars to include animals' welfare rights in school curriculum. Various governments could also be urged by this research to formulate and enforce laws regarding animal welfare rights.

2. LITERATURE REVIEW

2. 1 Theoretical Framework: Struggles against Abuses on the Rights of Animals

The lacuna to be filled by this research is the fact that, there are lawyers, writers, human rights activists and non-governmental organizations (NGOs) all over the world who do fight for the rights of people; but much is required with regards to the rights of animals. There are distinct features regarding the Islamic approach and that of western which have shown some levels of commitments in the struggle against abuses on the rights of animals.

Prophet Muhammad (SAW) being the major custodian of Islamic values and

ethics, was not only sent as a mercy to mankind but also as a blessing to all creatures as the Quran testifies:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (سورة الأنبياء: ١٠٧)

We sent you (Oh Muhammad) not, but as a Mercy to all created things (al-Ambiya', Q21:107)".

Animals are part and parcel of creatures and entitled to the mercy (Rahmah) of Allah. It is based on this principle that Ibn Baz (d. 1420 AH) asserts that compassion for all creation is a basic part of Islamic injunctions. Several Quranic verses and Hadith of the Prophet (S A W) urge Muslims to be benevolent and compassionate to every creature including animals. For examples, Allah (SWT) says:

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (سورة البقرة: ١٩٥)

Do righteousness; for Allah loves those who do righteousness (Surah al-Baqarah-Q2:195). In a related verse Allah (SWT) says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (سورة النحل: ٩٠)

Allah commands justice, the doing of righteousness and liberality to one's relations and He forbids all disgraceful deeds and injustice and rebellion: He instructs you that ye may receive admonition (Surah al-Nahl-Q16: 90).

Ibn Baz cited these two verses from the Qur'an to illustrate the position of Islam regarding compassion in a general term and to animals in particular. He argues that

compassion to animals is an obligation on whoever possesses them. It is also forbidden in Islam to subject animals to affliction (Ta'dhib). This is because the general principle of Islam for the interdiction of oppression (Zulm) includes maltreatment of animals. Ibn Baz also cited the following verse from the Qur'an to buttress his view:

وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ
(سورة البقرة: ١٩٠)

But do not break the rules; for Allah loves not those who break the rules (Surah al-Baqara-Q2: 190).

The wrong doing or transgression in the above verse, according to al-Qatani (ND), refers to both associating partner with Allah (SWT) or denying His existence and oppression against creatures. Oppression against creature by informed analysis includes animals. It is in line with this principle that Prophet Muhammad (SAW) was reported by Abdullah bn Amr bn al-As to have said:

مَا مِنْ إِنْسَانٍ قَتَلَ عَصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلَّا
سَأَلَهُ اللَّهُ عَزَّ وَجَلَّ عَنْهَا قِيلَ يَا رَسُولَ اللَّهِ وَمَا حَقُّهَا
قَالَ يَذْبُحُهَا فَيَأْكُلُهَا وَلَا يَقْطَعُ رَأْسَهَا يَرْمِي بِهَا.
النسائي: ٥ : ٤٣٥٤

If anyone kills even a sparrow (one of the smallest birds) without justification, Allah (SWT) will ask him about it on judgment day. The Prophet (SAW) was asked what justifies its killing. He said: if it is killed for food and its head should not be thrown away". Nasa': vol.5: 4354.

It is very obvious from the Hadith and its meaning that Islam does not

tolerate wrongful or illegal killing of animal or any form of maltreating them. al-Sharbiny (nd) is of the opinion that Islamic legal ruling on animal welfare right is that it is prohibited (Haram) to subject any animal to affliction (Ta'adhib) including those to be slaughtered for food, useful and apparently unuseful ones. It is thus obligation (Wajib) to care for them and avoid any thing harmful to their wellbeing.

al-Kubaisi (1976) submits that the issue of animal welfare is one of the fundamental principles of Islam. To begin with man and his property such as animals belong to Allah (SWT) alone which is due to the fact the ownership and sovereignty of what is the heaven and earth belong to Him as clearly stated in this Qur'anic verse:

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ (سورة المائدة: ١٢٠)

To Allah belongs the control of the heavens and the earth and all that is therein and it is He who has power over all things (Surah al-Ma'idah-Q5: 120).

