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Platform & Workflow by: [Open Journal Systems](#)**Animal Welfare in Islam: A Divine Mandate of Mercy, Justice, and Ethical Responsibility****Muhammad Noman,**PhD Scholar, Department of Islamic Studies
Bahria University Karachi Campus, Pakistanmuhammadnoman303@gmail.com**Muhammad Adil Ayub,**adil.rabta@gmail.com**Iftikhar Ud Din,**iftikharh3434@gmail.com**Abstract**

Concerns about how animals are treated have grown sharply in recent times, drawing responses from global regulators, ecologists, and faith-based thinkers. Far from being silent on such matters, Islamic tradition presents a structured approach to safeguarding animal well-being - one that predates current advocacy by many generations. Sources like the Qur'an, recorded sayings of the Prophet, and early legal interpretations form the core evidence here, examined next to modern rules found in international standards and Pakistan's own statutes through a close interpretive method. Its path unfolds across four parts: first, a look at existing laws worldwide, within regions, and inside nations; second, reflections on why treating animals ethically matters - not just morally, but also spiritually, scientifically, environmentally, and economically; third, a breakdown of what exact entitlements creatures hold under Islam, based directly on scripture, oral reports, and juristic decisions; fourth, guidance drawn from Shariah on managing livestock, featuring Mufti Asad Mahmood's thorough account covering food supply, reproduction, medical needs, milk production, killing for meat, and dealing with pests. What emerges clearly is that caring for animals in Islam does not rest on preference or chance - it binds believers by duty, shaped deeply by compassion, fairness, and humanity's role as stewardship entrusted by God - making it both principled and usable today.

Keywords: *Animal Welfare, Islamic Ethics, Animal Rights in Islam, Shariah, Fiqh, Rahma, Halal, Shepherding, Qur'an, Prophetic Traditions*

1. Introduction

Each year, countless animals endure harsh treatment - locked away on industrial farms, enduring painful killing processes, treated as game, left hungry, torn from offspring. Despite advanced technologies, human society hesitates to extend ethical regard beyond its own species. Animal advocacy worldwide has grown gradually since the 1800s; however, efforts lack unity and consistent application. Across numerous regions, regulations meant to shield animals either do not exist or fail in practice.

Long before modern ethics took shape, Muhammad ﷺ said something striking: caring for any living creature brings merit. That brief saying holds deep meaning - seeing animals not as tools or stock, but as aware beings with social bonds and their own connection to the divine. Scripture adds clarity: every moving thing on land, each winged life soaring above, belongs to communities much like human ones. Such verses appear clearly in Surah Al-An'am (6:38), framing existence as shared fate rather than hierarchy

What if religious traditions held early blueprints for compassion? Centuries before recent debates emerged, Islamic teachings outlined clear duties toward animals - covering how

they eat, reproduce, receive medical attention, face death, produce milk, deal with pests, or lose young. These guidelines carry moral weight, shaped by observation rather than abstraction. Notions like responsible stewardship appear not as ideals but as daily practices. Specificity defines much of the approach: rules avoid vagueness, focusing on real moments of harm or care. Time has not dulled its relevance; many current laws still trail behind these older insights.

Beginning with global and local legal standards for animal care, the study moves through key ethical considerations shaped by diverse viewpoints. Following this, attention shifts toward how Islamic teachings define animal entitlements, using scriptural references as foundation. Then comes an exploration of pastoral rules rooted in religious texts, supported by current scholarly analysis. Sources include Quranic passages, sayings attributed to the Prophet, historic juristic writings, along with systematic interpretations offered by Mufti Asad Mahmood - a recognized expert in Islamic financial law currently completing doctoral research - who has produced specific guidance on livestock practices under Shariah principles.

At its core stands a claim: Islamic teachings on care for animals form no minor addition to religious rules, yet reflect key principles - divine compassion (ar-Rahman ar-Rahim), respect for every living thing, while placing humans as accountable caretakers (khalifa) upon the land.

2. Research Methodology

A close reading of foundational texts opens the methodological path, followed by careful attention to legal principles in context. Because the work leans on written norms rather than numerical evidence, measurement tools find little place here. Instead, comparison across jurisdictions adds depth, drawing out contrasts and parallels in how rules take shape. One lens focuses on doctrine, another on language, a third on cross-system patterns - each supporting the others without overlap. Texts serve as anchors throughout, interpreted not in isolation but through layered perspectives that build understanding gradually.

Starting with descriptions of Islamic teachings alongside current legal frameworks, this approach examines both to uncover what they include, how far they reach, why they exist. A structured method follows, breaking down each element not just listing them but exploring logic behind rules. Instead of stopping at surface details, it digs into reasoning that shapes doctrines and statutes alike.

Looking at Islamic rules on animal care alongside global and country laws shows where they align, differ, or offer something unique. While some principles match closely, others reveal areas needing further attention. Where religious guidelines meet state regulations, certain strengths become visible. Yet inconsistencies also appear when comparing enforcement methods. Distinctive ethical foundations in Islamic teachings stand out under close examination. Though modern statutes cover many similar concerns, their reasoning often varies. Overlapping values emerge especially in treatment standards during transport and slaughter.

