



Human Responsibility Towards Animals in Islam

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Abstract: *In Islam not only humans rather animals too are of stature and rights. In Islamic jurisprudence human being enjoys numerous rights and obligations. In religious doctrines special attention has been paid to animals in general (including the livestock and wild animals), and for those who are struggling to protect and preserve them numerous material and spiritual values have been mentioned. Islam is of a comprehensive perspective of animal rights. The most evident rights of animals that are accompanied by the right to life consist of: feeding, housing, nightly comfort and security, immunity from cruelty in exploitation, immunity from physical and psychological harms, being respected. Islamic Sharia has underlined these basic rights in the form of practical codes in various dictions and considered their observation necessary for the owners of the animals, others and even in some cases for the religious authority.*

Keywords: *Ethics, Islam and Animal Rights, Human Duties before Animals, Animal Rights, Islamic Obligations before Animals.*

INTRODUCTION

Since Islam is the most complete and the last religion revealed by the Lord it certainly contains the perfect judgements of animals which may have been less noticed. Man as the noblest of all creatures in all revealed religions holds special dignity and is of numerous rights and duties. According to Islamic religious doctrines, although God has allowed man to overcome whatever exists in heaven and earth he does only have the right to take advantage of all these in a legitimate way.

According to the religious doctrines and Quran, the whole cosmos is of consciousness and related with its Creator. Meanwhile, animals though do not enjoy human rational faculty still have consciousness and emotions. Considering these verses, we understand the view adopted by Islamic religion according to which all elements of universe are of their special stature and nothing has been created in vain. In Islamic teachings, human individuals have always been recommended to treat animals with compassion and tolerance.

The current essay includes the following four parts:

Part 1: The role of animals in human life, nature and their varieties.

Part 2: Encouragement of knowledge of animals and a short explanation of wonders of their body.

Part 3: A discussion of animal communities, their intelligence, understanding and the way that they make their livelihood.

Part 4: Some of jurisprudential and ethical duties of animals under three categories of: animal rights, preservation and exploitation of animals.

Part One

Role of Animals in Human Life

Animals are of numerous effects and various benefits in human life. God has endowed countless bounties upon the mankind by creating animals and making them domitable for humanity. In Holy Quran Chapter Yasin verses 71-73 the Lord reminds the servants the numerous bounties imbedded in animals: Have they not seen how We have created for them the cattle they master with Our Hands? / We have subdued these to them, and some of them they ride and some of them they eat;/ they also have other uses in them and drinks. What, will they not give thanks!

It is for centuries now that mankind makes use of livestock for transportation of passengers and cargos and also in agriculture and water conduction. In the verses 6-8 of Chapter Nahl in Quran God states: In them there is beauty for you when you bring them home and when you lead them to pasture. They carry your loads to a land which you could not otherwise reach except by painful toil to oneself. Your Lord is the Clement, the Most Merciful. (He has created for you) horses, mules, and donkeys, which you ride and as an adornment; and He creates what you do not know. In fact, in this verse besides material benefits of animals a clear allusion has been made to their psychological effect where it is said that they are the source of beauty for mankind when are brought back to home and are led to the pastures. It is indeed the landscape of the collective communion of the livestock is majestic for their owners because it bespeaks of the economic bounties and benefits that lie in them and this is nothing but an expression of the self-sufficiency of society in providing its needs (Bahrampoor, 2007). In the verse 142 of Chapter Al-Anaam Quran reads: And of the cattle, some are for carrying burdens, and others for slaughter. Eat of that which Allah has provided you with and do not follow in Satan's footsteps; he is your open enemy.

In the verse 80 of the same chapter the Lord alludes to moving houses that are built by the skins of animals. They did build tents with animal skins that were both light and warm and could be easily transported when they were moving to other place. Moreover, the wool and leather of animals are used for production of house appliances and other equipment (Bahrampoor, 2007).

Man takes advantage of dogs for watching, roosters for early morning alarms, horse for defense, elephant, cow, monkey and others for recreation. He sometimes makes legitimate uses of these divine bounties and sometimes makes cruelty to them. Cattle breeding, poultry, fishery, and bee keeping are used for noble causes. In verse 68 of Chapter Nahl God states: Your Lord revealed to the bee: 'Build your homes in the mountains, in the trees, and in what they are building. Then in the next verse He continues as follows: Eat every kind of fruit, and follow the easy ways of your Lord. ' From its belly comes forth a drink (honey) of many hues in which there is healing for people. Surely, in this there is a sign for a nation who reflect. And in the verse 14 of the same chapter we read: He has subjected to you the night, the day, the sun and the moon. The stars are subjected by His Command. Surely, in that there is a sign for a nation who understands.

