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HUMAN-ANIMAL RELATIONSHIP: UNDERSTANDING
ANIMAL RIGHTS IN THE ISLAMIC ECOLOGICAL PARADIGM

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Abstract: Animals have encountered cruelty and suffering throughout the ages. It is something perpetrated up till this day, particularly, in factory farms, animal laboratories, and even in the name of sports or amusement. However, since the second half of the twentieth century, there has been growing concerns for animal welfare and the protection of animal rights within the discourse of environmentalism, developed mainly in the West. Nevertheless, a recently developed Islamic Ecological Paradigm (IEP) rooted in the classical Islamic traditions contests the 'Western' monopoly of modern environmentalism, suggesting that there is much in Islamic traditions dealing with environmental issues including non-human animal species. IEP asserts that several centuries ago Islamic traditions significantly focused on and strongly advocated for animal welfare and animal rights. This paper explores and examines animal rights within the broader spectrum of Islamic environmentalism or Islamic eco-ethic. While the philosophical roots of IEP concerning animal rights date far back in seventh century, it can potentially make both ethical and educational contributions to the twenty-first century environmentalism and animal rights movements.

Key Words: Islamic Ecological Paradigm, Animal rights, Human-animal relationship, Environmentalism, Vicegerent, Kindness

Introduction

Like many other social movements, animal rights movements have gained a momentum in the present day world. The terms “animal liberation” or “animal rights” have been very popular and are issues of great debate and discussion among the scholars, social movement activists, informed masses, and consumers. Over the last few decades, movements for animal rights around the world have increasingly attracted both public and scholarly attention. Many books have been written, many articles published, many seminars, symposia and conferences have been organized to defend animal rights and animal welfare.¹ Understanding on animal rights may vary in different religious traditions;² nevertheless, contemporary animal rights movements, which are traditionally known as secular in principles and ideologies, have taken a religious turn.³ Animal rights groups such as PETA (People for the Ethical Treatment of Animals), the most visible group promoting animal rights, and one of the most successful contemporary social movement organizations, commonly make use of moral and religious claims as a framing technique to the defense of animal rights.⁴ Ingrid Newkirk, the President of PETA, has even gone to evoking the biblical image of a world where the lamb will lie down with the lion.⁵ Tom Regan, famous for consecrating the phrase “animal rights”, is reported to have distributed a videotape called *Noa's Ark* that makes the connection between animal rights and belief and attempts to recruit religious groups to animal rights activism.⁶ Animal rights groups' and particularly PETA's rigorous campaign efforts and posters reflect the defense of the ideology of vegetarianism and the opposition of the consumption of animals as food and other needs by evoking religious and more specifically Jesus' teachings.⁷ Like Christianity, other major religions including Islam, Hinduism, Buddhism, and Judaism „praise creation and acknowledge that humankind depends on nature for its own survival. They also teach compassion and love for all living creatures. It is safe to say that nearly all religions recognize the inherent value of animal life and the need to avoid animal suffering.”⁸

In the backdrop of continual global environmental and ecological destruction causing tremendous threats to both human and non-human animals of the planet, the Islamic Ecological Paradigm (IEP) in the discourse of environmentalism⁹ is increasingly gaining attention from scholars and activists. The philosophy of IEP, unlike other mainstream paradigms of environmentalism, is deeply rooted in Islamic traditions—the Qur'an, the principal source of knowledge in Islam and the words of God (in Arabic Allah, one and only God) as the Muslims believe, and the traditions of Prophet Muhammad, the second main source, collectively and commonly called the *hadith*. In the study of global environmentalism,

IEP has added a new dimension based on Islamic religious teachings, and has emphatically addressed the concern for both human and non-human beings of the planet. Prophet Muhammad sought to maintain a harmonious balance between human and nature, and because of this, he is often referred to as a “green Prophet”¹⁰ and even an “environmentalist *avant la lettre*.”¹¹ A significant part of the natural world consists of diverse animal species which contribute to the sustaining of the ecological and environmental balance of the earth. IEP or Islamic ecological ethics are founded by three fundamental concepts in Islamic tradition—*tawhid*¹² (divine unity), *khilafah*¹³ (trusteeship), and *akhirah*¹⁴ (the hereafter)¹⁵, and it addresses virtually all the environmental issues and hazards such as air and water pollution, deforestation, soil erosion, desertification, hill-cutting, biodiversity loss, climate change, to name a few¹⁶. In IEP, human beings are largely responsible for the global environmental and ecological destruction. Among living creatures, human beings are the primary culprits in causing damage to the universe, especially on land and sea.¹⁷ “Mischief has appeared on land and sea because of (the need) that the hands of men have earned. That (God) may give them a taste of some of their deeds: in order that they may turn back (from Evil)” (Qur’an 30:41).¹⁸ This verse (30:41) actually indicates that the destruction of the natural environment is the consequence of the immoral and unethical use of natural resources.¹⁹ Climate change, perhaps the worst aspect of environmental damage in today’s world, has been argued in this light as the earth’s attempt to regain balance after mankind’s assault against it.²⁰ Rather than focusing on all the ecological and environmental issues interpreted by IEP, this paper discusses, drawing on the philosophical roots, animal species and their rights in the social and natural world. Since animals are an indispensable part of ecology and the environment, looking into how IEP, rooted in Islamic religious traditions which emerged more than fourteen hundred years ago, addresses animal rights is quite significant. The Qur’an, the main text of Islam, along with the prophetic traditions or sayings compiled in different *hadith* books out of which *Six Texts* such as *Bukhari*, *Muslim*, *Tirmidhi*, *Abu Dawud*, *Nasa’i*, and *Ibn Mazah*, collectively called “*sihah sitta*”, are considered the most authentic by the mainstream Islamic scholars²¹ have been employed as a reference to uncover the philosophical roots of animal rights in Islam.

Historically animals have been used by humankind as a helpful force in their socio-economic lives ranging from food to transportation to amusement. In many cultures, animals were and still are brutally exploited and tortured to meet both the physical and mental needs of the people. In the mid-20th century, perhaps for the first time, under the auspices of the United Nations, a global human rights declaration entitled *Universal Declaration of Human Rights (UDHR)* was adopted to protect and promote human rights throughout the world. No animal rights declaration of this kind has been witnessed so far. One reason could be the fact that animals

are perceived, used, and treated differently in different societies and cultures, and hence a universal declaration on animal rights is unlikely. Nevertheless, there is a growing animal rights movement on the global scale to protect animal welfare and animal rights. While this movement is rooted, for example, in early nineteenth-century England, it began to flourish after the publication of Australian moral philosopher Peter Singer's book *Animal Liberation* in 1975.²² In fact, this book brought a revolution in animals' liberation and Peter Singer is credited as the father of the animal liberation movement.²³ The way Rachel Carson's *Silent Spring* (first published in 1962) drew considerable scholarly and public attention in 1960s to the global environmental and ecological destruction caused by massive industrialization with the green revolution especially in Europe and North America, Singer's volume did the same in the 1970s, projecting the mistreatment toward and abuse of animals throughout the world. Singer's book presents a comprehensive analysis of the conditions of animals in factory farms and animal laboratories, and compellingly argues for meat consumption to end which, indeed, matches with the vegetarian philosophy but partly contradicts with Islamic tradition that allows human beings to consume non-human animals' meat subject to religious principles and precepts. Islam has no tension with vegetarianism, reflecting that a Muslim can be a pure vegetarian as well. Islam neither makes vegetarianism a compulsory rule to follow nor does it encourage human beings to consume non-vegetarian food including meat.²⁴