Starting from Islamic legal foundations, this piece delivers judgment-based analysis alongside actionable guidance on current approaches to animal care. Though rooted in religious doctrine, its insights apply directly to modern ethical debates about livestock treatment. Because it aligns rulings with present-day contexts, the work informs reform without straying from core tenets. While focused on morality, it also shapes practical decisions within farming systems. From principle to application, the discussion bridges theology and real-world outcomes.

Starting off, the main materials used here are the Holy Qur'an - alongside traditional commentaries like Tafsir Khazin - as well as the six recognized hadith compilations,

especially Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, and Mishkat al-Masabih. Then there's a set of foundational legal works such as Al-Mabsut, Al-Hidayah, and Fath al-Qadir that also shape the analysis. On another level, scholarly papers appear alongside publications by international bodies - the World Organisation for Animal Health (WOAH) and the UN's Food and Agriculture Organization (FAO) - to support broader context. Added into this mix is Mufti Asad Mahmood's detailed Islamic ruling on sheep farming practices, which heavily informs what appears in Section 5. Throughout, references stick closely to the formatting rules laid out in the seventeenth edition of the Chicago Manual of Style.

3. Animal Welfare Laws Summary

Looking first at today's animal protection rules helps frame how Islamic perspectives might contribute. Though laws exist globally, regionally, and nationally, they often fall short in meaningful enforcement. Where regulations apply, their reach remains uneven across jurisdictions. Gaps emerge even where standards appear strong on paper. Understanding these weaknesses makes room for alternative viewpoints. The teachings within Islam enter this space not as replacements but as complements. What modern systems miss, religious insight may highlight. Clarity about current limits opens pathways for deeper reflection.

3.1 International Level

Though operating worldwide, the main body shaping animal care rules remains the World Organisation for Animal Health, known as WOAH. This group establishes guidelines on livestock well-being across nations. Its Terrestrial Animal Health Code outlines key expectations for treatment. Among these are access to food and water without restriction. Physical comfort also counts as a basic need. Preventing injury or sickness forms another priority. Animals should manage everyday actions naturally, too. Emotional safety matters just as much. These points - commonly called the Five Freedoms - form a foundation many follow today.

Among groups outlining standards for animal well-being, the AVMA lists eight connected guidelines. Water, nutrition, careful handling, medical support, and suitable living conditions come first. Ensuring calm, reducing discomfort, avoiding distress - these matter deeply in daily care routines. Decisions about population control need ethics, public awareness, plus evidence-based methods. Respect follows each creature, not just in moments of use but across its full life span. How societies manage animals reflects broader values. Thoughtful oversight shapes outcomes more than intent alone. These points stand not as suggestions, but as structured expectations

Though still lacking legal force, more than fifty national authorities back the Universal Declaration on Animal Welfare. When it comes to global treaties, this support signals growing recognition. Meanwhile, aspects of animal well-being surface within UN sustainability targets. Specifically, patterns tied to mindful resource use appear alongside efforts to protect terrestrial ecosystems. Climate initiatives further reflect these underlying priorities. Goal 15 touches habitats and species alike. Indirectly, such frameworks fold welfare into broader environmental aims.

3.2 Regional Level

Regionally, Europe stands out through strict rules aimed at safeguarding animal well-being. Starting in 1976, the European Convention began shaping standards for farm environments, transit, and ending life. Later updates broadened these safeguards, folding more creatures and activities into oversight. Over time, policy goals shifted slightly, yet kept expanding what counts as acceptable treatment. One key rule - Council Regulation (EC) No. 1099/2009 - defines precise steps for rendering animals insensible before death. Clarity matters here: unconsciousness must be certain, methods effective, handling

controlled. Though rooted decades ago, expectations now cover finer details across settings. Progress appears gradual, but each change adds another layer to existing frameworks.

3.3 National Level: Pakistan

Pakistan still relies on outdated laws about animals, inherited from its colonial past. Rooted in British rule, the key law - the Prevention of Cruelty to Animals Act 1890 - bans actions like overburdening beasts, pushing them too hard, mistreating them, or operating without proper caution. Though it legally stands, real-world application appears patchy at best. Few expect consistent follow-through where enforcement is concerned.

Later laws brought changes, such as the 2014 Punjab Animals (Feeding) Act targeting how livestock are fed for profit. The 2020 Islamabad Wildlife Act widened safeguards for wild species living within the federal territory. In courtrooms across Pakistan, judges now show more openness when hearing cases about animal well-being. Rulings from the nation's top court have reshaped standards, especially concerning zoo habitats along with how animals used in entertainment must be handled.

Even with progress, laws often fail to translate into real-world action. Mainstream farm rules still do not include animal well-being as a core concern. Meanwhile, farming animals - central to many villages' livelihoods - faces little effective scrutiny. In such conditions, Islamic principles shift from abstract ideas toward immediate necessity.

3.4 Critical Assessment

Looking across these systems uncovers three clear patterns. While today's laws on animal treatment sometimes mirror rules found in Islamic legal thought long before modern times, they often fall short in real-world application. Enforcement lags far behind written standards everywhere. What sets Islamic guidance apart is the inner driver it provides - awareness of judgment after life, along with hope for compassion from the divine - which turns caring for animals into spiritual practice rather than mere rule-following.

