

ANIMAL RIGHTS IN ISLAM AND JUDAISM (AN ANALYTICAL STUDY)

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Abstract

The ethical treatment of animals has been a topic of great interest throughout human history, with religious teachings often guiding societal attitudes towards animals. This study offers a comparative analysis of animal rights within the frameworks of Islam and Judaism. Both religions, with their deeply rooted traditions and extensive canonical texts, provide insights into humans' moral and practical responsibilities towards animals. In Islam, the Quran and Hadiths frequently emphasize the importance of kindness to animals. These texts highlight the notion that animals are communities unto themselves and that they are a significant part of God's creation. This leads to various teachings and

prophetic traditions that guide Muslims in ensuring the welfare of animals, from their treatment in daily life to their humane handling in the context of food preparation. In Judaism, the Torah, Talmud, and other rabbinical writings echo many of these sentiments. The Jewish principle of (the prohibition against causing unnecessary suffering to animals) underscores the ethical responsibilities that Jews have towards animals. This study serves as a foundation for further exploration of the topic. It encourages the bridging of gaps between different religious communities, promoting shared values and the collaborative enhancement of animal welfare standards globally.

Keywords: Animals, Qur'ān, Welfare, Bible, Rights.

Introduction

Islamic law has a suppressed, delicate distinction that sometimes comes to the fore. Which suggests that killing is generally not a good move. Even under necessity, however, Muslims are not permitted to kill any living thing in the state of Ihram. For example, while praying or on the occasion of Hajj. This shows that killing is seen as an impure act that should be avoided as much as possible. Many hadiths prove that the use of animals other than food such as hunting animals, arbitrarily persecuting animals, and killing wild animals has always been forbidden.

Despite this sanctity and prohibition, it has been marginalized in this society, especially since the ruling class has

never cared about it and hunting has been their favourite pastime so that they can also demonstrate their group superiority.

Reply to the Objection:

Some hadiths are also found in which certain animals are ordered to be killed.

Answer: Some Muslim jurists have given arguments while explaining these hadiths and have proved that the order of these hadiths is not absolute but is restricted under certain special circumstances and events. Therefore, they do not prove the general rule. But some jurists use the rulings of these hadiths in a broader sense, rather the jurists of some religions make the rulings of these hadiths comprehensible by examining the powerful instructions on the principles of speculation, such as the blessed hadith of the mouse. However, they (jerboa) exclude the desert rat from this order i.e., do not place it under the order of the rat family.

An Important Distinction of Islamic law:

An important right has been described in the Islamic law Sharia, which is known as the "right to drink". It is a distinctive aspect of the rights granted by the Islamic Sharī'ah that the right to drink water is not only for humans but also for animals. Behind it is the order of the Holy Qur'ān. This is evident in the following verse:

"فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا"¹

“Allah's Messenger said to them: To protect (the day of) Allah's camel and to water it”.

A non-Muslim American writer notes this, albeit sarcastically: "Islamic Sharia law allows nonhuman animals to

have access to water more than modern United States laws do." That is, Islamic Shariah law gives priority to the right of non-human animals to obtain water (the right to drink).²

However, when Islamic law talks about the determination of damages for actions taken against animals, in this regard, Islamic jurists take a very clear position like Western law and say that any such wrongful action (crime) against an animal will be treated as if it had been done against its owner.

Imām Shafa‘ī has discussed in great detail the compensation of slaves and animals in his scholarly treatise “Al-Rasalat fī ’Usūl al-fiqah”.³

However, it should also be kept in mind that while Islamic law has guaranteed the rights of animals, it has ultimately placed their interests under the control of humans. This is also explained by Imām Sulami's statement:

"A non-Muslim who prevents the slaughter of an animal (for no reason other than desire) that he may gain the interest of the animal".

In this case, it is not right for him to do so because by doing so he prefers an inferior creature to a superior creature.⁴

Similarly, Abu Nasr Ibn Abi Imran, a famous religious scholar of the eleventh century AD, wrote his comments about a poet Abul Ala al-Almarani who had adopted vegetarianism on moral grounds as follows:

"It seems that Abul Ala Al-Marani wants to be more merciful than Allah Ta‘ala".

Foundations of Wildlife Protection in Islamic Law:

In the Holy Qur‘ān, it has been repeatedly ordered to establish a balance and a painful punishment has been promised to those people who will cause the balance of this system to be disturbed.