American philosopher Tom Regan, a well-known animal rights advocate who, in fact, first coined the term "animal rights", examines the philosophical aspects of the treatment of animals and argues that animals have similar rights like the human beings in his book *The Case for Animal Rights* (first published in 1983). Not limiting himself to animal liberation, he has broadly spoken of animal rights implying that animals are in no way to be used for human purpose ranging from factory farming, traditional animal agriculture, toxicity tests of cosmetics on animals to animals' use in medical or scientific research.²⁵ Regan's perspective suggests that while dealing with the treatment of animals, people commonly regard animals as a resource which is fundamentally wrong. In his words: "the fundamental wrong is the system that allows us to view animals as our resources, here for us—to be eaten, or surgically manipulated, or exploited for sport or money. Once we accept this view of animals—as our resources—the rest is as predictable as it is regrettable."²⁶ Thus, for the question of animal rights, Regan views that the animal rights movement has to be committed to a number of goals including these three fundamentals: the total abolishment of the use of animals in science, the total dissolution of commercial animal agriculture, and the total elimination of commercial and sport hunting and trapping.²⁷

When we speak of human rights, we, first and foremost, speak of the "right to live" that every human being possesses regardless of any socio-

economic, political, cultural, geographical, ethnic or racial categories. If the same logic were to be applied to animal rights discourse, IEP is seen to be conflicting with it. Islam allows “killing” of animals in certain conditions, such as, consumption as food and for self-defense to prevent greater harm befalling the community. Animals are largely slaughtered in Islamic tradition throughout the world especially during *Eid-ul-Adha*, the Feast of Sacrifice, implying as an act of worship to God to commemorate the sacrifice of Prophet Abraham, a heritage shared in the Judeo-Christian traditions as well. However, during the process of slaughtering, Islam prescribes a set of rules aimed to reduce the pain and distress of animals. Beyond this, Muslims are not permitted to kill animals just for sports, amusements, funs, target practice, or for any other reason. Islam also guides humankind to treat animals with the utmost kindness and compassion.

Despite the fact that IEP has a strong philosophical root and practical implications on animal rights, the Muslim voice on animal rights movement is almost absent.²⁸ In this paper, we will argue that Islam as a religion and ideology can make both an ethical and educational contribution to the environmental and animal rights movement. In this essay, we will first, uncover the philosophical roots of the human-animal relationship in Islam. The following sections, drawing from the Qur'an and *Hadith*, delineates the inviolable rights of animals in Islam, Islamic principles on slaughtering animals and treatments of domestic animals. The paper, in its final section, concludes with the ethical and educational significance of animal rights in Islam.

Human-Animal Relationship

Animals have encountered cruelty and suffering in various forms throughout the ages, ranging from cockfighting to cat burning, from sheer overloading of beasts of burden to downright neglect and abuse. Animals have died, and are dying, harsh deaths in traps and snares to provide fur coats and ornaments for the wealthy, and have been hunted throughout the world often for sheer sport and morbid pleasure of man.²⁹ It is claimed that cruelty targeted towards animals has reduced in recent times when in fact, the nature and extent of the cruelty has only changed and increased.³⁰ Gross animal rights violations such as bull fighting, culling, dissection, vivisection and so forth continue to exist especially in the West. Animals are brutally tortured in factory farms and laboratories. Branding, de-horning, ear-notching are commonly practiced in the animal farms controlled by many corporate giants. Documentary films, such as *Earthlings* (2012), reveal how animals even in this modern age suffer and encounter cruelty perpetrated by humans.

According to IEP, God created the universe and every single atom and molecule it contains; and the laws of creation include the elements of order, balance and proportion³¹: “He created everything and determined it most exactly” (Qur’an 25:2). Thus, animals, like humans, are seen as the creation of the one and only God. Among all the creatures, human beings are given the highest status seen in their greater intellect and rationality. All other resources including non-human animals and objects such as the sun, the moon, light, air, water, mineral resources, forests, and mountains are gifted by God to humankind for their happiness: “It is He who appointed the sun to give radiance and the moon to give light, assigning it in phases... God did not create these things except with truth” (Qur’an 10:5); “And cattle He has created for you [mankind]: from them you derive warmth, and numerous benefits, and of their [meat] you eat. And you have a sense of pride and beauty in them as you drive them home in the evening, and as you lead them forth to pasture in the morning. And they carry your heavy loads to lands that you could not [otherwise] reach except with souls distressed: 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 which you have no knowledge” (Qur’an 16:5-8). God also reminds, “And in cattle [too] you have an instructive example: from within their bodies We produce [milk] for you to drink; there are in them, [besides], numerous [other] benefits for you; and of their [meat] you eat; and on them, as well as in ships, you ride” (Qur’an 23:21-22).

In IEP the relationship between humankind and non-human animals is part of social existence, an existence based on the fact that everything on earth worships the same God.³² The distinction in terms of worshipping to God between human beings and other creatures is that the former is given liberty and free choice while the latter do not have any choice but simply follow the commandments of God. Animals, with no option, worship God, glorify Him, exalt Him, venerate Him, and magnify Him. However, human beings, with their six senses, cannot understand them and their language³³: “The seven heavens and the earth and all that is therein, there is not a thing but glorifies His praise. But you understand not their glorification” (Qur’an 17:44), and “Seest thou not that to God bow down in worship all things that are in the heavens and on earth, the sun, the moon, the stars, the hills, the trees, the animals, and a great number among mankind?” (Qur’an 22:18), and also “Seest thou not that it is God whose praises all beings in the heavens and on earth do celebrate, and the birds (of their air) with wings outspread? Each one knows its own (mode of) prayer and praise. And God knows well all that they do” (Qur’an 24:41). In this sense, animals and other creatures can be termed as “Muslims” in Arabic, referring to one that surrenders one’s/its will to the will of God. Since human beings are the “vicegerent of God on earth” (Qur’an 2:30; 35:59), they are honored with a certain amount of free will which they

may use for better or worse. Thus a man or woman who beckons to the call of the evil one and disobeys his or her Creator is even lower than the most seemingly insignificant creature on earth: “Then We reduced him to the lowest of the low” (Qur’an 95:5), and “These are as the cattle—nay, but they are worse!” (Qur’an 7:179).

In IEP, animals are *neyamat* [blessings] from God for humankind: people get numerous benefits from animals such as the consumption of food items (egg, meat, milk and dairy products) as well as clothing items (garment and footwear), economic benefits such as cultivating land and transporting goods, political benefits such as detecting explosives and criminals, and social benefits such as guarding houses and intensifying security and safety measures. However, in IEP, animals have the rights to be protected, well treated, and non-abused. Animals, like human beings, are created in different species, various colors and multiple races, and they also constitute communities or *ummah* that adds another dimension to human’s relationship with non-human animals and their rights. As God declares, “There is not an animal [that lives] on the earth, nor a being that flies on its wings, but [forms] communities like you. Nothing have We omitted from the Book, and they [all] shall be gathered to their Lord in the end” (Qur’an 6:38); also “And so amongst men and crawling creatures and cattle, are they of various color” (Qur’an 35:28). Narrated by Anas, the Prophet said, “All creatures are like a family (*Ayal*) of God and He loves the most, those who are the most beneficent to His family” (Bukhari; Mishkat al-Masabih). Abu Huraira, a renowned companion of the Prophet, reports that God’s Apostle informed his companions of an incident that happened to another prophet in the past. This prophet was stung by an ant, and in anger, he ordered the ants’ nest to be burned. At this, God reprimanded this prophet with the words: *Because one ant stung you, you have burned a whole community which glorified Me!* (Bukhari and Muslim).