4. Animal Welfare Matters Across Many Areas

What animals need often escapes narrow study. Ethically, it demands attention - yet faith traditions also call for care in different words. Environmental balance leans on how creatures fare; meanwhile research watches behavior and health closely. Economies too depend on treatment behind closed doors. Each view holds part of the truth.

4.1 The Religious and Theological Dimension

Animals hold moral status in Islam because they form societies much like humans do. Found within the Qur'an's sixth chapter, verse thirty-eight, we learn every moving being - on land or air - is a community akin to ours. Mufti Asad Mahmood highlights this passage when discussing religious rulings, showing how such texts anchor ethical treatment of living beings. Though often overlooked, awareness of nonhuman consciousness appears clearly here. Their existence carries weight; it isn't incidental or mechanical.

What if every creature carries meaning simply by existing? Surah Al-Nur (24:41) suggests just that: "Do you not see how everything in the skies and on land glorifies Allah - and birds mid-flight, wings stretched wide - each aware of its way to pray and honor Him. He sees clearly what each performs." When seen through this lens, creatures like ants, spiders, or moths aren't merely moving about - they're living acts of reverence. That idea, highlighted by Mufti Asad Mahmood during a talk, shifts how we view small lives and reshapes duty toward them

Even so, the Prophet ﷺ once said about dogs: "Were they not a community within creation, I would command their eradication."⁵ (Tafsir Khazin) That statement shows how certain animals are seen as collectives with standing - much like human groups - a view rooted firmly in core Islamic beliefs about life's sacred structure.

4.2 The Ethical Dimension

Though rooted in ideas from thinkers like Peter Singer and Tom Regan, today's views on animal ethics center on sentience - feeling pain or pleasure - as key to moral consideration. Because mammals, birds, and various species show brain patterns tied to awareness, science backs their inner lives. When harm happens without reason, it clashes with core ethical standards - even apart from faith-based beliefs.

Mercy, known as *rahma*, forms a core part of Islamic teachings on how animals should be treated - going beyond just avoiding harm. While secular views often focus on reducing pain, Islam adds a deeper layer by urging kindness as an everyday practice. One saying attributed to the Prophet ﷺ states: "Allaah will not show mercy to those who do not show mercy to others."⁶ Scholars from earlier centuries interpreted 'others' broadly, including non-human creatures within this moral circle. Acting kindly toward animals becomes, then, less about rules and more about shaping inner disposition. To treat living beings with care reflects a spiritual condition, not merely social duty. Compassion must flow freely, reaching even those without voice.

4.3 Animals in Daily Human Life

From horses pulling carts to dogs guarding homes, creatures help people meet daily needs. Because they carry loads, work fields, or stand watch, their contributions shape how societies function. Whether it is milk, meat, or eggs, meals in many regions rely on what animals supply. Their skins become shoes, their wool turns into blankets, their bones get used for tools. Emotional bonds form too - some live beside humans as steady companions through hardship. In villages and cities alike, livelihoods depend on raising livestock or selling animal products. According to scholar Mufti Asad Mahmood, recognizing such deep ties ought to stir ethical reflection. When an ox plows all day or a hen lays each morning, care follows as duty. What sustains life demands more than use - it invites respect.

4.4 The Environmental Dimension

Deep links tie how animals fare to Earth's ecological health. When vast numbers of creatures endure cramped, stressful spaces - typical in mass production systems - the toll spreads far beyond their pain. Antibiotics flow too freely here, encouraging microbes that resist treatment, spreading risk wider. Such operations pump out thick clouds of climate-warming emissions, feeding global instability. Within Islamic thought, harmony across life forms matters intensely; waste draws clear condemnation. Sacred texts state plainly: excess finds no favor with God. Balance - not surplus - is named as divine intent. Overstepping limits runs against core spiritual principles repeatedly stressed throughout scripture

4.5 The Science and Health of the Matter

Health connections between people, animals, and environments form the core of a growing global approach used by many health bodies. When animal-to-human illnesses like rabies, bird flu, or the virus behind recent pandemics emerge, it often signals disrupted balances in how species interact. Rules within Islamic law about keeping livestock clean, separating ill animals, avoiding tainted meat, and proper slaughter methods show early insights into disease prevention - insights later echoed in today's health science, explored further in Section 5.

4.6 The Economic Dimension

Better care for farm animals does not slow down profits - it often boosts them. Studies repeatedly show healthier outcomes when creatures live in kinder settings: their products improve, illness drops, fewer drugs enter the system. In Pakistan, where herds and flocks make up most of what farms earn, shifting toward thoughtful treatment could lift millions of countryside families. Nearly a third of rural homes depend on these animals for income. Worldwide demand for halal goods now exceeds two trillion dollars, and buyers pay more

attention than ever to how creatures are treated before slaughter. Practices rooted in compassion align closely with faith-based rules already followed across much of the country.