This fundamental principle of the Holy Qur‘ān can be applied hypothetically to the geological balance and the existing biological diversity and in this way, all the measures can be taken for living beings to provide a strong foundation for their fundamental rights because it is also an It is a fact that many species of animals today are under serious threat due to the destruction of their habitats (caused by increasing human population) and it is obvious that when a species becomes extinct, it hurts the whole system. It will have effects. The same fact is described by Richard C. Foltz in this way: "As a general rule, Islamic law seems to suggest that wild animals should be allowed to live their lives unmolested, provided they do not pose a threat to humans. Birds should be allowed to fly free and not kept in cages as pets."⁵

The legal tradition of Islam consists of two institutions (elements) that contemporary scholars have argued that these two institutions should be considered forms of wildlife protection. One of them is Hima. What is required is a protective or protected area or a sacred area, while the other is Harim, which is a green belt or an area of easement around a defined and specific area that was created for the safe delivery of water.

Another institution related to them is the Haram, which is the area around the two holy cities of Makkah and Madinah, that

is, the two forbidden areas, which are also called Haramain, and where hunting is prohibited.

Haramain was declared Haramain apparently during the blessed time of the Holy Prophet. According to the hadiths, Makkah was given this sacred and honorable place by the Holy Prophet by the command of Allah and the answer will remain until the Day of Judgment and the Hereafter. Even its thorny trees will not be cut down. And the predatory animals living in it will not be disturbed.⁶

By his own order, he made Madinah Tayyaba a Haram, so now even the thorny trees of this city will not be cut down, nor will the animals living in it be hunted. And the prohibition of hunting on the occasion of Hajj is proved by the Holy Quran itself:

"أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا
لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ
الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ
الَّذِي إِلَيْهِ تُحْشَرُونَ"⁷

"The hunting of the river and its food has been made lawful for you for the benefit of you and the travelers, and the hunting of the dry land has been forbidden to you as long as you are in the state of Ihram, and fear Allah, Whose) towards you (all) will be gathered".

From the above-mentioned verse, it is clear that if a person is in a state of purity, then it is not right to kill an animal in such a state because the crime committed in such a state is not against that animal but against Allah himself. will go Therefore, if a

person commits such a crime, he has to pay as Fidyah in the presence of Allah the equivalent of one of his domestic animals.

Tuzak-i Jahangiri:

Mughal Emperor Jahangir whose tomb is in Shahdara (Lahore) was the son and successor of the famous Mughal Emperor Akbar. Jahangir was very fond of nature and made numerous observations about animals. He collected information on animals in his memoirs, which are remembered as Tuzak Jahangiri. Although Jahangir's Islam was similar to that of his father Akbar who invented his own religion which he called Deen Elahi (Deen-i- Akbari). Emperor Jahangir also had some editors appointed for him who collected his information which was about animals very meticulously. The animals he hunted from the age of 12 to the age of 50 are described by Richardson Foltz as follows:

"28,532 animals were taken in my presence. Of this total I shot with my own hand 17,167 animals as follows: Quadrupeds, 3,203: lions 86; bear, cheetah, fox, otter, hyena, 9; nilgai, 889; maha, a species of deer as large and bulky as a nilgai, 35; buck and doe antelope, chikara, spotted deer, mountain goat, et cetera, 5; sparrow, 41; dove, 25; bum owl, 30; duck, goose, heron, et cetera, 150; crow 3, 473. Aquatic animals: magarmachch, which means crocodile".⁸

Review of Islamic Jurisprudence:

How does Islam view physical experiments on animals, modern hunting and fishing methods, animal fighting, livestock, and other such controversial topics?

Most of these problems did not exist fourteen hundred years ago, that is the reason why there was no opportunity to pass any special laws for them. Therefore, it was considered sufficient to state only the basic principles as a guide. In such cases, Islamic jurisprudence has left it to the Muslim jurists to draw conclusions and make a decision based on the circumstances. From this point of view, the principles of Islamic jurisprudence have to be seen.

The first source of Islamic laws is the Holy Qur'an, the second source is the blessed hadith, the third source is the consensus of the Ummah, the fourth is speculation based on analogy, and the fifth is ijtiḥād.

Since Ijtiḥād is frequently mentioned in the following cases. A brief explanatory paragraph is therefore provided. With the expansion of Islam in the form of vast empires, in those matters about which there were no regular pre-existing laws in the Qur'an and Sunnah. To fulfill the requirements of law and justice, the need for speculation was felt about them.