According to IEP, God created humankind to be the guardian of the earth and gave them dominion over its inhabitants, but with a burden of responsibilities: “He (God) it is Who made you vicegerents on earth” (Qur’an 35:39). The Qur’anic concept of “vicegerency” has sometimes been misrepresented as implying that human beings have been given unconditional domination over all other beings on the planet. Such a view strays far away from the truth; rather the concept is linked to a huge responsibility that the human beings are ordained with. As the representatives of God, human beings are, in fact, responsible for any injustice or mistreatment they perpetrate to any of God’s creatures. Therefore, from the viewpoint of IEP, the relationship between human and nature is one of custodianship or trusteeship, not of dominance.³⁴ Human beings are allowed to exercise their delegated power within the overarching framework of God’s sovereignty and supreme authority. God has created the earth for both human and non-human animals, and human beings are bound to consider an animals’ life as worthwhile and cherished: “And the

earth, He has assigned it to all living creatures” (Qur’an 55:10), and Prophet Muhammad is sent not, but as a mercy for all creatures (Qur’an 21:107).

Animal Rights Inviolable

IEP considers animal rights precious and inviolable. Although humankind is seen as the superior creation of God, they do not have the right to treat animals as they would so dictate. Rather, Islamic tradition urges human beings to look after animals, to protect them, and not to abuse or threaten them. It warns those who abuse or torture, or imprison animals with severe punishment in the Hereafter. Islam forbids branding animals and killing them in vain, such as for sport or target practice. Killing other than for food or self-defense is strictly prohibited. Even in slaughtering animals for food, Islam requires that the slaughtering to be done according to prescribed manner which is claimed to be humane and that causes the animals as little suffering as possible. Prophet Muhammad forbade people to capture birds, burn anthills, and whip animals.³⁵ IEP suggests for the treating of animals as humanly as any other of God’s major creation. In IEP, for charity shown to each creature with a tender heart, there is a reward.³⁶ Cruelty to animals is equivalent to the cruel treatment of a human being, and kind treatment of animals is considered as a good deed in the same sense that good conduct and fair treatment between human beings is deemed a good deed. The following tradition of the Prophet illustrates this point:

Narrated by Abu Huraira, Prophet Muhammad said, “While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself ‘this dog is suffering from the same state of thirst as I did.’ So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. God thanked him for that deed and forgave him.” The people asked, “O God’s Apostle! Is there a reward for us in serving the animals?” He said, “Yes, there is a reward for serving any animate (living being)” [Bukhari and Muslim].

In another instance, the Prophet of God said, “A prostitute was forgiven by God because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, God forgave her because of that” (Bukhari). From these traditions, it is clear that even dogs, which are considered unclean on account of their saliva that is deemed as ritually polluting and which are not to be reared except as guard dogs or hunting dogs, are entitled to humane treatment, so much so that it is a cause for God to forgive sins, even a serious sin like prostitution whose ill effects on family and society cannot be underestimated.³⁷

Kindness to non-human animals is also reported in many other prophetic traditions: Anas Bin Malik has reported that the Prophet said, “There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him” (Bukhari). In another place, the Prophet is reported to have said, “When doomsday comes, and someone has a palm shoot in his hand, he should plant it” (al-Baihaqi al-Kubra).³⁸ As Haq observes, “this saying accords a prophetic sacredness to all life including an animals’ life: the bounty of nature is a good *in itself*, even at Doom—a good beyond any immediate or conceivable benefits that one may draw from it.”³⁹ The Messenger of God enjoined his followers to use animals only for necessary purposes, on one occasion reprimanding some men who were sitting idly on their camels in the marketplace, saying “Do not treat the backs of your animals as pulpits, for God Most High has made them subject to you only to convey you to a place which you could not otherwise have reached without much difficulty” (Ahmad). God Himself has designated Prophet Muhammad as the “*rahmatallil al-ameen*” (Qur’an 21:107) meaning “*the mercy for all creatures.*” This was reflected throughout his life. He is remembered as an animal-lover who had been most concerned for to the safety of animals, ranging from their dietary needs to even their emotional life. When traveling, he encouraged his followers to ride slowly if there was vegetation, so that their animals could graze, and quickly when in the desert; at night, so that they were to be protected from insects (Bukhari).⁴⁰

Once a companion of the Prophet was showing off some bird’s eggs he had found, while the mother bird fluttered about frantically. The Prophet is reported to have said, “Who has caused this bird distress by taking the eggs from her nest? Return them to her.”⁴¹ Abdullah Ibn Umar, a famous companion of the Prophet and the son of the second rightly guided caliph of Islam—Umar ibn al-Khattab, disliked the branding of animals on the face. Ibn Umar said, “The Prophet forbade beating [animals] on the face” (Bukhari). The Prophet once said to a man who was sharpening his knife in the presence of an animal, “Do you intend inflicting death upon the animal twice—once by sharpening the knife within its sight and once by cutting its throat?”⁴² In another occasion,

Abdullah Ibn Mas'ud narrates that we were on a journey with the Prophet and he left us for a while. During his absence, we saw a bird called *hummar*a with its two young and we took the young ones. The mother bird was circling above us in the air, beating its wings in grief, when the Prophet came back and said, "Who has hurt the feelings of this bird by taking its young? Return them to her" (Muslim). These instances suggest that Prophet Muhammad recognized that animals have an emotional life which needs to be respected.⁴³

Cruelty to animals, according to Islam, causes divine retribution. There are a number of traditions that confirm this. Abdullah Ibn Umar has narrated that the Prophet said, "A woman was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth" (Bukhari and Muslim). It is also narrated that the Prophet said, "It is a great sin for man to imprison those animals which are in his power" (Muslim). Anas has narrated that God's Apostle has forbidden the shooting of tied or confined animals (Bukhari). It is also reported that the Prophet prohibited the act of inciting animals against each other (Abu Dawud and Trimidhi). In many societies today, as a fun or sport, this act is practiced where animals such as cocks and dogs or bulls are incited to fight with each other and people would then proceed to place wagers on the outcome. Not only does this become a sin since it falls into the category of gambling but also because two animals are made to fight against each other.

