
WESTERN AND ISLAMIC CONCEPTS ABOUT ANIMAL RIGHTS (A COMPARATIVE STUDY)

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ABSTRACT

This paper explores the contrasting perspectives on animal rights in Western and Islamic traditions. The Western viewpoint often emphasizes the ethical treatment of animals based on notions of sentience, empathy, and ecological sustainability. In contrast, Islamic teachings approach animal rights through a religious and ethical framework, with emphasis on compassion, stewardship, and moderation in resource utilization. By analyzing these two distinct viewpoints, the paper contributes to a more comprehensive understanding of global perspectives on animal rights and encourages dialogue for more humane treatment of animals worldwide. The Quranic injunctions against causing unnecessary harm align with the principles of animal welfare, urging Muslims to provide for and protect animals under their care. However, differences emerge in the philosophical justifications and practical implications of animal rights. The Western discourse tends to emphasize the intrinsic value of animals' sentience, while the Islamic framework underscores the ethical responsibilities of humans as stewards of creation.

Keywords: animal rights, Western perspective, Islamic perspective, ethics, religion, culture, compassion, stewardship.

Introduction:

Humans living in different cultures, societies, and regions have different attitudes regarding animal rights. A careful study of the history of animal rights shows that the animal rights movement has been going through evolutionary processes. Its evolutionary journey is still ongoing and day by day the history of animal rights is gaining momentum and its growth and importance is seen to be increasing in the last few centuries.

From the writings of Richard D. Ryder, it is known that the first animal rights legislation in Europe was made in 1635. The first known animal protection legislation

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in Europe was passed in Ireland in 1635. It prohibited pulling wool off sheep, and the attaching of ploughs to horses, tails, referring to the cruelty used to beasts. According to a Muslim researcher and scholar Dr. Muhammad Razi-ul-Islam Nadwi, the first legislation that was made in Europe was in 164. Nadvi explains it in this way:

"In the last few centuries, there has been an awareness in Western countries regarding the rights of animals and their protection and various laws have been passed and societies have been established. The first law in this regard was included in the legal code of Massachusetts Bay Colony (U.S.) in 1641. In 1809, Erskine, a member of the Upper House of Scotland, introduced a bill in Parliament to protect animals such as horses, pigs, cattle, sheep, and goats from cruelty and torture. Members of the upper house mockingly approved the bill but it was rejected in the lower house of commons. In 1822, Richard Martin succeeded in passing a law regarding domestic and domestic animals, named after him the Martin Act. Two years after that, in 1824, the world's first animal welfare society was established in England under the name of Animal Welfare Society (in 1840, Royal was added to the beginning of the name of this society at the direction of Queen Victoria."¹

Separation in Animal Rights and Animal Welfare:

When the animal rights movement went through its evolutionary stages in the 1970s, it split into two separate names and platforms. World Animal Net describes it as:

"From the 1970s, the movement for non-human species also started to split into two categories welfare and animal rights. Those who believe in animal rights believe in an animal's natural right to life. They seek to establish basic rights for animals and stop the use/exploitation of animals by humans. Those who believe in animal welfare tend to accept human use of animals, providing that use is humane. Both welfare and rights groups often refer to themselves as animal protection organizations. For more background on this debate, see part 2 of Module."²

Western Civilization and Animal Rights:

Western civilization developed under the influence of Judaism and Christianity, which in its foundations influenced Greek civilization. Thus, Western civilization has not been kind and compassionate about the rights of animals.