5. The Rights of Animals in Islam: Qur'anic, Prophetic, and Jurisprudential Evidence

Rooted in the Qur'an, along with guidance from the Prophet's life, Islamic teachings outline clear protections for animals - backed by mainstream legal thought across centuries. Far from symbolic, these safeguards hold real consequence: breaking them brings spiritual fault (gunnah), sometimes even enforceable penalties under law.

5.1 The Right To Food Water And Basic Care

Food matters deeply for animals in Islam. One story tells of a woman going to Hell - not for betrayal or killing - but because she kept a cat without food or water. When trapped, the cat could not even hunt small creatures on its own. The Prophet ﷺ shared this warning; scholars like Mufti Asad Mahmood point to it often. Neglecting an animal's hunger carries serious consequences, heavier than some might assume. Starvation caused by human choice becomes a weight upon the soul.

Yet one act can shift everything. A story told by al-Bukhari tells of a woman who gave water to a thirsty dog, lowering her shoe into a well using her scarf as a rope. Because of this, it is said, God granted her pardon. What stands out is not just the source - someone society dismissed - but how grace arrived through kindness to an animal. Compassion matters deeply, even when coming from unexpected hands.

Among teachings recorded, the Prophet ﷺ once stated: "Fear Allah concerning these silent creatures. Mount them only when they're strong enough; dismount them when strength remains."¹⁰ (Sunan Abi Dawud) In reviewing a case where a camel's back had worn down until it clung to its abdomen, Mufti Mahmood referenced this narration - showing harm through excessive labor or abandonment counts deeply wrong in faith.

5.2 The Right to Be Treated with Dignity and Free from Harm

Harming animals falls under strict prohibition within Islamic legal teachings. When witnessing a donkey marked on its face, the Prophet ﷺ condemned the act - making clear that inflicting avoidable suffering violates religious principles.¹¹ (Mishkat al-Masabih) Mutilating creatures, known as muthla, appears consistently forbidden across classical texts. Shooting at live beings for sport earns rejection; such acts were directly opposed by the Prophet ﷺ, who barred their use in weapon training.

5.3 The Right To Humane Slaughter

Though Islamic law permits taking animal life for sustenance, it demands precision and mindfulness in doing so. A teaching attributed to the Prophet ﷺ states: "God has ordained skillfulness in every act. When death is given, give it gently; when cutting, cut cleanly. Each person should hone their knife and ease the pain of the creature involved."¹² (Sahih Muslim) What defines halal slaughter - the quick draw across the neck using a keen edge, uttering God's name before beginning, facing Mecca, shielding other animals from sight - reveals an ancient concern for humane treatment now echoed in recent scientific findings.

5.4 The Right to Natural Family Bonds

Later in Section 5, when discussing Mufti Mahmood's modern interpretation, we look more closely at rules developed by classical scholars about separating calves from their mothers - rules shaped by the Prophet's ﷺ clear stance against actions that cause emotional suffering to animals. One such act was detaching a young creature from its mother if it leads to anguish.

5.5 The Right To Life As A Community

One idea stands out clearly in Islamic teachings about animals: they form societies much like people do, as noted in Surah Al-An'am 6:38. Because of this view, harm to entire groups matters just as much as harm to single creatures. Wiping out kinds of animals,

breaking up habitats, or removing whole populations goes against religious principles rooted in these beliefs. Long before today's environmental rules appeared, Muslim communities used the practice of hima - setting aside land where nature and wildlife were shielded from damage. Such areas functioned like early versions of protected reserves, showing foresight far ahead of their time.

5.6 Summary Table: Rights of Animals in Islam

Right of the Animal	Islamic Source	Legal Status
Right to food and water	Hadith of the cat (Sahih Muslim); AVMA principles	Wajib (obligatory on owner)
Right not to be overloaded	Prophet's ﷺ rebuke regarding the camel (Sunan Abi Dawud)	Haram (prohibited) to violate
Right to rest and recuperation	Prophetic guidance on resting animals during journeys	Wajib
Right to humane slaughter	Hadith on ihsan in slaughter (Sahih Muslim)	Condition of halal slaughter
Right not to be used as target	Prophetic prohibition on using live animals as targets	Haram
Right to natural family bonds	Prophetic prohibition on distressing separation	Mustahabb / may be Wajib
Right not to be mutilated	Prohibition of muthla; hadith on branded donkey (Mishkat)	Haram
Right to veterinary care	Principle of la darar (no harm); Mufti Mahmood's analysis	Wajib (where affordable)

6. Shepherding and Shariah Teachings: A Comprehensive Jurisprudential Framework

Looking after sheep and goats - tending, guiding, lives shaped by pasture and season - holds deep roots in Muslim teachings. Each great messenger sent by God, from Abraham through Moses, David, to Muhammad ﷺ, once led flocks across dry land as a young person. Teachers of Islam see meaning here: minding creatures builds inner strength - steadiness during hardship, kindness toward others, alertness at nightfall, duty without reward - which prepares one for higher tasks. Before receiving divine messages near Mecca, Muhammad ﷺ guarded goat herds on rocky hillsides, later recalling those quiet years with clear fondness.