During the pre-Islamic era called *Ja'hilia* (which means *the age of ignorance*), people would cut the limbs of animals while they were alive. This was an inhuman act which, according to IEP, is condemned and prohibited. In one instance, when the Prophet migrated to the city of Medina, he found the people there, cutting off camels' humps and the fat tails of sheep, the idea here was that the juicy humps and fatty tails of the animals could be eaten while they remained alive for future use. The Prophet, upon learning of this, ordered the practice to be stopped. Ibn Umar narrated that the Prophet cursed the one who did *Muthla* to an animal (i.e., cutting its limbs or some other part of its body while it is still alive) (Bukhari). According to another tradition, any part cut off a living animal is dead flesh (in other words, unlawful to eat, implying that it is unlawful to cut parts off a living animal) (Ahmad; Abu Dawud; Trimidhi). However, this kind of ruthless act is still randomly practiced in this modern age mostly in the animal factory farms. Animals are cruelly branded and their limbs are cut off while they are still alive. Most commonly, the horns of living cattle, and the beaks of living chickens are mercilessly chopped off by farming authorities in many parts of the world. Animals, like a human being, have senses and feelings and while they are continually being tortured inhumanly by mankind, they are unable to speak of their sufferings like a human would. According to IEP, animals do

indeed speak and scream but mankind is incapable of comprehending their voices. The neoliberal industrial capitalism, with its ultimate aim of profit maximization and capital accumulation, has augmented brutal sufferings to animals in this modern era.

In IEP, the act of over-burdening or under-feeding animals is also strongly condemned. It is reported that whenever the Prophet saw an over-burdened or ill-fed animal, he would pull up alongside the owner and say, “Fear God in your treatment of animals” (Abu Dawud). Regarding wild animals, as Foltz cites, Prophet Muhammad forbade hunting for sport (Muslim). Wild animal skins were not to be used as rugs or saddle covers (Abu Dawud), although the skins of domestic animals can be used for these purposes (presumably since they have already been killed for a “legitimate” purpose, namely as food). The Prophet is also reported to have said, “There is no man who kills [even] a sparrow or anything smaller, without its deserving it, but God will question him about it (on the Day of Judgment)” (Nasa’i).⁴⁴

Killing/Slaughtering Animals

As mentioned earlier, vegetarianism is neither made compulsory nor is non-vegetarian food encouraged in Islam. However, the overwhelming majority of Muslims are used to eating meat. Perhaps, among all the religious communities, the least number of vegetarian people belongs to the Muslim faith. Indeed, meat-eating is mentioned in the Qur’an as one of the pleasures of heaven (Qur’an 52:22; 56:21).⁴⁵ However, God has allowed the believers to consume animal flesh with certain exceptions as reflected in numerous verses of the Qur’an (5:1; 6:145; 16:5, 66; 40:79). The following verse 1 of fifth *surah* [chapter] of the Qur’an is one example:

O you who believe! Be true to your covenants!
Lawful to you is every beast that feeds on plants,
save what is mentioned to you [hereinafter]: but
you are not allowed to hunt while you are in a state
of pilgrimage. Behold, God ordains in accordance
with his will.

God has also prescribed for not eating animals which are not ritually slaughtered, as well as the eating of blood and swine. The following passage from the Qur’an, verse 3, *surah* 5 elaborates this sanction:

Forbidden to you is carrion, and blood, and the
flesh of swine, and that over which any name other
than God’s has been invoked, and the animal that

has been strangled, or beaten to death, or killed by a fall, or gored to death, or savaged by a beast of prey, save that which you [yourselves] may have slaughtered while it was still alive; and [forbidden to you] is all that has been slaughtered on idolatrous altars.

In compliance with the above-mentioned set of rules, Muslims are entitled to slaughter animals to meet the needs of their food consumption. Beyond this, killing animals, as noted earlier, just for fun or sport or target practice or for no reason other than self-defense is strictly prohibited in Islam. There is a heated debate on Islamic ritual slaughtering as to whether this method is just rational or ruthless. Before expounding on that discussion, we will focus on another primary issue that has been put forth by a section of the population: The claim that Prophet Muhammad ordered the killing of dogs, and thereby Muslims are historically and traditionally cruel to dogs. It is a fact that some *hadiths* call for the killing of certain animals including dogs: “the Prophet ordered the killing of mottled crows, dogs, mice, poisonous snakes, and scorpions. He permitted his followers to kill certain animals including rats and mice, scorpions, crows, kites, wild dogs, lions, leopards, lynxes and wolves—even when in a state of ritual purity (*ihram*) during pilgrimage” (Muwatta Malik).⁴⁶ Some Islamic jurists have argued that these *hadiths* refer to specific instances and are not meant to serve as general guidelines, but others apply them in the broadest sense. Furthermore, some schools extend these directives through the juristic principle of analogy (*qiyas*), so that the *hadiths* referring to mice are understood to cover all rodents except, for some reason, the jerboa.⁴⁷ We hold that this reference applies for certain circumstances. The following *hadith*, which has placed the killing of animals without a justifiable reason as one of the major sins, corroborates this argument: “Avoid the [these] obnoxious things [deadly sins]: polytheism; magic; the killing of breathing beings, which God has forbidden except for rightful reason” (Bukhari and Muslim).

As far as dogs are concerned, a *hadith* reported by Ibn Mughaffal reads that God’s Apostle ordered the killing of dogs and then said: what is the trouble with them (the people of Medina)? How are dogs nuisance to them (the citizens of Medina)? He then permitted keeping of dogs for hunting and (the protection of) herds. Another version says, the Prophet permitted the keeping of dogs for (the protection of) herds, for hunting and (the protection) of cultivated land (Muslim).

In the *hadith*, Prophet Muhammad ordered the killing of dogs in Medina under certain circumstances i.e., in the context of order and security in society. Ebrahim Saifuddin⁴⁸ argues: the people of Medina complained that the dogs were being a nuisance to them. This is just like today where many countries have problems with street dogs. There have

been many cases where these street dogs have bitten people and transmitted diseases like rabies. Many have even died from this disease. Due to complaints by the people regarding these stray dogs, the Prophet ordered that such dogs that are hazardous to the people should be killed. Contextualizing the hadith, in the past there were no animal shelter facilities and thus this was the only way to safeguard the people. Even today, animals found to be causing insecurity to human beings are usually recommended for execution. We can, for example, cite “Mad Cow Disease”, scientifically called “*Bovine Spongiform Encephalopathy*” (BSE) for which millions of cattle were killed, in the recent past, in the United Kingdom alone.⁴⁹ Again, the *hadith* explains that all dogs were not to be killed and the permission to keep dogs was also given.

Similarly, killing the harmful animals such as the scorpion whose poisonous sting can cause people much suffering and even death, and other noxious creatures such as venomous snakes and mosquitoes that can cause and spread disease and even death can neither be a crime nor be an immoral act. Nevertheless, IEP advocates for “good manners” while killing these harmful animals and insects. The Prophet said, “...So if you have to kill, kill in a good manner” (Muslim). Torturing with fire or killing [even harmful animals] by burning is strictly prohibited according to the prophetic traditions: “Do not punish with God’s punishment (fire)” [Bukhari], and “No one may punish with fire except the Lord of fire” (Abu Dawud). Otherwise, as a general rule, Foltz notes, “Islamic law seems to suggest that wild animals should be allowed to live their lives unmolested, provided that they do not pose a threat to humans. Birds should be allowed to fly free and not kept in cages as pets.”⁵⁰ Further, even in a state of war, Islamic traditions do not allow people to harm nature and its resources including animal species. In his letter of recommendation, Abu Bakr, the first caliph of Islam, ordered his troops: “Do not cut down trees, do not abuse a river, do not harm animals, and be always kind and humane to God’s creation, even to your enemies.”⁵¹ Having gone in depth into the notion of the historic treatments of dogs in Islam, we now turn our focus to ritual slaughtering.