"While the Western tradition has generally been less respectful than non-Western tradition towards animals, it has been in the West that the contemporary idea and politics of animal rights have emerged."³

Ancient Roman Civilization and Animal Rights:

The ancient Roman civilization proved to be very cruel and unsympathetic when it comes to animal rights. In today's era, there are examples of bloody fights between animals or cruelty to animals, all of which can be found in the ancient Roman civilization. The English writer Marna Qwen writes about this aspect of ancient Roman civilization:

"The ancient Romans had little regard for the lives and welfare of animals. Animals were routinely slain for entertainment. One particularly cruel act common in Rome was to Chain two animals together- usually a bull and a bear and force them to battle to the death. Criminals and non-Roman citizens were often given the status of animals as well."⁴

The Nature of Disagreement in the Positions of Peter Singer and Tom Regan:

Peter Singer was an Australian philosopher who wrote a book on animal rights called "Animal Liberation" in 1975. This book played a key role in highlighting animal rights. The singer urged to treat animals well based on equality. About this, Christic R Ritter writes:

"He advocated a principle of equality in which pain, suffering, and other forms of ill-treatment are equality bad for whoever experiences them regardless of their race, sex, or species."⁵

The American philosopher Tom Regan (Tom Regan) describes this effort of Singer as incomplete and insufficient and he presents such aspects concerning the rights of animals in which a great breadth of thought is seen.

"Tom Regan believes that the singer did not go far enough in his arguments. Regan said that animals should not be viewed as human resources but as their subjects of life."⁶

Legislation on Animal Rights in other European Countries:

In addition to England and America, the rest of the European countries also enacted legislation regarding various aspects of animal rights. Whether it is Farm Animals (Animal Experiments) or Animal Welfare, legislation has been enacted and implemented in these countries. A summary of the legislation in these countries has been recorded by Ashok Kumar in Animal Husbandry:

"The fact that the Council of Europe's Convention aimed at protecting farm animal livestock could be ratified so speedily by six of the nine E.E.C. Countries and the others (Sweden, Norway, and Cyprus) clearly indicates the widespread concern amongst the public about animal welfare.

Sweden with its code of statutes 1974 established close control over animal accommodation and forbids permanent tethering of pigs and beak- trimming in poultry. Norway under its welfare of animals act 1974, similarly forbids the latter practice."⁷

The Importance of Starting on the Right Footing:

It is also of great importance, which method to use to solve a problem because there are many possible ways of solving problems and then building them on such basis is the real work. If a work is started on the right and solid foundation, then its effects and results are also solid and lasting. Be it animal rights or welfare. Although this movement seems to be slow in terms of its temperament, the work of certain personalities comes to the fore in establishing it on the right and solid foundations, whose name is D. D.M. Broom puts it this way:

"The more complex a problem, the more important it is to have a sound basis on which to build a solution Philosophers in the animal welfare debate have to their credit, Chosen their various bases, such as advocating equal consideration of the interests of all beings with the capacity for suffering, or proposing that any animal has a right to life."⁸

Importance and Necessity of Animal Rights:

Fourteen hundred years ago, the Prophet of Islam emphasized the rights of human beings and laid the foundation of the Code of Ethics for humans so that humans can live their worldly lives well by following them and doing good deeds for their hereafter as well. At the same end, the rights of animals have also been well defined so that we can do better for the animals which are our important national wealth by following them well. All over the world, there is a lot of emphasis on the rights of animals and the principles of compassion towards them.

Given the rapidly growing population of the world, animals provide human beings with countless essential items made of milk, meat, eggs, wool, and skins, which have great economic importance, so humans are in dire need of animals. And rightly, it has become mandatory for mankind to pay full attention to give of the rights of animals as stated by the Prophet of Islam, because the need for this is being felt more and more day by day.

Prof. Dr. M. Maqsood writes about the need and importance of animal rights as follows:

"Just as the United Nations Human Rights Commission is being emphasized today, similarly, the rights of animals and their compassion, the protection of wild animals (World Wide-Life Fund), the United Nations Protection of Environment and Forests, exploration of underground water reserves in deserts, protection of water bird habitats, all these are necessary for better life of animals and their breeding if we are to achieve peace and prosperity in the 21st century. If we want to live, then along with the rapidly growing population of the world, we have to make a long-term plan to protect the rights and breeding of animals given their economic importance, so that we can protect the rights of animals and they can act according to the Ahadith of the Prophet of Islam for mercy on them."⁹