During this early period of development, Muslim jurists were heavily influenced by Latin reforms, as Jurisconsults or Prudents are referred to as Fiqh in Arabic. Which is the collection of jurisprudence, Similarly, Response Prudentium is taken to mean answering legal questions, which has been hypothesized with the help of the Qur'an and Sunnah and has been named legal opinion. Some such opinions of the jurists were

accepted as law. It was called Fatawa in Arabic as well as in Roman law

Jurisprudential and Response in the West are called Case Law. Because the Roman freedom of opinion was based on equality instead of the royal decree, some ideas were born that did not meet the religious requirements of Islam. This is the reason why it was considered necessary to mold the Islamic law into a reliable system that is closer to the spirit and purpose of the Qur'an and Sunnah. Therefore, such a system has been given the name of law through ijtiḥād in Islam.

The literal and literary meaning of Ijtiḥād is to strive hard to achieve something. "Ijtiḥād as an institution" has been debated for a long time among the people of Islam. One of the main reasons for this was probably that the acceptance of the law through ijtiḥād was not misused by some immature religious scholars for their own convenience by proving the spirit of the Shari'ah for their own temporary interests. However, some other scholars also strongly feel that this will close all the doors of necessary decisions under the new changes in daily life, which will be sorely needed by Muslims.

All these disputes can be easily resolved if one basic principle of Islamic jurisprudence is understood and that is that Ijtiḥād will be applied only under the basic spirit and intent of the Qur'an and Sunnah. Just as the Prophetic Hadith is subordinate to the Holy Qur'an, in fact, the early jurists followed this rule and formulated various types of jurisprudence, which were used for centuries and were called Quaid al-Fiqhiyyah.

Any jurisprudential opinion that does not conform to Sharia law or even its spirit and intent will be rejected based on the above principles⁹.

Cruelty to animals is even worse than human cruelty in some situations. Because it is mentioned in the blessed hadith:

”عَنْ أَبِي بُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ قَالَ لَتُؤَدَّنَ الْحُقُوقُ إِلَىٰ أَبْلِهَا يَوْمَ الْقِيَامَةِ”¹⁰.

“Hazrat Abu Hurairah narrates that the Holy Prophet said: On the Day of Resurrection, the rights of the rightful will be taken from you”.

Instructions given by Hazrat Imam Ezzuddin As-Sulami:

There are basically two types of animals:

- i. Wild Animals
- ii. Pets or Domestic Animals

Jurists have debated about the rights and care of all kinds of animals. Below is a brief summary of the instructions given by Imam Ezz-ud-Din al-Sulami. Hazrat Imam Ezzuddin As-Sulami:

1. A pet owner should spend whatever is necessary (whether money, personal time, or effort) on their animal, even if the animal is old or sick and there is no longer any use for the animal. Not expected. He should spend on such an animal exactly as he would spend on any healthy and useful animal of his own.

2. The owner of the animal should not burden it more than it can bear.

3. He should not keep anything with the animal that may cause harm or distress to the animal, even if the animal kept with him is of the same species or of a different sex. be

4. He should slaughter the animal in a good and proper manner, he should not skin it or break its bones until its body

has completely cooled down and all traces of life have disappeared from its body. become

5. He should not kill the baby of any animal in front of his eyes.

6. He should provide different places (separate) for his animals to rest and drink water and such places should be clean.

7. He should keep male and female animals together during their mating season.

8. He should not kill a wild animal with any instrument that breaks its bones and thus renders it unlawful for food.¹¹

A research analysis of the above rulings and laws shows how closely the Islamic jurists have provided practical instructions by deriving these Shariah issues and rulings concerning animals.

In Islamic jurisprudence, the rules and manners of animals have been described from many other aspects and Muslims have been promised success in this worldly life as well as in the hereafter by following these rules and manners.

List of Hashim Naji Jazaairi and Animal Rights:

Eminent researcher and jurist Mr. Hashim Naji Jazaairi has prepared a list concerning animal rights in which animal rights are presented uniquely.

This list is summarized below.