As far as Islamic ritual on slaughtering is concerned, many people find it cruel and barbaric. They reason that the Islamic method of slaughtering by severing the carotid and jugular veins is a primitive method, causing the animal much suffering.⁵² These people, mostly in secular orientation, recommend pre-stunning slaughter. Stunning before slaughter is defined in European Food Safety Authority (EFSA) 2006 as “a technical process subjected to each single animal to induce unconsciousness and insensibility in animals so that slaughter can be performed without avoidable fear, anxiety, pain, suffering or distress.”⁵³ Developed first in New Zealand in 1980s, some Islamic authorities in different countries have accepted pre-slaughter stunning with an electrical stunning apparatus that is claimed to meet Muslim standards of regaining

consciousness. Most mainstream Islamic authorities suggest the traditional method as the only legitimate way of slaughtering (*halal* mode of slaughtering).⁵⁴ Masood Khawaja, a former president of Halal Food Authority (HFA), a UK-based charity organization, is of the opinion that stunning before slaughter is not against *halal* practice to “immobilize” animals, provided that they are not actually killed before their throats are cut (BBC News 2004). However, most scholars differ with this view and argue that Muslims are forbidden to consume blood. If an animal is stunned before slaughter, not all its blood will drain away.⁵⁵ Indeed, as far as *halal* is concerned, stunning animals prior to slaughtering becomes a very contentious issue within Islamic scholars. The dominant view suggests that the Islamic ritual on the slaughtering method is the best way to reduce the animal’s pain and maintain food hygiene and safety. Florence Bergeaud-Blackler observes, “Islamic ritual slaughter is probably the most delicate operation in the transformation of an animal into a piece of meat fit for human consumption. The moment of killing is governed by strict regulations related to food hygiene and safety, working conditions and animal welfare.”⁵⁶ Professor Wilhelm Schulze and his colleague Dr. Hazim at the School of Veterinary Medicine, Hannover University in Germany conducted a study in the 1970s which compared pain responses in conventional (captive bolt pistol stunning widely used in many slaughterhouses) and ritual (*halal*, knife) methods of slaughtering sheep and calves, and conclude that the Islamic slaughtering is the most humane method and that captive bolt stunning, practiced in the West, causes severe pain to the animal.⁵⁷

Islamic slaughtering follows a strict principle of compassion for the animal being slaughtered. Animals must be well treated before being slaughtered, for instance, the transport to the place of slaughter must be done mercifully; the animal must not be in an uncomfortable position; the knife has to be exceedingly sharp so that the slaughter would be quick and as painless as possible for the animal; one animal should not be slaughtered in front of another, so as to cause any animals witnessing the spectacle unnecessary distress; sharpening the knife or blade in front of the animal is prohibited as it causes fear and distress to it; the blade should remain hidden until the last moment and that the animal’s throat be cut on the large arteries of the neck but not sever the spinal cord; the knife blade must be free of blemishes that might tear the wound; and the animal must be left untied until all the blood has drained from its body. These methods ensure that the animal dies quickly and with the least amount of pain as possible. Prophet Muhammad is reported to have said, “Verily! God has enjoined goodness to everything; so when you must kill a living being, do it in the best manner, and when you slaughter an animal, you should use the best method, and sharpen your knife so as to cause the animal as little pain as possible” (Muslim).

Treatment of Domestic Animals

Islam prescribes various principles on the treatment of domestic animals. The medieval Islamic jurist Izz al-din ibn Abd al-salam al-Sulami in his legal treatise *Rules for Judgment in the Cases of Living Beings (Qawa'id al-ahkam fi masalih al-anam)* has highlighted the following obligations for a person toward his/her domestic animals:

- He/she should spend [time, money or effort] on it, even if the animal is aged or diseased in such a way that no benefit is expected from it. His/her spending should be equal to that on a similar animal useful to him.
- He/she should not overburden it.
- He/she should not place with it anything that might cause it harm, whether of the same kind or a different species.
- He/she should kill [slaughter] it properly and with consideration; he/she should not cut its skin or bones until its body has become cold and its life has passed fully away.
- He/she should not kill an animal's young within its sight.
- He/she should give his/her animal different resting shelters and watering places, which should all be cleaned regularly.
- He/she should put the male and female in the same place during their mating season.
- He/she should not hunt a wild animal with a tool that breaks bones, which would render it unlawful for eating.⁵⁸

Hashem Najy Jazayery, a contemporary Muslim jurist provides the following variant list of animal rights:

- Do not brand an animal on the face, and do not hit an animal on the face, because animals pray and praise God Almighty.
- Do not force an animal to carry a load greater than it is able to bear.
- Do not force an animal to travel further than it is able to.
- Do not stand on the back, waist, or neck of an animal.
- Do not use your animals' back as a pulpit.
- Before filling your own stomach, think about filling the stomach of your animal and give it food.
- Before slaking your own thirst, think of the thirst of your animal and take care of it.
- When taming an animal, do not hit it unnecessarily.
- When an animal is unruly, punish it only to the degree necessary.⁵⁹

Syed Abul A'la Mawdudi, a noted Islamic scholar, in his book *Towards Understanding Islam* puts forth his understanding of human-animal relations and animal rights in Islamic tradition as follows:

God has honored man with authority over His countless creatures. Everything has been harnessed for him. He has been endowed with the power to subdue them and make them serve His objectives. This superior position gives man an authority over them and he enjoys the right to use them as he likes. But that does not mean that God has given him unbridled liberty. Islam says that all the creation has certain rights upon man. They are: he should not waste them on fruitless ventures nor should he unnecessarily hurt or harm them. When he uses them for his service he should cause them the least possible harm, and should employ the best and least injurious methods of using them.

The law of Islam embodies many injunctions about these rights. For instance, we are allowed to slaughter animals for food and have been forbidden to kill them merely for fun or sport and deprive them of their lives without necessity... Similarly, killing an animal by causing continuous pain and injury is considered abominable in Islam. Islam allows the killing of dangerous and venomous animals and beasts of prey only because it values man's life more than theirs. But here too it does not allow their killing by resort to prolonged painful methods.

Regarding the beasts of burden and animals used for riding and transport, Islam distinctly forbids man to keep them hungry, to take hard and intolerable work from them and to beat them cruelly. To catch birds and imprison them in cages, without any special purpose is considered abominable. What to say of animals: Islam does not approve even of the useless cutting of trees and bushes. Man can use their fruit and other produce, but he has no right to destroy them. Vegetables, after all, possess life, but Islam does not allow the waste of even lifeless things; so much so that it disapproves of the wasteful flow of too much water. Its avowed purpose is to avoid waste in every conceivable form and to make the best use of all resources—living and lifeless.⁶⁰

Islamic religious texts have taken the relationship between human and other animal species quite seriously. The religion of Islam recognizes that animals like humans have feelings and interests of their own. It has manifested overriding concerns for the compassion and welfare of animals. Professor Kristen Stilt of Northwestern University, Chicago opines that “the position on animal welfare within Islamic law is an excellent example of compassion and concern for those who depend on others for their care. Islamic legal protection of animal welfare is truly a model for everyone, and if these protective rules were applied worldwide, the amount of animal suffering would be radically reduced and the situation for animals would be tremendously better.”⁶¹ However, classical Islamic teachings to treat animals are not always reflected in contemporary