Similarly, an English scholar describes the necessity of cattle for human life and then their rights in these words:

"Livestock sustains the community, and without them, life is difficult, especially in rural communities where there may be no alternative employment other than keeping livestock. Take the situation in poorer parts of Africa. Livestock are an important means of accumulating wealth and asserting social status. They provide fertilizer, make cultivation and transport, and are used as bride price. In other words, there is a dependence on livestock in everyday life, and if the animals are not fit for purpose, the benefits diminish. If livestock welfare is compromised, for example through starvation or disease, people lose out as well."¹⁰

"Animal Rights" is the Human Need:

The welfare of animals and their rights is a human need. Because all the products obtained from animals are used by humans, from which various benefits and profits are obtained. Therefore, the need and importance of animal rights has always been a priority. Captain Dr. Muhammad Ashfaq has described the need and importance of animals as follows:

"Aristotle called the business of rearing animals as Agricultural Living. Crops, fruit-bearing plants, and trees are also living creatures, but in terms of life evolution and life stages, animals have a higher position than plants. It is for this reason that animal husbandry is a more delicate business than any other branch of agriculture, and there is

little chance of success unless a man makes his pets the center of his special attention and cares for them wholeheartedly. Some experts have even said that the secret of success in the business of rearing animals is that people consider them as their own family and love them like their own children."¹¹

Animal Rights Movement:

Animal rights are being raised all over the world today. We can call 21st century as the century of rights. Here is a brief overview of this movement.

Religions, by the way, are the primary sources for moral codes, but when it comes to implementing or enforcing these moral codes, it is understood that they only argue that we are only our own species. How do they interact with members of the species?

Although in every religious tradition and culture, there are countless stories about animals through which the interactions between humans and animals and their behavior towards each other are presented, but nowhere in the past, except in the modern era, have animals been depicted. Discussions of the role and rights of children have not been made part of academic research.

Undoubtedly, in today's age of advanced science and technology, various kinds of research and experiments on animals are coming to the fore, but real knowledge regarding the rights of animals has not been obtained, nor have animals been given their legitimate and original rights. The rights have been achieved while numerous NGOs are working on the national and international level of animal rights and there have been many legislations regarding the rights of animals. The same facts have been expressed by an Indian Islamic scholar in these words:

"In the last few centuries, there has been an awareness in Western countries regarding the rights of animals and their protection and various laws have been passed and societies have been established. The first law in this regard was included in the legal code of (US) Massachusetts Bay Colony in 1441. In 1809, Erskine, a member of the Scottish House of Lords, introduced a bill in Parliament to protect animals such as horses, pigs, cows, oxen, and sheep from cruelty and torture. Members of the upper House of Lords approved the bill with derision, but it was rejected in the lower House of Commons."¹²

Richard C. Foltz is an English researcher who writes about the animal rights movement:

"The international animal rights movement, which has its roots in early nineteenth-century England but really only began to flourish after the publication of moral philosopher Peter Singer's book *Animal Liberation* in 1975, has demonstrated the arbitrariness- and,

ultimately, the indefensibility- of ethical systems that draw a boundary at the species barrier."¹³

Although the roots of the international animal rights movement can be traced back to early nineteenth-century England, the movement really flourished after the publication of the moral philosopher Peter Singer's book *Animal Liberation* in 1975. Started. This is the book that convinced its target and purpose powerfully and finally destroyed the walls and gulfs between the species by throwing away the pretexts of the moral systems.