Benefits of ecosystem can be deduced from Allah's (SWT) statement after educating man about His power and unbeatable skills in creating heaven, earth and mankind in Qur'an 16: 2-8, He followed it with the mentioning of animals:

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ
(٣) خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ
(٤) وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا
تَأْكُلُونَ (٥) وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ
تَسْرَحُونَ (٦) وَنَحْمِلُ أُنْفَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا

بَالِغِيهِ إِلَىٰ يَشِيقَ الْأَنْفُسَ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ (٧)
وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا
تَعْلَمُونَ (٨) سورة النحل

He has created the heavens and the earth for a just reason: He is far above having the partners they ascribe to Him! He has created man from a sperm drop; and behold this same (man) becomes an open challenger! And cattle He has created for you (men): from them you derive warmth and numerous benefits and of their (meat) ye eat. And ye have a sense of pride and beauty in them as ye drive them home in the evening and as ye lead them forth to pasture in the morning. And they carry your heavy loads to lands that you could not (otherwise) reach except with distress to souls: for your Lord is indeed Most Kind Most Merciful. And (He has created) horses, mules and donkeys for you to ride and use for show; and He has created (other) things of what you have no knowledge (Q16: 3-8).

Al-Kubaisi (1976) compared and contrasted views of some prominent Muslim jurists (Fuqha') and commentators of the Qur'an (Mufasssirun) on mentioning of animals in the above verses and submitted that firstly, Al-Qurtubi (1987) is of the view that there is a strong tie and bond between animals and man which makes it inviolable to mankind. Secondly, the most honorable beings on planet earth after human beings are livestock and other animals. This is owed to their strong moral and ethical principles in terms of manifest and hidden ability to have sexual urge, emotional feelings of happiness and sadness (Al-Razi, (nd)). Thirdly, Allah

(SAW) teaches man in relation to animals in order to appreciate the Creator (Allah) and then appreciate the numerous contributions the animals do make to his life. One of such contributions is the sense of pride derived from having a large flock of animals especially when taking them for grazing. Appreciation of animals' contributions to ecosystem is usually demonstrated by being kind, respectful and caring while engaging them in lawful services (al-Razi, nd and al-Qurtubi, 1987). Fourthly, the mentioning of some animals by their specific names such as cattle, horses, mules and donkeys, represents every other species of animals without any exception. The compassion and respect due to cattle, horse, mule and donkey are applicable to dog, cat and every other animal (Al-Razi, nd).

The core value of Islamic teachings towards animal welfare rights is that, depriving animals of their fair share in the resources of nature, is so serious a crime in the sight of Allah that it is punishable by punitive retribution. The Glorious Qur'an describes how the people of Thamud were annihilated for heinously killing a she-camel. This incident has been mentioned in the Glorious Qur'an several times in different contexts (Qur'an 7:73; 54:27-31 etc...)

2.2 Infringements on Animal's Welfare rights

Contrary to moral and ethical principles of Islam regarding animal's welfare rights, the poor animals undergo several forms of maltreatments. Confinement of animals in small and unnatural spaces is one of such

maltreatments. Due to economic reasons, domestic animals may be kept in small cages or pen with no space to move around or exercise. Even when allowed to move, animals may not have favorable environment essential to their wellbeing. For example, some dogs are kept in free-range barns but have no access to other dogs to play with. The stressful conditions in which some animals are kept, in turn, leads to a deterioration of their health and the necessity for large-scale use of antibiotics to prevent disease. Antibiotics and hormones are also administered to some animals simply to produce rapid weight gain. Wild animals also suffer in the hands of poachers through indiscriminate [killings \(D'Silva & Stevenson, 1995\)](#).

Where animals are used as a source of power, drafting for example, they may be pushed beyond their limits to the point of exhaustion. And overcrowded conditions, heat from tropical area and lack of food, water and breaks to rest, cause a lot of stress to the animals.