Starting from this prophetic foundation, today's Islamic legal experts have shaped precise rules for handling sheep farming under current conditions. Much of what follows builds on research by Mufti Asad Mahmood - a recognized Shariah advisor trained under AAOIFI standards, pursuing doctoral studies in Islamic finance, while also guiding livestock practices through religious law - whose thorough review of pastoral rulings adds real value to practical fiqh applications

6.1 Islamic Rules for Feeding Animals

Starting with animal diets, Mufti Mahmood outlines core Shariah rules about what creatures consume on their own versus what caretakers provide. Not every harm weighs equally - some actions trigger defined religious rulings, others do not. His approach reveals careful attention to how Islamic law classifies different kinds of risk. What matters here is not just danger, but its status within juristic frameworks.

6.1.1 Animals That Feed Themselves

Though animals cannot be held legally responsible under Shariah law, certain rules still govern their independent actions when consuming items. What they eat without human direction falls under specific considerations within the framework of Islamic jurisprudence. A creature might consume toxic vegetation or dangerous material unless such intake brings harm to people - say, through tainted milk, flesh, or similar outputs. While ingestion occurs, consequences emerge only if human health is affected indirectly via these byproducts. The act itself remains unproblematic should no risk transfer happen afterward. Risk arises solely when contamination moves beyond the animal into consumable goods. So long as safety stays intact for humans, the behavior stands without concern.

A single creature might ingest a trace amount of contaminated material, provided the type and degree of contamination meet certain criteria.

Whatever eats what in nature follows set patterns - predators hunting others fall into that order by design, allowed because it fits how things are made.

What matters isn't whether a creature eats meat, but how its own flesh or milk appears when people eat it.

6.1.2 Keepers Animal Feeding Guidelines

Under Islamic law, rules decide which feeds are allowed for animals kept by herders. Animals eat according to rules different from those for people; their diets match what they naturally require. While humans follow strict food regulations, animal feeding focuses on species-specific demands. Because biological needs differ, so do guidelines. What works for a person won't necessarily suit a cow or dog. Rules shift depending on whether the eater walks on two legs or four. Feeding livestock follows practicality, not human nutrition codes. The standards bend toward instinct, not policy. Needs shape norms, especially when the diner isn't human. Guidelines exist - but they answer to biology first. A pig's meal plan obeys growth and health patterns unique to pigs.

Pure sustenance, permitted under Islamic guidelines, serves well as animal feed. What meets cleanliness standards for human consumption fits for livestock too. Foods considered wholesome - when lawful - can go toward feeding creatures. Permissible nourishment, if untainted, supports animal care appropriately. Halal edibles, so long as they stay clean, work reliably in dietary provisions for beasts.

Animals must not consume pure najasat - examples include blood, urine, or dead flesh. Though considered unclean, these substances are forbidden as animal feed. Even if disposal seems difficult, feeding them remains prohibited. Such materials fall under strict religious restrictions. Their presence invalidates cleanliness in practice. Rules around their handling stay consistent across interpretations. One cannot justify use by claiming nutritional value. Whatever the circumstance, the ban holds firm.

A given food item might start out clean yet turn ritually unclean after touching something considered najis - this shift demands close religious evaluation. Whether such contamination counts depends largely on its dominance; if minor, rules may differ. Dominant impurity changes the ruling entirely. Judgment hinges not just on contact, but on how thoroughly the unclean element has spread.

Feeding a creature something toxic to its biology breaks the rules - like giving plant-eater meals to meat-dependent animals, or the reverse. What goes into an animal matters deeply; mismatched diets cause harm. Rules exist because digestion systems differ sharply across species types.

Feeding animals substances capable of transforming their inherent biological makeup falls under restriction. One example involves introducing diets that shift core physiological traits. Such practices interfere with what remains naturally intended. Altering an animal's foundational state through nutrition is not permitted. Changes driven by artificial dietary

inputs cross defined boundaries. Biological integrity matters when deciding suitable nourishment.

When wine makes up most of a dish, that food should not go to livestock. Though meant for consumption, such mixtures risk health if alcohol leads the ingredients. Where fermentation plays a central role, caution shapes feeding choices. If intoxicants define the composition, animal diets exclude it. Because effects matter, even cooked versions stay restricted. Should alcohol dominate, access gets limited regardless of form.

· Feed manufactured from impermissible human pharmaceutical by-products is prohibited (haram).

6.1.3 Feed Made with Forbidden or Unclean Components

Starting off differently, Mufti Mahmood examines cases where factory-made animal feed includes forbidden or unclean components, noting that religious rulings differ based on context. One situation unfolds when such feed is routinely used, while another arises if animals consume it only occasionally. Though both involve questionable substances, the legal outcome shifts depending on usage patterns. Religious assessment hinges less on the ingredient itself, more on how consistently it appears in the diet. Because of this distinction, consequences under Islamic law are not identical across instances. Each case bends toward its own conclusion, shaped by frequency and intent. Not every detail carries equal weight in judgment

Though nothing changes the essence of forbidden substances added directly to animal feed, mixing them leaves their status unchanged under Islamic law. Such feed counts as prohibited, making it wrong to give this mixture to livestock. Should the animal eat it, people may still consume its meat - only when a bad smell appears does eating become unacceptable. Once that odor goes away, approval returns.