Richard C. Foltz does not seem satisfied with the implementation of religions and the results that arise from it. According to him, religions and cultures have been too slow to present the arguments provided by philosophy on a logical basis, which is why special situations are like this. In which we can see a real change in our treatment of non-human animals. In his opinion, this is rarely the case as morality, true justice, and love require love. Foltz supports Peter Singer's Racism, Sexism, and Homosexuality, saying:

"In general, it would seem that "speciesism"- which Singer likens to racism and sexism, and defines as "a prejudice or attitude of bias toward the interests of members of one's own species and against those of members of other species"- remains the dominant paradigm in human societies all over the world."¹⁴

In general, this appears to be speciesism, which Singer defines as racism and homophobia, and defines it as "a prejudiced attitude of a bigot toward the interests of members of his own species against members of another species." This is the philosophy (idea) that is found as a dominant binary loss in human societies all over the world.

What is Man?

Determination of man's place and work, his position in this universe, his cause of creation, his purpose and goal in the world, his end and his relationship with Allah Almighty, what is good and what is bad for him. And there are dozens of such questions to which philosophers have given several conflicting answers, even meaningless and baseless claims. Someone called him a rational animal, someone called him a combination of instincts and emotions, someone called him a subjugated animal (an animal surrounded by lust), and someone called him an embodiment of superiority (in the tune of subduing all creatures). Drowning) some described it as a wild animal and a wolf and some described it as a combination of stability and change. Because there are dozens of explanations and interpretations which are difficult to describe.

Religious explanations and interpretations about man are also generally of the same nature as if he had been sent to this world as a punishment. At birth, he is sinful and impure. Some advised him to get rid of the luxuries of this world and run away from it. One divided it into the upper classes (Brahmins, Kshatriyas, and Rajputs) and the others as Shudras, Palids, Malichas, and the despicable. Some linked him partially to religion and then freed him to do whatever he wanted. Do whatever you want. Just as the philosophers wronged man by bringing him down from his true position and turned him into a beast, in the name of religion, the injustice done by him is no less. He declared some people to be gods, some to worship, some to be loved by Allah, and some to be angry and hellish. Then the matter did not stop there but took him and bowed before the fire, sun, moon idols, stones, animals, and trees and declared him the most humiliated creature in the universe.

Islamic Point of View about Man:

The following is the information obtained from the Qur'an and Sunnah about the reality of man, his creation, his position and status, and his superiority over the rest of the creatures:

The Creation of Man:

Allah Almighty has mentioned in his book about the existence of man, his coming to this universe and his creation in several places, one of them is described.

"وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَّةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نَظْفَةً فِي قَرَارٍ مَكِينٍ ثُمَّ خَلَقْنَا النَّطْفَةَ عِلْقَةً فَخَلَقْنَا الْعِلْقَةَ مِضْغَةً فَخَلَقْنَا الْمِضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَا خَلْقًا آخَرَ فَتَبَرَّكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ" ١٥

"And indeed, we created (the beginning of) man from the summary of (the chemical components of) soil. Then it was made into sperm (reproductive drop) and kept in a strong place (mother's womb). Then we made that sperm (in the form of a leech inside the mother's womb) a suspended entity, then we made that suspended entity a lump (such as) which seems to be chewed by the teeth, then we made bones from that lump. We created the structure of it, then we put flesh (and muscles) on those bones, then we (changed and gradually) developed it into another form of creation, then (it) Allah increased (it) (made it a firm existence). Who is the best born obedient."

He explained clearly about the creation of human beings that all human beings are born in the same way regardless of their level, era, and country. There is no sun or

moon, nor is anyone made of the good parts and places of the Creator, nor is anyone born from his feet and legs. This is the idea of equality creation of Islam.