1. The mouth (face) of an animal should not be marked or struck on the face because animals also pray and worship Allah.

2. An animal should not be forced to carry a load beyond its capacity.

3. No animal should be forced to travel beyond its capacity

4. An animal's back should not stand on its back or its neck.

5. The backs of animals should not be used as pulpits.
6. Before filling your own belly, you should worry about filling your animal's stomach and feeding it first.
7. Before quenching your thirst, you should think about your animal's thirst and keep it organized.
8. Unnecessary punishment of animals during training should be avoided.
9. When an animal becomes disobedient, or unruly, it should be punished only to the extent necessary.¹²

Basic Principles of Islamic Shari'ah and Methodology of the Prophets

The foundation of Islamic Shari'ah is based on two extremely important and fundamental principles, those principles are as follows:

1. People should not be burdened with arbitrary (excessive) restrictions.
2. Everything is actually halal (permissible) until its sanctity is clearly proven.

The foundation of these two principles is found in the following verse of the Holy Quran:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ
مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ
لَا يُحِبُّ الْمُعْتَدِينَ"¹³

"O believers! Do not forbid the pure things which Allah has made lawful for you, nor do you exceed the limit. Indeed, Allah does not like the transgressors".

The spirit of the above commandments (regarding animals) also seems to be driven by the discussion on animals as to how the Shari'ah dictates their treatment. It is clear that humans have to use animals and eat them as food, so the legal question of the Shari'ah is how to limit the limits of their use and behavior with them. And be determined?

Now these problems arise here, which are the animals that can be eaten? How they should be slaughtered and then prepared for consumption how they should be used as a minimum and what are the responsibilities of humans while using these animals, and these animals perform their services.

If the works of the early jurists are studied carefully, it is known that the ancient jurisprudential literature was traditionally organized under major headings that contained the most important religious orders, such as prayer, fasting, zakat, and Hajj, etc. The commandments of While the orders relating to animals are described under certain sub-headings, these headings are as follows:

1. Treatment of animals
2. Sale and purchase of animals
3. How to include them in Zakat calculation.
4. The sanctity of animals concerning their use as food
5. Instructions and recommendations regarding slaughter
6. Restrictions and orders regarding hunting of animals

Therefore, in the ancient jurisprudential literature, animals are discussed in two ways.

1. Animal use by humans
2. Responsibilities and duties of humans concerning animals.

Animal Rights in Modern Jurisprudence Literature:

Killing animals for non-necessary reasons under human desires is controversial in Islamic tradition. Think for a moment about the millions of animals that are slaughtered in the name of commercial trade for the rich and well-to-do elite to sell their various products and jewelry. And why does all this happen? Because people have become so lazy and self-indulgent that they can't even find a substitute for them or else they don't have any livelihood without doing all this.

Countless experiments are being done in the name of research and education, while they are not so indispensable. Such knowledge can be easily disseminated through charts, photographs, computer simulation dummies, and the carcasses of these animals. In many other fields, animals that die naturally are poisoned, starved, blinded, and electrocuted.

Animal rights efforts by Al-Azhar University (Egypt.)

Al-Azhar University (Egypt) is one of the oldest universities in the Islamic world. The status of this university is unquestionable concerning the ijihad and research work on Islam in the present era. Fatwas issued by this university are nevertheless of great importance. Ever since the animal rights movement has gained momentum, various topics related to animal rights have been discussed at Al-Azhar University. In this regard, many conferences, seminars, and talks have been held through this platform.

Since animal rights is an important topic today, all the questions related to this topic are being discussed in Jamia Al-Azhar. A complete statement of all the steps taken by the

university would lead to length, but below the recommendations and resolutions of the conference titled "Animal Rights" held in 2004 are briefly presented.

The conference was held at the "Saleh Kamal Center" of Islamic Economics of Al-Azhar University. Al-Azhar University was the host, but Petra Maria Sidhom, a swiss-lady, was in charge of the arrangements. The conference was attended by Islamic jurists, Islamic historians, Islamic philosophers, animal rights activists, and government officials from all over the world.

The conference participants made the following recommendations:

1. On the occasion of Eid-ul-Azha, such slaughter houses should be established to perform slaughtering services without any payment. So that the blood of the animals does not flow in the drains of the streets.

2. The curriculum of agricultural and veterinary colleges in Egypt should include subjects on humane treatment and handling of animals.

3. Butchers should be put through a training program in Islamic methods of slaughtering so that they can slaughter animals in the correct Islamic spirit.

4. Conference participants called on government agencies that work for animal welfare to take responsibility for translating and disseminating animal rights work from around the world into different languages.¹⁴

A bad Thing in Muslim Countries:

It has to be said with great regret that in Islamic countries only the Western curriculum is taught in scientific subjects.