Muslim societies. E. W. Lane had studied the Egyptian society in the nineteenth century and produced a seminal work—*Manners and Customs of the Modern Egyptians*, in which he remarks, “I was much pleased at observing their humanity to dumb animals.”⁶² But Lane found that the Egyptians had subsequently lost some of their traditional sensitivity to animals.⁶³

Conclusion

The contemporary Muslims in large part are not much aware of the classical Islamic teachings and practices about the treatment of animals. This lack of education and awareness might prevent them from being sensitive, caring and even enthusiastic with regards to animal rights. This is to be considered as part of a broader “environmentalism crisis” to contemporary Islam and Muslim societies. However, fourteen hundred years ago when there was no such concept of “animal rights” or for that matter much civility by the strong toward the weak in the Arabian society, Islamic tradition, that gives birth to IEP advocating for animal rights, is a significant phenomenon of history. Great care, magnificent compassion, enormous love and affection, and immense respect for animals’ life and their rights are reflected in the Qur’an and Prophet Muhammad’s traditions. There are two hundred verses in the Qur’an that deal with animals and six *surahs* (chapters) of the Text are named with the names of animals. The deserted Arabian society that relied heavily on animals for daily living such as transportation and a major source of food and also for war purpose, and that exerted arbitrary power in dealing with animals witnessed a radical transformation into an animal-friendly society with the advent of Islam and its prophet—Muhammad. The way the Prophet has shown and instructed his fellow human beings to show kindness and compassion toward animals, would earn him the moniker of “a real animal-lover”, “a true animal rights activist” and “the first animal liberator” in the history of human civilization.

In IEP, as the vicegerent of God, the human beings are the superior creation of all the creatures, provided that they do justice and act responsibly within God’s arrangement and ruling toward fellow human and non-human animals. Otherwise, they are to be the lowest of the low. The relationship between human and nature is one of custodianship or guardianship, and not of dominance. Human beings are allowed to exercise their delegated power within the overarching framework of God’s sovereignty and supremacy. God has created the earth for both human and non-human animals, and human beings are bound to consider animals’ life as worthwhile and cherished. Animals are beneficial for human life. Their life is precious and they deserve love and compassion. Kindness to animals causes God’s pleasure and forgiveness. On the other hand, cruelty to

animals causes divine retribution. Killing animals for fun or mere sport or target practice or for no reason other than food and self-defense is totally prohibited. For self-defense to prevent greater harm befalling the community, certain animals such as rabid dogs, venomous snakes, mosquitoes, scorpions, mottled crows, rats and mice, lions, leopards, wolves and lynxes are allowed to be killed. However, the harmful animals and insects are required to be killed in a good manner without any prolonged torture and burning. Wild animals are allowed to live their lives unmolested, provided that they do not pose a threat to humans. In case of slaughtering, animals are to be slaughtered in the best way, such as using a sharp knife to ensure the animal suffers as little pain as possible. Both the vegetarian and non-vegetarian [*halal*] food is an option or choice for humankind. They are neither compulsory nor discouraged.

Within the educational landscape of Muslim societies, nature and the environment is deemed as “trust” from God to be well preserved and utilized by the human beings. Islamic education teaches mankind to carry out the responsibilities of “vicegerency” and inspires them to treat the world as a great trust which must not be abused. From traditional Islamic institutions such as *masjid*, *maktab* and *madrasah* to modern educational institutions, for example, schools, colleges and universities, environmental education in line with Islamic religious worldview is gradually enhancing the world over. The Muslim environmentalists and scholars are putting much emphasis on Islamic environmental education to protect nature and society and endeavor to remind the community of their obligations as the vicegerents of God. However, these efforts are mainly confined largely to Western Muslim academics and communities. The greater Muslim *ummah* largely living in the Asian and African societies, with some exceptions, are in most part devoid of environmental knowledge. No such mentionable institutions in these societies are found that pursue and promote Islamic environmental education for the environmental conservation including the protection of animal rights. Many people think that the humans in general and the Muslims in particular are suffering throughout the world due to injustice and oppression. In Iraq, Palestine, Afghanistan and many other places innocent people and civilians are dying on a regular basis. This condition might impact on the Muslims’ mind, causing them to be too preoccupied with human rights, thereby forgetting or ignoring the rights of animals and the environment in general. Many people, particularly, in the Islamic faith are often found saying, “Let humans or Muslims get their rights first and then talk about the rights of animals.” This sort of thinking can be seen to be a major setback in an effort to promote Islamic environmental education and animal rights in the larger Islamic societies.

Seyyed Hossein Nasr, a prominent advocate for IEP, laments that those who might make the greatest difference in shaping a vital contemporary Islamic environmentalism strongly advocating animal rights, the

preachers (*ulema*) who have the ear of millions of Muslims on a weekly basis, are for the most part not educated about the environmental crisis.⁶⁴ He suggests for the building of civil society institutions which deal primarily with the environment, rather than with economic and social issues independent of the environment commonly seen today to overcome the contemporary Islamic environmentalism crisis. He argues “there are many religious endowments for the creation of mosques, schools, and hospitals; there is no reason why endowments could not be created for the preservation of water, soil, trees, and animals.”⁶⁵

Notes

¹ Wesley V. Jamison and William M. Lunch, “Rights of Animals, Perceptions of Science, and Political Activism: Profile of American Animal Rights Activists,” *Science, Technology & Human Values* 17 (1992): 438-58. S. Plous, “An Attitude Survey of Animal Rights Activists,” *Psychological Science* 2 (1991): 194-96. Rebecca T. Richards and Richard S. Krannich, “The Ideology of the Animal Rights Movements and Activists’ Attitudes toward Wildlife,” *Transaction of the 56th North American Wildlife & Natural Resources Conference*, 363-71. Charles W. Peek, Mark A. Konty, and Terri E. Frazier, “Religion and Ideological Support for Social Movements: The Case of Animal Rights,” *Journal for the Scientific Study of Religion* 36 (1997): 430.

² Shelley L. Galvin and Harold A. Herzog, Jr., “Ethical Ideology, Animal Rights Activism, and Attitudes toward the Treatment of Animals,” *Ethics and Behavior* 2 (1992): 141-49. Harold A. Herzog Jr., “The Movement is My Life”: The Psychology of Animal Rights Activism,” *Journal of Social Issues* 49 (1993): 103-19. James M. Jasper and Jane D. Poulsen, “Recruiting Strangers and Friends: Moral Shocks and Social Networks in Animal Rights and Anti-Nuclear Protests,” *Social Problems* 42 (1995): 493-512. Cited in Charles W. Peek et al. 1997, 430.

³ See in details James Parker, “With New Eyes: The Animal Rights Movement and Religion,” *Perspectives in Biology and Medicine* 36 (1993): 338.

⁴ James M. Jasper and Dorothy Nelkin, *The Animal Rights Crusade: The Growth of a Moral Protest* (New York: The Free Press, 1992). David A. Snow, E. Burke Rochford Jr., Steven K. Worden, and Robert D. Benford, “Frame Alignment Processes, Micromobilization and Movement Participation,” *American Sociological Review* 51 (1986): 464-81. Cited in Marie Mika, “Framing the Issue: Religion, Secular Ethics and the Case of Animal Rights Mobilization,” *Social Forces* 85 (2006): 915.

⁵ James Parker, 1993, 338.

⁶ James Parker, 1993, 338.