Human Dignity and Respect:

Allah Ta'ala said:

اذَّ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَالِقُمْ بَشَرًا مِّنْ طِيْنٍ فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِىْ فَسَجُدُوْا
لَهٗ سٰجِدِيْنَ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اِجْمَاعًا اِلَّا اِبْلِيْسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ قَالَ يَا بَلِيْسَ
مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِیَدِیْطٍ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعٰلِيْنَ قَالَ اَنَا خَيْرٌ مِنْهُ
خَلَقْتَنِیْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ قَالَ فَاخْرِجْ مِنْهَا فَاَتٰكَ رَجِيْمٌ وَاِنَّ عَلَیْكَ لَعْنَتِىْ اِلٰى یَوْمِ
الدِّیْنِ ۝۱۶

"(Remember the time) when your Lord said to the angels, "I am about to create a form of humanity from (wet) clay, then when I correct its (appearance) and in it (inside) My (light) If I blow the Spirit, you will fall down in prostration to him. So all the angels prostrated in unison. Except for Iblis, he became arrogant (in front of the glory of Prophet-hood) and became one of the disbelievers. He said: O Iblis! Who has prevented thee from prostrating the (being) whom I have created with my own hand (grace), did you become arrogant (to him) or (according to him) was (made) of a high rank. He (comparing himself with the Prophet) said: I am better than him, you have made me from fire and you have made him from clay. Indeed, you are rejected and surely my curse will remain on you until the Day of Resurrection."

In the creation of man, Allah Ta'ala mentioned two of His favors, one He created him with His two hands, and the second He breathed His soul into him. He was given, based on which he is a species among the animals, and based on breathing his soul, he is the best and noblest of all the creatures of the earth among his attributes.

The Superiority of Man over Creatures:

Allah, the Exalted and the Exalted has given man superiority and honor and honor over many creatures.

وَلَقَدْ كَرَّمْنَا بَنِيْ اٰدَمَ وَحَمَلْنَهُمْ فِى الْبَرِّ وَالْبَحْرِ وَرَزَقْنَهُم مِّنَ الطَّيِّبٰتِ وَفَضَّلْنَاهُمْ عَلٰى كَثِيْرٍ مِّمَّنْ
خَلَقْنَا تَفْضِيْلًا ۝۱۷

"And verily, we honored the children of Adam, and We made them ride (on various rides) on dry land and in the desert (i.e., cities and

deserts and seas and rivers) and we provided them with sustenance of pure things and we made them Most of the creatures that we have created have made them superior."

Tell the human being the fact that you are the noblest and honorable among all the creatures. If you are filled with the wealth of faith and righteous deeds, will you be superior to other creatures and humans even to angels of light? All that is required is that man strives continuously to reach his position and status and reach it through the commandments of Allah and His Messenger.

Misuse of the Office of Khilafat:

Allah, the Exalted, sent man as a caliph over all His creatures. This position was conditional and was subject to the instructions and guidance of Allah Ta'ala, but when this Caliph, contrary to his original responsibilities, starts work that is against his position, then he becomes a destroyer instead of a builder. He does not remain a protector and guardian, but he becomes a murderer and a mischief maker. Which the Qur'an refers to as mischief on earth and which the angels also pointed to. The Qur'an also describes the mischief of mankind and warns man in this way.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ "وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ" ١٨

"And towards Madyan (we) (sent) his (national) brother Shoab. He said: O my people! What do you worship Allah, you have no god but Him, surely there has come to you a clear proof from your Lord, so measure and weigh and do not deprive people of what they have and in the earth. Do not cause mischief after its reformation, it is better for you if you are to believe (this divine message)." ١٨

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ "وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ" ١٩

"And do not sit on every road so that you may frighten every person who has believed in it (the call) and prevent (him) from the path of Allah and find in it (the call) a crookedness. Turn away from the truth and hate) and remember (Allah's favor) when you were few, He gave you abundance, and see what happened to those who spread mischief."

Allama Yusuf Qardawi, extracting from these verses, says:

"Protecting the natural environment, especially protecting life(s) is one of the highest goals of Shariah. And it is the deterioration of the environment, the destruction of the cosmic balance that endangers the lives of other living beings as well as the human life that we are facing today. Therefore, as long as this corruption continues on earth, the danger to human life continues to increase."²⁰

The Concept of Caliphate in Islam:

Both science and religion not only agree on this point but also provide evidence with arguments that the highest and noblest of all creatures (creations) is the human being. The rest of the world is higher than the animals, while according to religion, this superiority and control is due to its inner power and hidden abilities, and makes him the vicegerent (Khalifa) of Allah Almighty on the earth in a great position. Even this all feels bad, but the question is, is this supremacy and control unconditional? Let us examine what the Islamic concept of caliphate is and how it works.