Similar unnecessary and inhumane experiments are being done on animals. Such Muslim students may be unaware of the fact that such experiments are a clear violation of Islamic teachings.

Even if they are aware of it, it is doubtful whether they even feel any compassion in this matter. However, some investigations on animals can be justified by Islamic traditions. As in the fields of biology and social sciences, basic and applied research will be permitted, provided that the animals used in the laboratory are neither harmed nor deformed and that such research benefits humans or other animals. However, the most important point in this debate is to decide whether such experiments are really necessary and whether there is no alternative.

A fundamental point to be made in this context is that the same ethical and legal principles should be observed while using and treating animals in science as with humans.

Islamic laws regarding the treatment of animals, like all Islamic laws, are open-ended and based on various events and standards. Any kind of experiment on animals or their medical treatment becomes ethical and legal or immoral and illegal, depending on the intent and intention of the doer. If the life of an animal can be saved only if a very important part of its body is cut off, then such an act will be very high in the sight of Allah Ta'ala.

Any code of law, including religious laws, which is so rigid that it leaves no room for exceptional circumstances, leads to major problems. And so, begins the hypocrisy.

Judaism is a religion that cannot be defined in terms of religious beliefs. Judaism is one of the **Semitic Religions**.
According to Lewis Moore:

A Jew can be anyone. Anyone can choose to call themselves a Jew.¹⁵

Identifying a Jew has become a much more difficult task. According to recent data, the population of Jews in the world has exceeded 20 million, and their official state is found in the world under the name of Israel.

Judaism and Animal Rights Teachings:

According to the teachings of Judaism, animals should be treated with love and compassion because they are part of God's creation and humans should avoid harming these living creatures at all costs.

In Genesis, which is the first chapter of the Bible and deals with the creation of the universe, it is mentioned that Allah Almighty has given mankind dominion over all living things. Animals are created to serve humanity, but humans are required by their dominant position to care for and protect all living beings. Hunting for sports is prohibited in Judaism. Jews should only eat meat or poultry that has been slaughtered in a prescribed (halal) manner. It is called Shechita.

According to Jewish traditions, among the sacrifices that both Abel and Cain presented to God, God accepted Abel's offering while rejecting Cain's offering. Cain offered fruit as an offering while Abel offered animals as an offering. According to the Jews, it was from here that the Prophets of God used to offer

animal sacrifices in the presence of God. An English researcher writes about this:

"One answer that Jews and Christians often give is that God directed the Jewish people to kill animals to preserve their own well-being; therefore, it must be okay for us to do so as well".¹⁶

Jewish teachings regarding animal sacrifice appear to be contradictory because several passages in the Bible condemn the sacrifice:

"To what purpose is the multitude for your sacrifice unto me? Saith the Lord; I am full of burnt offering of rams, and the fat of the fed beasts, and I delight not in the blood of bullocks, or of lambs, or of the goats".¹⁷

A similar condemnation occurs elsewhere:

"Juda, what shall I do unto thee? for your goodness is as a morning cloud and as the early dew it goes the away for I desired mercy, and not sacrifice and the knowledge of God more than burnt offerings".¹⁸

The same message comes with further explanation in another place which is similar to the Qur'an:

"O Israel and I will testify against thee. I am God even thy God".

I will not respond thee for thy sacrifice or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor the goats out of the folds. For every beast of the forest is mine. And the cattle upon a Thousand hills. I know all the fowls of the mountains and the wild beasts of the

field are mine. If I were hungry, I would not tell thee. For the world is mine, and the fullness thereof. will I eat the flesh of bulls? or drink the blood of goats? Offer unto God thanksgiving. And pay thy vows unto the most high.¹⁹

Judaism, unlike Christianity, recognizes the spirit of animals and provides instructions for treating animals with compassion:

"A righteous man regards the life of his animal, but the tender mercies of the wicked are cruel".²⁰

"The verse refers to how kindness to animals is equated with the legality of righteousness and the very characteristic of God himself. This one verse expresses a human-animal relationship. The relationship should be based on responsibility, care, and use allied to sympathy and kindness. The idea means that dominion over animals implies responsibility and obligation to them, rather than exploitation alone.