2.2.1 Western Approach to Animal Welfare rights

Philosophical approaches to the issue of animal rights in the Western world (Western Europe and North Americas) are categorized into two: utilitarian and rights-based approaches. Utilitarian approach is represented by Peter Singer, professor of bioethics at Princeton University (USA) while rights-based approach is exemplified by Tom Regan, professor emeritus of philosophy at North Carolina State University and Gary Francione, professor

of law and philosophy at Rutgers School of Law also in USA. Within the animal rights debate, Singer (2003) does not believe that there are such things as natural rights that animals have them, although he uses the language of rights to indicate how human beings ought to treat individual creatures. Instead, he argues that, when weighing the consequences of an act in order to judge whether it is right or wrong, the interests of animals primarily in avoiding suffering, ought to be given equal consideration to the similar interests of human beings. That is, where the distress of one individual, human or non-human is equivalent to that of any other, there is no moral reason to award more weight to either one of them. Singer (1990) also considers the eating of livestock flesh as an oppression against other species

Regan's and Francione's approaches on the other hand, are not driven by the weighing of consequences. [Regan \(2001\)](#) believes that animals are what he calls "subjects-of-a-life," who have moral rights for that reason, and that moral rights should not to be ignored. [Francione \(1996\)](#) also argues that animals have one particular moral right, and they need one legal right- the right not to be regarded as property. Another nomenclature for animal welfare right by westerners such as Francione is, "Animal liberation". It is the idea that the most basic needs of animals should be afforded the same consideration as the similar interests of human beings.

The interest shared between both sides of the discussions is that, all the speakers accept that animals suffer and feel pain, although it was not always so before now.

Rolin (1989), a philosopher and professor of animal sciences, writes that Descartes' influence on animals' insensitivity to pain continued to be felt until the 1980s. Veterinarians trained in the U.S. before 1989 were trained to ignore pain, he writes, and at least one major veterinary hospital in the 1960s did not stock narcotic analgesics for animal's pain control. In his interactions with scientists, Rolin was often asked to "prove" that animals are conscious, and to provide "scientifically acceptable" evidence that they could feel pain. To prove that animals feel pain, one does not need any sophisticated scientific approach. Practically, a dog runs away or barks when is being stoned or frightened and plays around when it sees a friendly face. A freshly injured goat makes uncomfortable movements indicating feeling of pains.

Going through the above passages on struggles for the rights of animals, it is clear that there are certain elements of extremism in the Western views regarding animal's rights. For example, some of the animal rights' activists such as Singer (1990) consider the use of animals as a source of food, as a violation of their right. It can equally be deduced from their arguments that most of the efforts of the Western world in respect of animal rights or welfare started in the 17th century C.E whereas those of Islam started as far back as the 7th century C.E. Subjection of animals to decent use of human needs is permitted by the Creator Himself (Allah). Nobody apart from Him can prevent that.

Recently, the idea of advocate for animals' welfare rights has started getting the

backing of legal scholars in the west such as Alan Dershowitz and Laurence Tribe of Harvard Law School (Dershowitz, 2004). This made Dube (2008) and Garner (2004) to report that animal law is taught in 113 out of 180 law schools in the United States, in eight law schools in Canada, and is routinely covered in universities in philosophy or applied ethics courses. In June 2008, Spain became the first country to introduce an animal rights resolution, when a parliamentary committee voted in favor of certain rights for non-human primates.

2.3 Method of Slaughtering Animals in Islam

Islam recommends that lawful animals for consumption should be slaughtered. The slaughterer must be a Muslim, Jew or Christian (Ahlu al-Kitab). The animal should be tied and laid facing the direction of Ka'bah in Makkah. Knife should be very sharp but sharpening should be done in the presence of animals as stated in this Hadith:

عن عبد الله بن عمر قال أمر رسول الله صلى الله عليه و سلم
بحد الشغار وأن توارى عن البهائم: وقال (إذا ذبح أحدكم
فليجهز) ابن ماجه: ٤ : ٣١٧٢

Abdullah bn 'Umar said that Allah's Apostle commanded that the knife should be sharpened without the knowledge of the animal and if one of you wishes to slaughter an animal, let him prepare for it (Ibn Majah, 4, Hadith NO 3172).