When impurities undergo deep chemical change during processing - known as *Istihalah* - their initial form, traits, and essence vanish entirely due to multiple reaction phases. Because Islamic legal tradition accepts full molecular conversion as cleansing, the resulting material counts as allowed, even if it began as forbidden. Such processed animal feed gains permissibility since its prior state no longer exists by name or nature.

Found among the concerns tackled is the matter of feed supplements brought in for commercial use - termed *opomport* - which go straight into animal diets untouched by purification steps. Ruling on these, Mufti Mahmood states they fall under *masnu'at*, meaning industrial goods unfit for eating as-is; therefore, judgment turns not on the product itself but on what went into making it. Whether allowed or not depends entirely upon whether each component meets *halal* standards.

6.1.4 Feeding Times Linked to Animal Stress

When animals face late meals - say, due to shifting herd sizes or staff shortages - Mufti Mahmood highlights such moments clearly. Not giving food or water on time, if done intentionally and without need, counts as *haram*; religious texts forbid it outright. What follows matters just as much: keeping bowls, troughs, and drinking vessels clean falls under *shar'ian* obligation. Though simple in idea, skipping these steps still breaks the rule. Delayed feeding isn't merely logistical - it carries moral weight. Clean tools? Not optional. They form part of duty, rooted directly in Islamic guidelines. Each lapse risks both animal welfare and spiritual accountability.

6.2 Islamic Rules on Young Cows

6.2.1 Calf Separation From Mother

Right away, newborn calves get taken from their mothers on many dairy farms today. This stops them from suckling. More milk then goes toward sale instead. Mufti Mahmood speaks about this method clearly. According to Islamic law, taking a calf away can be allowed if need demands it. Yet when things permit, letting the young one feed naturally

ranks as better in moral terms. Even under pressure, so long as proper feeding substitutes exist and well-being stays ensured, removing the calf remains acceptable. Though ease allows otherwise, such allowance holds only when real constraints apply.

This decision shows how Islamic legal thinking handles complexity: economic needs might allow certain actions, yet moral values still set the standard - closeness between mother and young stands first; whenever that link breaks, real need must guide the choice, together with mindful attention to the animal left behind.

6.2.2 Feeding Antibiotic Milk to Calves

Most farms deal with leftover milk tainted by antibiotics - deemed unfit for people because drugs need time to clear the animal - then give it to young cattle instead. Experts in animal health often say such milk does little harm; some argue it even supports calf development under certain conditions. Because of these views, Mufti Mahmood concludes offering medicated milk to calves fits within Islamic dietary guidelines. Though controversial elsewhere, its use in early growth stages gains quiet approval through professional insight and religious reasoning alike.

6.2.3 Disbudding of Calves

Right after birth, some farm operators remove calf horn buds - mainly where animals live packed together. Though vets recognize the process causes moderate pain, Mufti Mahmood accepts it under Shariah due to urgent need. Because crowded housing risks injuries and illness, he views removal as avoiding worse outcomes. Instead of absolute prohibitions, this decision reflects a balance: allowing minor harm to block major damage. Such reasoning fits within broader Islamic legal thought on managing unavoidable risks.

6.3 Islamic Rules for Animal Breeding

Starting with a religious perspective, Mufti Mahmood examines artificial insemination - injecting sperm into female animals to grow herds. Though seen as going against nature's way of breeding, he permits it if done only to increase livestock size. Because Islamic law ties an animal's status and ancestry to its mother, the resulting young count as lawful. Their milk also falls within what is allowed, according to these principles. Not every method gets approval, yet this one passes due to maternal lineage rules.

6.4 Islamic Rules for Animal Well Being

6.4.1 Veterinary Care in Islamic Religious Duty

When it comes to caring for animals, Mufti Mahmood states clearly that medical attention isn't optional. Treatment becomes a religious requirement because ownership brings responsibility. Human well-being ties directly into how creatures are treated - linked through shared disease risks. Because illnesses can cross between species, safeguarding animal health means shielding people too. Suffering without purpose goes against ethical obligations. For these distinct but connected reasons, attending to sickness in animals falls firmly within mandatory Islamic duties.

From this decision stem several duties, all grounded in Islamic law. One must follow these practices because they are mandated by religious principles. Since the judgment emphasizes compliance, adherence becomes necessary under Shariah. Each requirement reflects established legal norms within this framework. Therefore, acting upon them aligns with binding religious directives

Around-the-clock access to a skilled veterinarian remains guaranteed. At any hour, qualified animal care expertise stands ready. Whenever needed, professional support is there without delay. Through every shift, hands-on medical knowledge stays present. In moments of urgency, trained assistance answers promptly

- Maintaining an adequate supply of necessary medications
- Providing a dedicated, isolated space for sick animals

Patience becomes essential when veterinarians interact with unwell animals. While handling such cases, team members must remain calm. Because stress affects both patient and caregiver, a steady approach matters greatly. When fear or pain triggers resistance, gentle responses help de-escalate tension. Even small actions - like soft speech or slow movements - can shift an encounter positively. Since each animal reacts differently, adaptability supports better outcomes. Though challenges arise daily, consistent composure builds trust over time

· Refraining from striking animals on the face

6.4.2 Sick and Incurable Animals Left Unattended

Now imagine a farm animal too sick for recovery, or one whose care would cost more than it brings back. Often, people walk away then - stop tending, stop feeding. Yet according to Mufti Mahmood, walking away crosses a line under Islamic law. Reasons pile up: duty of care, spiritual accountability, the weight of stewardship. Still, another path exists when medicine fails. If halal methods like painless slaughter are available, they open a lawful exit. Expense alone cannot justify abandonment; intent matters, context shapes choice.