Silk worm farming (sericulture) for producing cloth, carpet and other products is one of the most ancient ways of economic activity in human societies. Using animals for laboratorial causes man has managed to solve thousands of scientific dilemmas and to address the social needs. For example, scientists have made a product from the bat's saliva that is useful for the patients who suffer from cardiac diseases or they have made an effective neural medication from the poison of Cobra (Kazem Talaei, 2009).

Role of Animals in Nature

Honey bees, golden flies, butterflies, and mosquitos have a great mission and important task to accomplish. Professor Leon Breton states: few people know that without bugs our baskets would remain void of fruits because the bugs are indeed the breeders of fruits and suppliers of flower seeds (Makarem Shirazi, 2011).

Worms are the sweepers of the environment (Khajeh Nasir, 2003). The worm-like snake digs holes on land and helps the air penetrate into the soil through the channels and this in turn enhances the quality of soil for the roots of plants; brown bears are key to the revival of jungle trees; purple sunbird plays a significant role in the

reproduction of flowers and plants; Roller controls the pests and the bats are of paramount importance in controlling the population of bugs and pollination; woodpeckers are the physicians of the trees.

Part Two: Encouragement of Knowledge of Animals

In verse 4 of Chapter Jathiah the Holy Quran reads: and in your creation, and in the crawling things that He has scattered far and near, there are signs for a nation whose belief is certain. Here Quran encourages the believers to ponder on the creation of certain animals, birds and bugs. There are several similar verses in Quran that recommend the servants to know the animals better (Tabatabaei, Al-Mizan).

Considering the aforementioned verse and other religious teachings we provide a short discussion of the wonderful world of the animals that live in peace with man.

Animal Body Structure

As to the wonders of the creation of animal body structure, one should say that God has created it in a way that it is not so hard like stone because if it was so it could not have flexibility, and do anything. It is not also excessively delicate not to be able to stand on its feet and undertake hard works, then the surface of the body is covered with a delicate meat that contains bones as the scaffold that is strengthened with neurons and veins and finally these all are enfolded in skin. The body of animals has been created from meat and bones and they are endowed with hearing and vision in order to provide people's needs. On the other hand, they do not have the intellectual capacity that they have so that they may be tamed by human beings.

The life of carnivores continues through hunting and for this reason God has created them with strong claws and sharp teeth and jaws while herbivores need no such apparatus and this is why the Lord has endowed them with hooves to graze on the green ragged pasture. The pack animals' own hooves that are padded like human feet and can easily carry the loads and cargos (Majlesi, 2015). The body of beasts are covered with wool and hair to stay alive in cold winters. Wool and hair consist their cloth and the hooves are their shoes (Summary and Translation of Bihar al-Anwar, 2009). Ponder on the creation of fish and the harmony that exists between its body members. God has not given it feet because it does not need to walk and instead it has two flippers that act as paddles that propel it forward. The reason for the affluence of fish eggs is that humans, predators and birds all eat fish (Majlesi, 2015).

In the verse 79 of Chapter Nahl Holy Quran states: Have they not seen the birds that are subjected in the air of the heaven? Nothing holds them except Allah. Surely, in this are signs for those who believe (Bahrampoor, 2007).

Bat is the only mammalian bird that flies and a Russian scientist called "Jourdain" has demonstrated upon experiences that bat sees with its ears not with the eyes (Makarem Shirazi, 2011). Imam Ali (peace be upon him) in Nahjulbalaghah has stated on the creation of bat: it never fails to fly due to the darkness at night (Razi Seyyed, 1972).

Part Three: A Discussion of Animal Communities and Their Consciousness and Intelligence and the Way They Make Their Livelihood

Animal is conscious of its needs and has ideas of them. Like human beings' animal does also seek after benefits and keeps away from harms. There are countless similarities between man and animals. Various animals are like human groups. They also have disciplined communities and divide the labors. Insofar as among ants and honey bees we see special civility and rules. They have a kind of instinctual duty and essential intelligence that assists them instead of human reason and for this reason they are communities like us. Then, one can say that in the same way that we have religion and volitional duty the animals also have instinctual religion and duty that cannot be breached. Sometimes wonderful actions and behaviors have been discovered from the life of bugs and birds like nesting and feeding that deserve to be pondered (Bahrampoor, 2007).