⁷ See in details Marie Mika, 2006, 924-31.

⁸ World Animal Net, “Religion”

http://worldanimal.net/documents/4_Religion.pdf

⁹ Environmentalism is defined as “a broad philosophy and social movement that seeks to safeguard the planet through environmental protection and conservation.” See Md Saidul Islam, “Old Philosophy, New Movement: The Rise of the Islamic Ecological Paradigm in the Discourse of Environmentalism,” *Nature and Culture* 7 (2012): 72. According to Ramachandra Guha, environmentalism is “a social program, a charter of action which seeks to protect cherished habitats, protest against their degradation, and prescribe less destructive technologies and

lifestyles.” See Ramachandra Guha, *Environmentalism: A Global History* (New York: Long-man, 2000), 3.

¹⁰ Bahar Davary, “Islam and Ecology: Southeast Asia, Adat, and the Essence of Keramat,” *ASIANetwork Exchange* 20 (2012): 15.

¹¹ Francesca De Chatel, “Prophet Mohammed (SAW): A Pioneer of the Environment,” *The Islamic Bulletin* X, no. 5 (2008), http://www.islamicbulletin.org/newsletters/issue_23/issue23.pdf

¹² The cornerstone of *tawhid* is that God has created the universe and that all existence reflects unity in plurality. See Arthur Saniotis, “Muslims and Ecology: Fostering Islamic Environmental Ethics,” *Contemporary Islam* 6 (2012): 157. Arthur Saniotis, “Reflections on *Tawhid* (Divine Unity): Islam and Ecology,” *Interface: Biodiversity & Ecology: An Interdisciplinary Challenge* 7 (2004): 101-8. Richard C., Foltz, Frederick M. Denny, and Azizan Baharuddin, eds. *Islam and Ecology: A Bestowed Trust* (Cambridge: Harvard University Press, 2003). Yasin Dutton, “Islam and the Environment: A Framework for Inquiry,” Paper presented at the conference on Faiths and the Environment (Faith in Dialogue, no. 1) for the Center for Inter-Faith Dialogue, London, 1996. Reprinted in *Islam and the Environment*, ed. Harfiyah Abdel Haleem (London: Ta-Ha Publishers, 1998), 56-74. William C. Chittick, “God Surrounds All Things: An Islamic Perspective on the Environment,” *The World and I* 1 (1986): 672.

¹³ The concept of *khilafah* entails that human beings are stewards of God’s creation, and thus they need to refrain from doing mischief on earth including actions leading to the corruption of the environment. See Arthur Saniotis, 2012, 157. Tamara Sonn opines that the notion of stewardship has its spiritual dimensions. See Tamara Sonn, “Tawhid,” in *The Oxford Encyclopedia of the Modern Islamic World*, ed. John L. Esposito (Oxford: Oxford University Press, 1995), 190-98. According to Fazlun Khalid, *khilafah* also includes that humans are friends of the earth, not its masters. See Fazlun Khalid, “Guardians of the Natural Order,” *Our Planet* 8 (1996): 19.

¹⁴ According to Arthur Saniotis (2012, 157), the idea of *akhirah* articulates that humankind is not only obligated as God’s steward on the earth, but will also be held accountable in the hereafter. On the Day of Judgment, human beings will appear before God and will have to give their final account of what they have done on this earth. Intimated in the hereafter, Iqtidar H. Zaidi notes, is that humans undergo a test of their stewardship. This means, as scholars such as S. Parvez Manzoor, Ismail Raji Faruqi, and C. G. Weeramantry understand, that each generation of humans is obliged to improve the condition in which preceding generations have left the earth. No generation has a right to pollute the earth in a manner that depletes its resources and degrades its biological systems. See Iqtidar H. Zaidi, “On the Ethics of Man’s Interaction with the Environment: An Islamic Approach,” *Environmental Ethics* 3 (1981): 41. S. Parvez Manzoor, “Environment and Values: An Islamic Perspective,” in *Touch of Midas: Science, Values and Environment in Islam and the West*, ed. Ziauddin Sardar (Manchester: Manchester University Press, 1984), 150-70. Ismail Raji Faruqi, *Islam and Culture* (Kuala Lumpur: Angkatan Belia Islam Malaysia, 1980), 30. C. G. Weeramantry, *Islamic Jurisprudence: An International Perspective* (New York: St. Martin’s Press, 1988), 61. Also quoted by Arthur Saniotis, 2012, 157.

¹⁵ See in details A. Omar Naseef, “The Muslim Declaration on Nature,” in *Islam and the Environment*, ed. Harfiyah Abdel Haleem (London: Ta-Ha Publishers, 1998), 13.

Rania Kamla, Sonja Gallhofer, and Jim Haslam, "Islam, Nature and Accounting: Islamic Principles and the Notion of Accounting for the Environment," *Accounting Forum* 30 (2006): 247. Ibrahim Abdul-Matin, *Green Deen: What Islam Teaches about Protecting the Planet* (California: Berrett-Koehler Publishers, 2010), 5-18. Arthur Saniotis, 2012, 156-57. Najma Mohamed, "Islamic Education, Eco-ethics and Community," *Studies in Philosophy and Education* 33 (2014): 317. Riham R. Rizk, "Islamic Environmental Ethics," *Journal of Islamic Accounting and Business Research* 5 (2014): 195-96. Muhammad Muinul Islam, "Towards a Green Earth: An Islamic Perspective," *Asian Affairs* 26 (2004): 48.

¹⁶ Md Saidul Islam, 2012, 77-81. Hasan Zillur Rahim, "Ecology in Islam: Protection of the Web of Life a Duty for Muslims," *Washington Report on Middle East Affairs* X (4), October, 1991.

¹⁷ Ibrahim Abu Bakar, "Islamic Theological Teachings on Ecology," *International Journal of Business and Social Science* 3 (2012): 222.

¹⁸ Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Maryland: Amana Publications, 1996), 1019. Also quoted by Ibrahim Abu Bakar, 2012, 222. Riham R. Rizk, 2014, 200.

¹⁹ Riham R. Rizk, 2014, 200.

²⁰ Riham R. Rizk, 2014, 200.

²¹ S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction," *Daedalus* 130 (2001): 148. Riham R. Rizk, 2014, 195.

²² Richard C. Foltz, *Animals in Islamic Tradition and Muslim Cultures* (Oxford: One World, 2006), 1.

²³ Kevin McCullagh, "The Moral Status of Animals," *UCL Jurisprudence Review* 12 (2005): 35.

²⁴ Aiman Reyaz, "Animal Welfare in Islam." 01 October 2012.

<http://www.saglobalaffairs.com/special-features/1323-animal-welfare-in-islam.pdf>

²⁵ Tom Regan, "The Case for Animal Rights," in *Advances in Animal Welfare Science 1986/87*, ed. Michael W. Fox and Linda D. Mickley (Boston and Dordrecht: Martinus Nijhoff Publishers, 1987), 179.

²⁶ Tom Regan, 1987, 179.

²⁷ Tom Regan, 1987, 179.

²⁸ Al-Hafiz Basheer Ahmad Masri, *Animal Welfare in Islam* (Leicestershire: The Islamic Foundation, 2007). Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Oxford: Oxford University Press, 2009).

²⁹ Al-Hafiz Basheer Ahmad Masri, *Islamic Concern for Animals* (Petersfield, England: The Athene Trust, 1987), 1.