6.4.3 Killing Animals That Cannot Move

Should an animal fall so sick that it cannot get up, appearing lifeless, thoughts turn to whether killing it is allowed. Before any such act, certain rules from Islamic law require attention. Meeting these religious criteria becomes necessary ahead of taking a life in this way

- The person performing the slaughter must be Muslim
A check should happen to make sure the creature remains living
One should check if the meat can safely be eaten by people
At the time of slaughter, certain conditions require attention
- Preventing the animal from dying before slaughter (mayta)
- Reciting Bismillah at the time of slaughter
Three jugular vessels - each confirmed cut

After slaughter:

Breathing must cease entirely before any limb is removed. Only once stillness follows the last breath does dismemberment begin. After full respiratory halt, then separation occurs. When air no longer moves through the body, only then comes detachment. Complete lack of breath precedes any removal. The moment lungs finish their work marks the start of division

Should a pregnant animal be slaughtered, the act remains allowed. When a calf comes out alive after such an event, care can follow. Raising it afterward falls within acceptable practice. Once matured, taking its life becomes possible. Using it for qurbani stands permitted. Selling it also presents no issue. These points reflect established considerations.

6.4.4 Dead Animal Disposal

Dead animals on big farms often end up burned in pits or crushed by machines, Mufti Mahmood notes. Yet Islamic law does not allow fire as a method for disposal. Instead, burial stands permitted under religious guidelines. Other acceptable options exist beyond combustion or mechanical breakdown. Each follows scriptural principles without relying on modern industrial habits

· Burial in the ground

Discarding the remains carefully, so smells do not linger where people gather. Using sections like the outer layer first, before handling what is left. What stays behind must be managed quietly, without risk. Leftover material should not become a burden for others nearby. Handling each part thoughtfully prevents unintended effects later on

6.5 Islamic Rules About Milking

Because of delays - whether from too few animals, lack of workers, or selling an animal - milking stops, leading to visible distress in nursing creatures. According to Mufti Mahmood, postponing milk release when it isn't needed goes against Islamic law and counts as wrongdoing. Other religious duties tied to milking also exist

• Cleanliness of milking staff and equipment

If an injury or infection appears on the udder, alert someone right away. Treatment begins quickly after signs are noticed. When swelling occurs, care follows without delay. Noticeable damage means steps start at once. Any sign of irritation leads straight to intervention. Once detected, response happens immediately. Should redness show, help arrives promptly

- Protection of milk from urine spray
- Protection of milk from blood and pus
- Strict prohibition on striking animals on the face during milking

6.6 Islamic Rules for Handling Pests

Mufti Mahmood outlines clear guidelines on whether it is allowed to kill different kinds of pests. These rules cover specific cases in detail. Where an animal poses harm, removal may be permitted under certain conditions. Yet, if no threat exists, taking life remains prohibited. Each situation depends on evidence and context. Decisions follow religious principles applied strictly. Some creatures are treated differently based on behavior. Others fall into broader categories by default. Judgment requires careful consideration each time. Rules stay consistent regardless of personal opinion

• Burning any pest or animal is absolutely impermissible (shar'an la yajuz).

Animals posing danger may be killed when necessary. Snakes, for example, fall into this category. Scorpions present threats too, so removal is allowed. Rats spread disease; because of this, they can be eliminated. Mad dogs act unpredictably, which justifies intervention. Harmful insects also count among those that might be destroyed.

Fewer threats emerge when the eggs of dangerous creatures are removed.

Besides flies, mosquitoes might die too. Cockroaches often meet the same fate under similar conditions. Sometimes it's just one species, other times several at once. Exposure tends to lead there eventually.

Mice might die as a result of exposure.

• Mad (rabid) dogs may be killed.

All creatures that crawl or fly might perish - yet the hoopoe bird escapes such fate. Not every small being faces harm; take the bee, which remains untouched by intent. Even among those low on the ground, like worms, destruction is allowed. But wait - the honey-making bee finds protection too. The lark tied to the hoopoe's kin also survives unharmed. These exceptions stand firm despite wider rules.

Birds known as hoopoes - sometimes called hudhud - are protected; taking their lives is prohibited.

One key point stands out alongside these decisions: take life quickly, in one motion. Should anyone cause fear or pain first - stretching the moment - that act breaks religious rules. Swift ends respect the teaching; drawn-out harm does not.