Animal Intelligence and Understanding

Animals have their own share of intelligence and understanding and the life of many animals is associated with interesting and wonderful order that casts light on their high level of understanding and intelligence. No one would be uninformed of the wonders of life of ants and honey bees and their strange civilization in their nest (Makarem Shirazi, 1990).

In the past century the psychologists have found out that some animals show signs of self-expression, jealousy, arrogance and naughtiness. Experiments have demonstrated that honey bee has a strange capacity for calculation of the passage of time. There are flowers that open and close in certain hours of the day and the honey bee knows well when seek after the nectar. Or as to the fish the researchers have found out that fish has a fantastic vision for identification of problems (Vas Yakard, 1993).

A scientist states: animals also have selfish and cruel examples. Cow is annoyingly mulish, shy, mellow or fierce and extremely needs to be watched. Dr. Peterson a professor of animal husbandry at the University of Minnesota has discovered that cows have determinate social status among themselves. Or horse is usually intelligent and becomes intimate with its owner fast and stays loyal to him (Vas Yakard, 1993).

Allameh Tabatabaei believes that animals like humans have rules, good and evil, justice and oppression and in the animal soul there is a truth called volition and the ability to good and bad judgement. Thus it can take an action or leave it and this is the criterion for volition though it is weaker than what exists in human individuals (Tabatabaei, Al-Mizan).

Animals are alert to the dangers of quacks before their being registered by most intelligent seismographs. The capabilities that animals show of themselves in circuses are the evidences of their wonderful intelligence (Makarem Shirazi, 1990).

Making Livelihood

In the verse 6 of Chapter Hud the Lord states: There is not a moving (creature) on the earth whose provision is not by Allah. He knows its resting place and its repository. All is in a Clear Book. Every creature has a determinate share of divine bounties. Moving creature in the aforementioned verse refers to every single living being on plant from humans to animals, birds, and bugs and fish. Knowing these creatures feedingal needs require an expansive scientific ability that does exclusively belong to the Lord. In other words, except the Divine Essence no one could ever have such an extensive knowledge. From the giant animals to the invisible insects all depart their nests for food and it is indeed God who provides their needs and livelihood. Even the livelihood of the fetus in its mother's womb is brought to it through blood veins and when the baby is born the same provision is given to it through milk. The fish and shells deep in the sea and the birds up in the sky find their food by Divine Will (Bahrampoor, 2007). Then, creation is an issue and management is another. The provision and livelihood of every creature has been allocated from the very inception of the creation (Qarati, 2008).

Imam Ali (peace be upon him) states: look at the wonderful creation of ant with its tiny body and delicate body members. They cannot be seen with unequipped eyes. How it can find its way while it is hasting for providing the required provisions. It takes the seed to its nest to store for hard days. It is the Lord who guarantees its provision and does not ignore it (Razi Seyyed, 1972).

Imam Sadeq (peace be upon him) states: O' Mofazal! Ponder on the intelligence and acuteness of animals. God has endowed them with things by which they can manage their lives in the absence of rational ability (Majlesi, 2015).

Part Four:

Chapter One: Animal Rights in Islam

According to religious teachings, the universe as a whole is related with its creator in a conscious way though its understanding is not possible for ordinary man in usual manner .¹

¹ Holy Quran, Asra, verse 44.

According to Quranic verses and prophetic traditions, animals also have their own share of intelligence and emotions proportionate to their existential capacity (Kuleini, 1986). Divine Words suggest that knowledge is ubiquitous in all creatures and every single living being has a share of it within the limits of its existence (Tabatabaei, Al-Mizan). For this reason, they are all respected and human beings are required to respect them in return of the advantages that they take from them. In other words, they are of essential respect and dignity. God has endowed them with certain rights (Najafi, Jawahir al-Kalam). Islamic jurisprudence has considered the observation of animal rights to be necessary for man (Shahid Thani, 2003). Imam Sadeq (peace be upon him) states: although God created animals in different shapes as compared to human beings He endowed them with four features: knowledge of the Creator, knowledge of the way through which they should seek after their provisions, knowledge of female/male identification, and fear of death (Kuleini, 1986). Therefore, though in Quran and prophetic traditions it has been noted that animals are created to benefit the human beings,² their exploitation should be conducted within the limits of religious requirements.