³⁰ Al-Hafiz Basheer Ahmad Masri, 1987, 1.

³¹ Md Saidul Islam, 2012, 77.

³² Md Saidul Islam, 2012, 78.

³³ Animals have sensitivity and feeling like human beings, they are not deaf or dumb, and they also have their own languages by which they communicate with one another. The Qur'an describes ants communicating meaningfully with one another. See Nadeem Haque and Al-Hafiz Basheer Ahmad Masri, "The Principles of Animal Advocacy in Islam: Four Integrated Ecognitions," *Society & Animals* 19 (2011): 283. Even God has given animals the power to see what humankind cannot see, and hear what human beings cannot hear. For example, in Islamic beliefs, animals can hear voices of dead people in graves; they can see hidden creatures

like Satan and Jinn. Prophet Muhammad advised, “When you hear voices of dogs and donkeys, seek refuge with God, as they see what you cannot see” (Ahmad and Abu Dawud).

³⁴ See S. Nomanul Haq, 2001, 147. Najma Mohamed, 2014, 316-17. Md Saidul Islam, 2012, 77.

³⁵ See Khalifa Ezzat, “The Rights of Animals in Islam,” 12 February 2010. <http://www.iccuk.org/media/khutbas/The%20Rights%20of%20Animals%20in%20Islam.pdf>

³⁶ Gar Smith, “Islam and the Environment,” *Earth Island Journal*, 2002.

http://www.earthisland.org/journal/index.php/eij/article/islam_and_the_environment/. Fazlun M. Khalid, “Islam and the Environment,” in *Encyclopedia of Global Environmental Change*, ed. Peter Timmerman (Chichester: John Wiley & Sons, 2002), 7. See file:///C:/Users/Nazrul%20Islam/Desktop/1379668728.pdf

Also see Md Saidul Islam, 2012, 92. Ahmad Shafaat, “Ecology and the Teachings of the Prophets: Muhammad and Jesus,” *Islamic Perspectives*, 1999. <http://www.islamicperspectives.com/Ecology.htm>

³⁷ Asiff Hussein, “Islam—A Mercy to All Creatures Big and Small,” posted by Sailan Muslim, 2010. <http://www.sailanmuslim.com/news/islam-a-mercy-to-all-creatures-big-and-small-by-asiff-hussein/>

Here it is worth mentioning that many contend that Islamic tradition offers unfair treatment or barbaric attitude toward dogs since dogs are traditionally impure. Some critiques even go far to say (wrongfully referring to one of the *hadiths* of the Prophet that calls for killing dogs) that dogs are entitled to be killed in Muslim tradition. This will be discussed and cleared in the subsequent section—“killing/slaughtering animal.”

³⁸ Also quoted in Mawil Y. Izzi Deen, “Islamic Environmental Ethics, Law and Society,” in *Ethics of Environment and Development: Global Challenge, International Response*, ed. J. Ronald Engel and Joan Gibb Engel (Tucson: University of Arizona Press, 1990), 194.

³⁹ S. Nomanul Haq, 2001, 167.

⁴⁰ Also cited in Richard C. Foltz, 2006, 19-20.

⁴¹ Quoted in Muhammad Baqir al-Majlisi, *Bihar al-anwar* (Beirut: Mu’assasa al-wafa, 1983). Also in Richard C. Foltz, 2006, 20.

⁴² Quoted in Zulfikar Khayum, “The Slaughter of Animals and Islam,” *UCL Jurisprudence Review* 12 (2005): 55.

⁴³ Richard C. Foltz, 2006, 20.

⁴⁴ See in details Richard C. Foltz, 2006, 19-21.

⁴⁵ Quoted in Richard C. Foltz, 2006, 25.

⁴⁶ Quoted in Richard C. Foltz, 2006, 21.

⁴⁷ Richard C. Foltz, 2006, 33.

⁴⁸ Ebrahim Saifuddin, “Animal Rights in Islam,” *The True Call—A Paradigm Shift*, 2013.

<http://islam.thetruecall.com/modules.php?name=News&file=article&sid=296>

⁴⁹ Michel Setbon et al. research shows that BSE affects cattle and can be transmitted to people causing a fatal neurological disease to humans if they consume BSE-infected meat. See Setbon et al., “Risk Perception of the ‘Mad Cow Disease’ in France: Determinants and Consequences,” *Risk Analysis* 25 (2005): 813-17. Peter Campbell informs that first detected in mid 1980s in England, BSE has caused widespread concern and apprehension for public health throughout the

world. Since then millions of cattle have been officially killed either because they were infected or for precautionary measures. See Peter N. Campbell, "Mad Cow Disease," *Acta Biologica Szegediensis*, 50 (2006): 89. <http://www2.sci.u-szeged.hu/ABS/2006/Acta%20HPb/5089.pdf>. For details also see Carmen Ferreiro, *Mad Cow Disease* (New York: Infobase Publishing, 2005).

⁵⁰ Richard C. Foltz, 2006, 33.

⁵¹ Quoted in Khalid Farooq Akbar, "Environmental Crisis and Religion: The Islamic View," *Islamic Thought and Scientific Creativity* 3 (1992): 27. Nawal H. Ammar, "Islam, Population, and the Environment: A Textual and Juristic View," in *Population, Consumption, and the Environment: Religious and Secular Responses*, ed. Harold G. Coward (New York: State University of New York Press, 1995), 131. Muhammad Ramzan Akhtar, "Towards an Islamic Approach for Environmental Balance," *Islamic Economic Studies* 3 (1996): 65.

⁵² Asiff Hussein, "Islam—A Mercy to All Creatures Big and Small," posted by Sailan Muslim, 2010. <http://www.sailanmuslim.com/news/islam-a-mercy-to-all-creatures-big-and-small-by-asiff-hussein/>

⁵³ K. Y. Nakysinsig et al., "Stunning and Animal Welfare from Islamic and Scientific Perspectives," *Meat Science* 95 (2013): 354.

⁵⁴ It is said that there are certain conditions to be fulfilled for stunning prior to slaughtering to be accepted in Islam. For example, the equipment must be well designed and slaughter men must be well trained so as to operate the equipment correctly. "Both well designed equipment and trained employees are necessary for maintaining a high standard of animal welfare during slaughter." For details see OIE, *Slaughter of Animals* (Paris: Terrestrial Animal Health Code World Organization for Animal Health, 2008). Temple Grandin, "Progress and Challenges in Animal Handling and Slaughter in the U.S.," *Journal of Applied Animal Behavior Science* 100 (2006): 129. K. Y. Nakysinsig et al., 2013, 352-61.

⁵⁵ See Shaykh Muhammad ibn Adam al-Kawthari, "Stunning Animals before Slaughtering Them," 2013.

http://spa.qibla.com/issue_view.asp?HD=1&ID=1735&CATE=106

⁵⁶ Florence Bergeaud-Blackler, "New Challenges for Islamic Ritual Slaughter: A European Perspective," *Journal of Ethnic and Migration Studies* 33 (2007): 965.

⁵⁷ Asiff Hussein, "Islam—A Mercy to All Creatures Big and Small," posted by Sailan Muslim, 2010.

<http://www.sailanmuslim.com/news/islam-a-mercy-to-all-creatures-big-and-small-by-asiff-hussein/>

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