There is a reference to care for and obligation to domestic animals in several biblical commandments.²¹

Therefore, the above references prove that human relations with animals have been taken for granted in Judaism and good behavior towards animals has been ordered. However, unlike non-Semitic religions, Judaism does allow the eating of animals and has specific rules regarding the slaughter of animals.

However, stunning, i.e., the act of stunning an animal before slaughtering it, is also not accepted in Judaism. This passage provides the teachings on animal rights in Judaism as follows:

Judaism believes in the proper treatment of animals. Jewish people do not have any specific beliefs. That humans and animals

are equal but they believe if you treat an animal badly, it reflects on how you treat people.

The Talmud states that Moses was chosen by God because he was "merciful to the flock of a human being."²²

An Analysis of the Judeo-Christian Concept of Man and Animals:

In the background of the concepts of animal rights found in Judaism and Christianity, there is a view of Judaism and Christianity related to the position and rank of man. Unlike Islam, Judaism and Christianity have a different concept of human domination over other creatures, which is completely different from the concept of caliphate in Islam. And it is this concept of man that is affecting the welfare of animals in many parts of the world. A scholar from the University of Hungary points to this aspect as follows:

"A major factor affecting animal welfare issues in many parts of the world is the Judeo-Christian concept of human dominion over animals. Differing attitudes and beliefs regarding the relationship of mankind to other creatures have been a topic of interest for civilization. The ancient societies of Greece and Rome also played an important role in the formation of attitudes toward animals."²³

The Religious Literature of Judaism:

The Old Testament is considered the religious literature of the Jews. This is part of the current Bible.

The great and special prophet of the Jews is Hazrat Musa. It was Hazrat Musa who gave them the Shariah laws which they

follow in the form of the Torah. According to them, Allah Almighty communicates with His servants through revelation. Allah Almighty has given the Torah to the Jews through Hazrat Musa. Apart from the Torah, the Talmud is also considered as Jewish religious literature.

Bible means "collection of books."

According to researchers, Christianity also started from Judaism and was a sect of Judaism, but later it became a separate religion. This is the reason why the term Judeo-Christianity is also used by researchers who also say that Christianity is a reformed form of Judaism. There are many beliefs in the teachings of Judaism and Christianity in which Judaism and Christianity share similar views.

The Bible the Commandments and other religious stories contain many traditions regarding the protection of nature, the environment, and animals which are considered equally acceptable in both religions.

Principles of Creation in Judaism:

According to the teachings of Judaism, the entire universe was created by Allah Almighty. Allah Almighty has created all creatures free:

"You are worthy, our Lord and God, to receive glory and honor and Power, Without Him nothing was made that has been made."²⁴

In the same way, in the Talmud, the mention of the purpose of this universe and the creation of Allah Almighty has come in this way:

"Of all that the Holy one Blessed be He created in His World, He Created nothing in vain."²⁵

Therefore, nothing was created without a purpose, but everything shows the beauty of creation and the cause of creation of Allah Almighty, and the most important thing is that in the Bible, all existences were described with the same word Creation. That is, nature and humanity have been kept together.

According to the Jewish creation theory, the creation of the entire universe is a sacred gift, and humanity is not isolated from this creation. Rather, it is a part of it. All elements are interdependent in the creation of this universe.

It is mentioned in the Bible that Allah Almighty loves all His creations very much:

"The Lord is righteous in all His ways and loving towards all he has created".²⁶

Compassionate Teachings of Judaism and Animals:

In Judaism, animals are also considered equal creatures to Allah Almighty, and great emphasis is placed on treating them with love and compassion. Several passages in the Bible speak of the welfare of animals and forbid neglecting them. Similarly, it has been urged to help the lost and helpless animals. In the Bible, while talking about the relationship of man with other living beings, it is said that man should be a guardian, kind, and self-controlled with the rest of the creatures, The Bible clearly forbids cruelty to domestic animals. has been declared.

"Thou shalt not mule the ox when he treadeth out the corn".²⁷

Evidence of animal rights is also found in Jewish sayings, such as the six things that God hates, one of which is the shedding of innocent blood. Similarly, it has been said about a righteous servant (man) that he respects his beasts as well:

"A righteous man regards for the life of his beast, but the tender mercies of the wicked are cruel".²⁸

This text of the Bible makes two types of human beings. One group includes those who treat animals in a very compassionate manner, they have been called very virtuous and good, while the other group includes those who mistreat the animals under their care. has been declared cruel and sinful.

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