Importance of Animal Rights

Animals are so important in Islam that God has revealed some of the chapters of Quran after the name of some animals like Cow, Beasts, Bee, Ant, Spider, and Elephant. The basic needs of animals in Islamic Sharia are among their rights. As a result, all human beings are responsible before animal rights. And Islam has declared necessary their observation by the owner of the animal and others, and in some cases also by the religious ruler. Every animal regardless of it is being controlled by human beings or not, and regardless of being beneficial or not, if it is necessary to be fed and maintain, Sharia orders human beings to meet their needs. The people are required by Sharia to provide water and grass for the animals (it is obligatory in necessary cases and in other cases it is recommended) (Najafi, Jawahir al-Kalam).

1- Right of Feeding (animal's water and food)

Among the animal rights that should be observed by man is the gratification of the basic needs including water and food, because animals do not have the ability to express their needs. Then no one is allowed to deprive the animals from their divinely endowed bounties (Muhadith Noori, 1998).

The Owner's Responsibility as regards the Animal's Feeding

Animal sometimes feed on the available nutrients in its natural habitat (like wilderness) and in such case the owner should allow the animal to be free while some other time there is no access to natural habitat and in this case the owner should provide the water and food in person (Sheikh Taefah, 2008). The Messenger of Allah (peace be upon him) was crossing somewhere, he saw a camel whose hand was tied to the door without any water and grass. The Prophet stated: who is the owner of this book? Then, he turned to him and stated: Don't you fear of the doom of God because of the work you have done with this animal? Either provide it with the water and grass that it needs or free it to find something on its own (Hindi, 1989). According to Islamic jurisprudence, whenever a man owns an animal he is obligated to provide the basic needs of it including water and provision. There is no difference between animals with halal and haram meats or birds and non-birds because animals in general has the right to life (Sheikh Taefah, 2008; Najafi, Jawahir al-Kalam).

The Duties of Religious Ruler (Chief Justice) as regards Animal's Feeding

If the owner refuses to provide the animal with the water and provision the religious ruler forces him to choose one of the three options: sell the animal, slaughter it or provide its needs. If the needs of the animal are not provided in this way the religious ruler takes the appropriate measures on the owner's behalf (Najafi, Jawahir al-Kalam).

Special Attention to Lactating Animal

Paying serious attention to the lactating animal is of paramount importance because the observation of the rights of animal is tantamount to observing the rights of the two animal, i.e. mother and the baby. The Holy Prophet states: sometimes milking the animal to the bottom is annoying for the animal itself (Najafi, Jawahir

² Holy Quran, vol. 31, pp. 394-396.

al-Kalam). Supporting lactating animal is not restricted to the animal of halal meat rather even the animal like dog which is recommended not to be kept as exotic animal if is lactating should be supported.

Morning Pray of Animal for Feeding

Birds pray God in the morning and ask their Lord to provide their provision (Bahrampoor, 2007). The sparrow sings and asks its Lord to feed it (Tabatabaei, Al-Mizan).

Priority of Animal's Thirst over the Ablution

The importance of prayer is not hidden to anyone and we all know that ablution is one of the pillars of prayer. However, it has been recommended that providing water for the animal that is thirsty and could die due to its thirst is prior to ablution and the one who wants to read his prayer can make tayammum instead of wudhu and keep the water for the animal.

The Reward of Giving Water to the Thirsty Animal

The Messenger of Allah (peace be upon him) stated: giving water to every thirsty one has a reward (Damiri, Hayat al-Hayvan). God loves quenching the thirsty ones and the one who quenches a thirsty animal will be hosted by the Lord in the day when there will be no shadow but His shadow (Tabarsi, 2002).

2- Animal Right of Health and Healthcare

Taking care of the health of animals is among the necessary measures that should be adopted because polluted habitat and unhealthy water and food do harm to them, and even providing the required medications for animal is necessary. Jurisprudential judgements suggest that the owner of animal should pay its medical costs (Najafi, Jawahir al-Kalam). Thus, in prophetic traditions an emphasis has been laid on the hygiene and cleanliness of animals. In two different traditions from the Holy Prophet of Islam he has been quoted to have said: keep the sheepfolds clean. Sweep the dust and straws from the floor because the animal is from the paradise (Al-Buraqi, 1992).

3- Animal Right to Rest

Holy Prophet (peace be upon him) has stated: whenever you make use of animal you have to let them take a rest in resting places and do not oppress them.³ Imam Sadeq (peace be upon him) quotes Luqman the Wise to have said: when you were near the resting place you must get off the dismount and whenever you want to take a rest in a station you have to stop in a green place where the animal can find grass to feed on with water (Al-Buraqi, 1992).