It is recommended in Islam that animals should not be slaughtered in front of each other. Ibn 'Abbas once reported that the Prophet (SAW) a man who was

sharpening his knife after laying down a sheep to be slaughtered. He rebuked him saying, “Did you intend to make it die two deaths? Why did you not sharpen your knife before laying it down?” (Al-Hakim). “The Prophet (SAW) has forbidden to keep waiting of a quadruped for any other animal for slaughter” (Al-Baihaqi) “When you will show mercy on an animal, Allah will show mercy on you” (al-Baihaqi).

Therefore, Slaughtering should be done with sharp knife so that the animal's throat can be cut instantly thereby reducing the pain. Slaughtering must be done on the neck of the animal for the throat and the two jugular veins to cut. The slaughterer should complete the cutting without lifting the knife from the animal's neck and the name of Allah must be invoked when the animal is being slaughtered. Before slaughtering an animal for food, a Muslim should say: Basmalah (in the name of Allah). Allah (SAW) says:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرِ اللَّهُ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ
الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ (سورة الأنعام: ١٢١)

Do not eat not of (meats) on which Allah's name has not been pronounced: that would be sinful (al-An'am, Q6: 121).

The method of slaughtering in Islam has been described as inhumane by some animal welfare organizations in the West who claim that it “causes severe suffering” to animals. Ashrof (2004) replies that experience suggests that the sharper the blade used in shaving beard for example, the lesser the pain. The human model demonstrates that an everyday hair cut is

not in itself painful. Profuse bleeding leads to a gradual decrease in blood pressure. Eventually, consciousness will be lost, accompanied by psychological resignation, peaceful feeling. When an animal is slaughtered according to Islamic method, the big blood vessels in the throat-the carotid arteries and the jugular veins-are cut, terminating the blood supply to the brain and causing an immediate loss of consciousness. Cutting of the throat produces instant shock, rendering the animal unconscious, and since the heart is still beating, heavy blood loss occurs under high pressure. The animal remains motionless for about 90 seconds and is then subject to involuntary spasm (muscle contraction) caused by lack of oxygen in the brain. It is believed that sensation ceases upon the initial cut. Some people think that it is cruel only because of their ignorance of the actual processes involved.

There are various other methods of killing livestock such as strangulation and beating the animal to death with a blunt stick. All these techniques are more painful and allow the animal to die before complete bleeding, with the result that the flesh of the animal possess the characteristic of a dead meat and therefore unacceptable in Islam.

3. Research Methodology

3.1 Introduction

Procedure of this study is documentary research. Verses of Qur'an and Hadith of the Prophet (SAW) related to animal welfare rights and use were selected to project the position of Islam on the rights of animals. General views of animal right

activists from the West were also studied for comparative analysis with that of Islam.

3.2 Research Design

The design of Islamic Studies research, by its nature, is predominantly a qualitative research which refers to the concepts, definitions, characteristics, analysis, comparison, symbols and descriptions of issues. Qualitative research sometimes borrows some aspects of quantitative research which is generally referred to as counts and measures of things (Jibril et al. 2010). This study limited itself to the former.

4. Conclusion and Recommendation

4.1 Conclusion

Causes of infringements on the rights of animals spring from two major sources. First, there is the idea of a divine hierarchy based on the theological concept of dominion, from the Glorious Qur'an, where Adam was given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. There is also the idea that animals are inferior, because they lack rationality and language. As such

animals are worthy of less consideration than humans, or even none. This second cause is associated with ignorance. Inferiority of animals to human beings is not a license to their verbal and physical abuse.

4.2 Recommendations

It is hereby recommended that

Every individual and group of individuals should reflect about the importance of animals to mankind and therefore treat them with kindness and respect.

Wealthy individuals should direct some of their charity to providing decent means of transportation for animals.

Muslim scholars should educate their followers about the welfare rights of animals in Islam. They should also include Islamic injunctions on the welfare rights of animals in the school syllabus.

There is ardent need for knowledge sharing between Muslim scholars and their counter in the west about welfare rights of animals.

Governments should formulate laws regarding animal welfare rights.

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