A conscious study of this concept leads us to several questions. The human being is someone who has been appointed as the representative of Allah Almighty on earth. Can every person who has human characteristics be called entitled to this great position, or in certain conditions that are necessary for this position?

Islam affirmed man's claim of superiority (over other species) Islam restricted man to mental, moral, and physical limits in the exercise of this authority All evil religions advocated loving and tolerant behaviour towards animals. Teachings have been given. It is neither possible nor necessary for any religion to lay down rules and regulations in complete detail about every aspect of life.

Religion, in its own way, has tried to explain these basic rules and principles and create a sense of responsibility within man as the custodian of nature. In his view, the responsibility has also increased more than before.

The Holy Qur'an, while announcing the human caliphate, also makes it clear that this appointment is not unconditional.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ٢١

"Verily, we have created man in the best (moderate and balanced) structure."

However, in the very next verse, the Holy Qur'an makes it clear what will happen to those who have been blessed with the Caliphate if they fail to fulfill the conditions:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۚ ٢٢

"Then we returned it to a lower and lower state."

Humans are the ones who are endowed with the ability to discriminate between good and evil and to exercise their freedom of opinion. Cannot do it.

In the following verse, the Holy Qur'an is telling us about those people who misuse their freedom of opinion and cross the boundaries as soon as they intervene. Loses and descends to the position of fallen beasts:

أَقُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِمَّنْ ذَٰلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ
الْقِرَدَةَ وَالخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ۚ ٢٣

"Say: Shall I inform you of a person who is (even) worse in the sight of Allah than him (whom you consider to be evil, and this is the person) upon whom Allah has cursed and became angry with him? And He has made (some of them) monkeys and (some) pigs, and (this is a person) who has (obeyed and) worshiped the Shaytan, these are the people in terms of abode. The worst and most astray from the straight path."

Undoubtedly, such people have human characteristics that distinguish them from animals, but they do not use all the characteristics that are expected of mankind. They are even lower than animals in terms of moral status.

The Qur'an expresses this in these words:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ
بِهَا وَلَهُمْ أَذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْإِطْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ۚ ٢٤

"And verily, We have created for Hell many (persons) from among the jinn and mankind, they have hearts (and minds) (but) they cannot understand (the truth) from them, and they have eyes (but). They cannot see (the truth) from them, and they have ears (but) they cannot hear (the truth) from them. They are like cattle, but more misguided (than them) are oblivious.

Once again, the Qur'an urges us to move forward in protest:

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ٢٥

"And do not be like those who (deceitfully) said: We hear while they do not hear. Verily, the worst of living beings in the sight of Allah are the deaf and dumb who (neither hear the truth nor say the truth and do not even understand the truth as the truth."

The above verses of the Holy Qur'an occur in such contexts and lessons in the Holy Qur'an in such a way that although they are not directly related to animals.

However, these (verses) state a very relevant principle that It depends on man's actions whether he maintains his inherent human superiority and then lowers himself to a level lower than animals.

The Wanted Man of the Qur'an:

While describing the responsibilities of man as the Caliph of Allah, the Holy Qur'an lays great stress on the creation of mortal qualities which are ingrained in man's constitution, these attributes (characteristics) are eternal and unchangeable: passion, love, and mercy., justice, and generosity, these are qualities which are divine qualities that indicate the basis of the 'Masnad' on which Allah Almighty has placed man in harmony with the natural laws to establish His kingdom on this earth.

The kingdom of Allah does not mean only human beings, the kingdom of God includes all creatures, and the kingdom of animals covers all, so how can it be that human beings do not develop divine attributes and soft consciousness in themselves without Allah Almighty. As his minister, he could administer justice and majesty throughout his empire.