6.7 Zakah and Qurbani Rules for Farm Animals Under Shariah

Though owned for different reasons, farm animals in Islamic practice come with religious duties under Shariah law. When raised for sale, they count as business assets liable for Zakah payments. If used by households yet reach the minimum value known as nisab, a set form of animal-based Zakah applies instead - one shaped by type and headcount. During Eid al-Adha, the act of Qurbani brings further rulings into play. Rules govern how

these animals must be selected, treated, and eventually slaughtered. Any creature unable to walk well, ill, or severely hurt cannot be offered in this ritual. Conditions around fitness matter greatly when fulfilling such acts.

7. Discussion: Islam and Contemporary Animal Welfare — Convergences and Contributions

This review uncovers a remarkable alignment in Islamic animal welfare ethics with the highest modern standards, as well as Islamic teachings presenting unique elements that secular ethics cannot offer.

On alignment: The AVMA's eight principles of animal welfare - (1) providing animals with food water health care, and a suitable environment, (2) limiting fear, pain, and distress, and (3) treating animals with respect and dignity - very accurately depict the rights and duties ordained by Islamic law. The "Five Freedoms" of the WOAHS standards are similar to the prophetic prohibitions against overburdening starving mutilating, and killing animals in a cruel way. One Health's idea that the health of humans and animals are linked is Shariah's permits for veterinary care and disease control as described in Section 6.

Islamic ethics can Really enhance secular animal welfare setups. Firstly, it bestows a religious basis the belief that maintaining animal welfare is a mandate of God; that harming animals is a sin that not only affects the sinner but also unbeliever in a divine punishment; and that kindness to animals results in God's mercy. Such a reason is indisputably stronger and more globally available to Muslims than merely enforcing law or using financial incentives. Secondly, Islamic ethics characterizes animal welfare not just for legal compliance but as a reflection of our moral identity (akhlaq) - this difference can greatly change how animal care is done in daily life in a very practical way.

Thirdly, Islamic law has developed a sophisticated tradition of making legal decisions based on individual circumstances, allowing the adjustment of broad rules to various situations, including the issuance by Mufti Mahmood of very detailed fatwas on antibiotic milk, artificial insemination, feed additives, and the principle of istihalah. But, it is necessary to admit that there is a big difference between what Islam teaches and the way many people live in faith in Muslim-majority countries. For example, factory farming, overworking of animals, cruel methods of killing animals, and livestock health problems due to neglect are some of the issues that have been seen not only in Pakistan but also in other countries. This gap is not a failure of Islamic ethics but of its implementation - a challenge that

8. Conclusion and Recommendations

This paper has shown that Islam can provide a full, ethically reliable, and detailed practically for animal welfare a system that not only predates the modern animal rights discussions through more than one thousand years but it also, with great precision, deals with the very problems that modern animal welfare policies are facing today. Starting from the Qur'anic depiction of animals as communities (umam) participating in their own divine worship, through the prophetic traditions about feeding, slaughter and forbidding cruelty, to the intricate legal decisions of present-day scholars for the specific circumstances of the modern livestock industry in fact, Islamic teachings form a phenomenal source for the ones who are worried about the welfare of God's creatures.

The recommendations below are based on these analysis:

- Incorporating Islamic Animal Welfare Principles in the Law: Lawmakers and regulators in Pakistan should deeply involve law scholars of Islamic jurisprudence in the matter of animal welfare law amendments. The detailed Shariah guidelines discussed in this paper - In particular those on feeding, health care, slaughter, and pest control - act as a very effective and culturally agreeable base both practically and theoretically for setting up laws.

- Islamic Instruction on Animal Protection: Places of worship, religious schools, and other institutions devoted to Islamic education ought to systematically roll-out lessons on animal protection through different teaching approaches. The prophetic examples used here - the woman forgiven for watering a dog, the woman punished for starving a cat, the Prophet's reaction against the overloading of animals - remain some of the strongest moral storytelling elements within the Islamic scriptural context and That's why should be broadly propagated.
- Halal Certification Criteria: Female dog being watered, woman being punished for starving a cat, Prophet's reprimand of animal overloading - These narratives are so deeply embedded in the Islamic culture that they can be the most effective stories used for doing justice to animals. Pakistan's halal certifying authorities might consider including clear and strict animal welfare components that not only find justification in Islamic law but also can be counted as a great value-add to Pakistani halal products in the global market.
- Animal Husbandry following the Shariah: Businessmen in the livestock sector can be provided with encouragement as well as motivation to make use of animal husbandry methods that don't contradict Shariah, like allowing animals quantities of adequate food and water, veterinary services and keeping them in a humane condition for slaughter. These rulings incorporated in Section 6 serve not only as a very thorough set but also as a well-functioning basis for this.

To sum up, the Prophet Muhammad stated: "The compassionate will be treated with compassion by the Most Merciful. Show compassion to the inhabitants of the earth and the One in the heavens will have compassion upon you." (Sunan al-Tirmidhi) This principle is not only about humans, but it includes all creatures animals as well. Taking care of animals' welfare in Islam is not a peripheral issue. Rather, it is one of the main ways that the religion reveals its most basic value, which is rahma mercy the first name of God given in the Qur'an, and the characteristic that each Muslim is expected to demonstrate towards all of God's creation.

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