Nest the Resting Place of Birds

The Holy Prophet (peace be upon him) states: the bird is under divine protection in its nest. Whenever it leaves the nest you have the right to hunt it. Imam Sadeq (peace be upon him) stated: no bird would be ever hunted unless it has failed to bless the Lord (Numan, 2006).

4- Animal Right of Respect

Respecting the animal is declared to be one of its basic rights. Once a man visited the Holy Prophet with his horse and said hello. The Prophet answered: Hello to both of you! I am alone, said the man. I said hello to you and your horse, said Prophet (Husseini Ravandi, Al-Navadir, pp 41-42).

Reverence of Animal Face

Imam Sadeq (peace be upon him) stated: everything has a reverence. The reverence of animals is in their face (Kuleini, 1986; Al-Buraqi, 1992). Moreover, Imam states: the owner of animal should not cauterize the animal in the face to brand it (Sheikh Saduq, 1983). He states: the reverence of animal is keeping its face safe and beautiful (Kuleini, 1986). Imam Ali (peace be upon him) states: no one has the right to brand the animal's face (Sheikh Saduq, 2003).

Animal Rights Observed by the Owner

In Al-Kafi Sokuni quotes Imam Sadeq (peace be upon him) to have said: the owner has to observe six rights of the animal that is owned by him: 1- the owner should not put heavy load on the animal, 2- he should not use

³ Al-Majameh al-Saghir, vol. 1, p. 102.

the back of animal as the chair or a place for chat, 3- whenever he dismounts it he should first provide water and grass for it, 4- he should not brand the animal's face, 5- he should not beat it, because it glorifies the Lord, 6- whenever he crosses a pond he should let the animal drink (Tabatabaei, Al-Mizan).

Chapter Two: Exploitation of Animal

Islamic culture insists on the correct exploitation of animals and does not let the man to mistreat or ignore the vital needs of animal on the pretext of his supremacy over other living creatures.

Prophetic Traditions of Exploitation of Animals

A- Exploitation for Transportation:

Islam has provided certain rules for taking advantage of animals for transportation, including worldly bounty, happiness and ornament of the believer. Imam Sadeq (peace be upon him) states: take a mount which is the beauty that provides your needs and it is God who is responsible for its provisions (Kuleini, 1986). The Holy Prophet states: riding donkey is the sign of humbleness and keeps one away from arrogance. He has also stated: anyone who rides donkey is not arrogant (Muhadith Noori, 1998; Jawadi Amoli, 2012).

B- Exploitation for Sport

The Holy Prophet states: horse riding and archery are two most beloved recreation by the Lord⁴.

Tolerance with Animal

Holy Prophet has ordered believers to take care of animals: ride them gently, use them with utmost care and make use of their meat⁵. Imam Musa ibn Jafar (peace be upon him): whenever get on the back of an animal it turns its face to God and asks the Lord to make the rider kind towards it (Al-Buraqi, 1992). Imam Ali (peace be upon him) addresses the man in charge of collecting the tax in the following words: appoint someone in charge of animals who is kind and generous not treat them harsh and make them tired (Razi Seyyed, 1972).

Necessity of Observation of Power and Ability

We should not put extra load on the animal. No heavy load should be put on the back of the animal and carried to a long distance without rest. More than two persons are prohibited to get on the animal's back (Najafi, Jawahir al-Kalam). Hamad Laham states: a row of pack camels were crossing and Imam Sadeq (peace be upon him) saw that the load on the back of one of the camels is crooked and the animal is suffering. Imam called the cameleer: balance the load because God loves the justice and equality (Sheikh Saduq, 2003). The Messenger of Allah (peace be upon him) is quoted to have said: do not use the back of animals as chair because some of the animals are a way better than their riders and are more obedient to their God (Summary and Translation of Bihar al-Anwar, 2009). Imam Ali (peace be upon him) states: be compassionate with animals and do not do harms to their body and do not put extra load on their back (Halat, 1984).

Prohibition of Insulting and Cursing Animals

Besides prohibition of physical abuse of animals, their psychological abuse like insult, curse or any other ill expressions is abominable. Imam Ali states: do not slap the animals in the face and do not curse them because God curses you in return (Sheikh Saduq, 2003). Imam Sadeq states: no one is allowed to insult animals (Tusi, 1986). Holy Prophet states: whenever the creatures are cursed the curse does also involved those who accompany them (Sheikh Saduq, 2003).