This is What the Qur'an Describes as its Moral Philosophy:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقِيمَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٢٦

"So, keep your face to obey Allah with perfect equality. Allah's (created) nature is (Islam) on which He has created people (adopt it). There will be no change in what Allah has created (nature). This religion is direct, but most people) don't know."

The superiority of man over other species is not due to his physical structure. As far as reality is concerned, man is inferior to animals in many respects. Muslims are often advised by their reformers to learn from different species of animals. For example,

Hazrat Ali advises: "Become like a bee" Whatever it eats it eats cleanly whatever it drops is sweet. It does not break whatever branch it sits on.

Man's rule over other living beings is a despotic rule according to correct Islamic thought. That is, an arrangement under which the ruling class (family) rules over the other family with discipline and authoritarian wisdom. The Holy Qur'an describes this concept in terms of tribal groups (groupings) as follows:

" وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مَا فَرَطْنَا فِي الْكُتُبِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ۚ ۲۷"

"And (O mankind!) there is no moving (animal) or bird that flies with its two wings (like this) but that (in many attributes) they are all similar classes to you. We have not mentioned in the Book any if nothing is left (which has not been explicitly or impliedly stated) then all (people) will be gathered to their Lord."

The Qur'an further elaborates on what is meant by animal populations (Ummah)

"وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ ۲۸"

"And Allah created every moving (living thing) from water, then some of them were those who walked on their stomachs some of them were those who walked on two legs, and Some of them were those who walked on four (legs)."

The Qur'an and Classification of Animals:

1. The first category includes all kinds of reptiles, insects, and all kinds of reptiles.
2. Bi pedals: The second category includes birds and mankind.
3. Quadrupeds: The third genus covers all types of mammals.

Animals as Ummah in the light of Hadith:

"عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ أَنَّ نَمْلَةَ قَرَصَتْ نَبِيًّا مِنَ الْأَنْبِيَاءِ فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ أَيْ أَنْ قَرَصَتْكَ نَمْلَةٌ، أَهْلَكَتْ أُمَّةً مِنَ الْأُمَّمِ تُسَبِّحُ- ۲۹"

"Hazrat Abu Huraira narrates that the Messenger of Allah said: An ant bit one of the Prophets. As he ordered, the entire ant colony was burnt. Allah Ta'ala revealed to them: An ant bit you, but you killed the entire nation that recited the Tasbih."

It has been narrated by Imam Abu Dawud, Nasa'i, and Ibn Hibban. The following jurisprudence (Qaida) will apply to the hadith of burning ants' nests. Any damage or a

damage retaliation for a damage is forbidden. Some parents oppress their children and some rulers exploit their subjects. Likewise, there are, and always will be, those who govern animals under the presumption that they have a formal license to conform to all moral laws concerning the protection of animal rights. Can break freely.

"وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَاسِقِينَ" ٣٠

"And there is a person among the people whose speech pleases you in this worldly life and he makes Allah witness over the words of his heart, even though he is the most quarrelsome and when he (with you) then he goes and runs (as far as possible) in the land to cause mischief in it and destroy crops and lives, and Allah does not like mischief."

Conclusion:

The Western history of animal rights is not very old. The first law in the West was included in the legal code of the Massachusetts Bay colony (U.S.) in 1641, while 1450 years ago, the Prophet of Islam provided a strong foundation for animal rights through his practical teachings. The ideas and concepts about animals of the ancient nations were prone to inflation. On the one hand, they even worshiped animals, while on the other hand, they refused to believe in the soul found in the bodies of animals. The spirit found in animals is still a controversial topic.

There are basically three groups of animal rights groups:

1. Animal Rights
2. Animal Welfare
3. Animal Use

The basic rights of animals include the right to life, the right to drink, the right to shelter, the right to breed, the right to medical treatment, the right to be slaughtered, and the right to be used in a proper place.

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