Prohibition of Animal Abuse

Holy Prophet states: whenever your animal is paralyzed in the enemy's land while your are fighting in the path of Allah you have to slaughter it and never mutilate the feet or hands because it will suffer much.⁶ In another tradition the Prophet states that your have no right to kill animals with halal meat unless for eating (Damiri, Hayat al-Hayvan). Matadors in Spain use bulls for violent performances and make them wounded and even kill

⁴ Al-Majameh al-Saghir, vol. 1, p. 38

⁵ Al-Majameh al-Saghir, vol. 1, p. 24

⁶ Wasael al-Shia, vol. 11, p. 543.

them (Khajeh Nasir, 2003). Islam has prohibited such acts of violence. Kuleini writes: Imam Sajaad went to mecca 22 times for Hajj and never abused the animal⁷ (Shirwani, Imam Sajjad's Treatise on Rights).

Prohibition of Pointless Killing of Animals

Imam Reza (peace be upon him) quotes his great father Imam Ali (peace be upon him) quoting the Great Messenger of Allah (peace be upon him) to have said: five animals including sparrow, woodpecker, ant, honey bee and frog are banned to be killed. No one is allowed to kill skylark and sparrow because they are glorifying God (Summary and Translation of Bihar al-Anwar, 2009). The sheep that is kept at home for milk and reproduction has been recommended not to be slaughtered (Al-Syuti, 1991). Holy Prophet stated: one who kills a sparrow in vain the bird will complain of him in the Day of Judgement (Majlesi, 1994).

Exploitation for Feeding

Rules of Slaughter

The animal's slaughter should not be painful or is done before the eyes of another animal. In a tradition quoted from Luqman it is said that every animals loves its fellow animal in the same way that mankind loves his fellow humans (Kuleini, 1986). Holy Prophet (peace be upon him) has stated: when you slaughter an animal you should treat it well (Hindi, 1989). You should finish slaughter fast (Majlesi, 1994). Butchering immediately after the slaughter is not recommended (Tusi, 1990) by the jurists and even some of them have set bans on it (Najafi, Jawahir al-Kalam).

Hunting and Slaughter at Night

According to the verses of Holy Quran, God has set the night for comfort and rest⁸ and this is why the slaughter at night is prohibited. Sheikh Tusi states: animal slaughter at night is not recommended unless there is an emergency or the animal is dying (Tusi, 1990). Holy Prophet states: never touch the chicks in the nest and never hunt the bird while it is sleeping in the nest and never kill the chicks that have no feathers and wait until it has the ability to fly (Kuleini, 1986).

Inappropriate Exploitation

Islam recommends us to prioritize taking care of animal over our carnal desires. This is why inappropriate exploitation of animal like sleeping on animal's back and long standing or sitting or riding from one side are all prohibited.

Animal Fight

Ibn Abbas quotes Imam Sadeq (peace be upon him) to have said: having animals fight is not recommended unless among dogs (Kuleini, 1986). Of course, if this causes oppression against the animal it will be haram (prohibited). Allameh Majlesi explains the traditions and states: dog fight is allowed for training purposes (Majlesi, 1994).

Shooting Living Beings

Holy Prophet (peace be upon him) states: do not target any living being (Al-Syuti, 1991). In Islam hunting some animals are allowed under certain conditions. In other words, they cannot be slaughtered for recreation.

Punishment of Unjust Killing of Animal

Holy Prophet (peace be upon him) states: no bird or other creature would be killed unjustly unless it raises against the killer in the Day of Judgement (Hindi, 1989).

Conclusion

Islam insists on good treatment, tolerance in taking care of animals and correct exploitation of them. Then, according to Holy Quran and prophetic traditions, living beings, particularly the cattle, have numerous benefits for man. However, man is not allowed to ignore the animal rights on the pretext of human supremacy. Man is not allowed to abuse animals and make them play things. Moreover, Islamic religion suggests that human

⁷ Usul Kafi, vol. 1, p. 467

⁸ Chapter Anaam, 96.

exploitation of animals is not unrestricted rather it is subjected to certain religious and moral regulations. Thus Islam has adopted rules and measure in defense of animals. Religious judgements are binding and their implementations are necessary for the owner of animals and others. In fact, Islam gives prioritizes animal as a being of consciousness, intelligence and perception over human carnal desires. For this reason, it considers the inappropriate exploitation of animals illegitimate. Since this paper sought to provide a relatively comprehensive outline of Islamic teachings of the observation of animal rights it is naturally compendious. In fact, this essay has been prepared by taking advantage of various jurisprudential, zoological and biological works. We hope the current essay to be an inspiration for future detailed and more fundamental works.

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