

The Islamic approach to animal welfare and its guarantees

Inductive study

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Abstract:

Islamic Sharia is concerned with animal welfare, and it affirms the fulfillment of this principle, through texts, and it is tantamount to drawing up laws controlling the preservation of livestock, ensuring their reproduction, securing their livelihood, and forbidding transgression by unfair killing, or even frightening and terrorizing them. This leads to the realization of the cosmic coexistence system, and the realization of the lofty principles of harmony and ecological harmony; Rather, Sharia precedes all contemporary laws calling for animal welfare. It has made provisions regarding the dealings of a Muslim with his surroundings, and has linked that great punishment, and the most rewarding, to entering paradise or Hell by charity or offense to an animal.

Key words: approach, Islam, animal welfare, guarantees

Introduction:

The importance of the study: clarifying the prophetic and religious image that is vivid in Islam, in dealing with animals, and it restricts the principle of public and private compassion, in terms of legislation, behavior and punishment, and Islam is a religion of compassion that affects animals. As well as the human being, which is a race for everything that is useful and enlightening, and it is not a bloody religion that calls for cruelty and ruggedness. And that the perfection of Islam is through creation, not simply

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by performing the rituals of prayer and fasting. The merciful, may God have mercy on them.

Problem of the study:

The problem of the study lies in answering the following questions: What is the view of the Prophet's Sunnah and religion towards animal welfare? How did you frame and base that principle, through living prophetic models? What are the effects, provisions and guarantees? How can we correct the misconception taken from Islam that it is a religion of cruelty and terrorism?

Objectives of the study:

Demonstrating the behavior of the Islamic approach to the view of animals and being kind to them, through the legislation and provisions related to it, showing mercy and compassion for religion in dealing with animals, seeing the returns of this view, and confirming the claims of the Western theory, in associations, and the rights of animal welfare.

Method of the study:

It is appropriate for this study to apply the inductive analytical approach.

Literature review:

1. What is the prophetic approach to animal welfare? And its guarantees

Islam views animals as just and merciful, and treats them as human beings. God said (And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.) (Al-An'am: 38) (Al-Qurtubi, 2006) And he made animal kindness a worship by which the slave would be close to his master, and he required him rights towards it, set material and moral guarantees for it, and reached the degree of perfection in determining the right of its fate and upholding its sanctity. Islamic jurists said that it has a sanctity like the sanctity of human beings (Al-Sherbiny, 1415 AH), and treated it with justice in comparison to the treatment of human beings. You would even be surprised at the degree of perfection that made the corner of Islam white and absolved it of the use of cruelty and violence, but transcended the endorsement of the legitimacy of safe havens, and areas like demilitarized zones in times of war. Life and

continuity were prohibited, and any kind of physical harm and even psychological harm was prohibited, and the confinement of animals and the encroachment on their freedom were prohibited, even if a person enjoyed his creativity, until he prohibited zoos, confining birds to listen to their melodies and tweets, and took into account aspects of jealousy and fear, the sanctity of entertainment, and fueling the spirit of competition. The quarreling among them, all with a melting pot of faith for which the Muslim will be rewarded and rewarded, and being kind to animals is no less important than the goodness within him, and that the effect of worship is by the reflection of his behavior, and the flow of his mercy on the creatures of God (Rida, 1947), and what is understood the opposite of that, such as slaughter, is a worship to be commanded by the servant A Muslim, and if not for that, a Muslim would not have taken it, and God had created it as an offering in order to obtain His pleasure, God said (And the camels and cattle We have appointed for you as among the symbols of Allah ; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar. Thus have we subjected them to you that you may be grateful). (Al-Hajj: 36) (Ibn Katheer, 1999).

2. The legality of the Prophet's approach to animal welfare; And its guarantees

First: The Holy Quran

1- God Almighty said (O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that - for him is a painful punishment. O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution). (Al-Ma'idah: 94-95). A person may be cursed and tested, as a test of his commitment to the guidance of his Lord, and he is deprived of the possibility of obtaining hunting; But there is a mind! It is the Ihram. Hunting was forbidden for him.

So he stops it and leaves it in obedience to his master, and this is the highest degree of piety and observation, and hunting is obtained by spears, and what the hands get, such as eggs and chicks, and the transgressor gets great pain, and for the sake of hunting an animal that God punishes a Muslim, as for whoever kills he must release his crime and sin Pay penance! By giving food to the sanctuary that the poor of the sanctuary will eat, or feeding a poor person, or fasting as expiation for his sin and a declaration of his repentance (Abu Bakr Al-Jazaery, 2003).

2-God Almighty said (Allah has not appointed [such innovations as] bahirah or sa'ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason). (Al-Ma'idah: 103). This verse includes restitution for animals and a correction of the belief of faith, instead of pagan beliefs made by the polytheists, and a division of what is permissible to eat and what is not permissible. By their imaginations, and ascribing to it what it does not contain from descriptions, the principle of benefiting from it is denied, and they describe it with descriptions that are all false and false (Al-Suyuti, 1993).

Second: The Sunnah of the Prophet

1- The Messenger of Allah said (Verily Allah has prescribed ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters). (Al-Nisaburi, 1991, Hadith No. 1955).

2- The Messenger of Allah said (A lady 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). (Al-Nisaburi, 1991, Hadith No. 2055).

3-Ibn Mas'ud (May Allah be pleased with him) reported: We were with the Messenger of Allah in a journey when he drew apart (to relieve nature). In his absence, we saw a red bird which had two young ones with it. We caught them and the red mother bird came, beating the earth with its wings. In the meantime the Prophet returned and said, "Who has put this bird to distress on account of its young? Return them to her." (Ibn Hanbal, 1999, Hadith No. 3763) We note the degree of compassion, the sublime prophetic direction, and the prohibition of inflicting harm on animals, so bodily harm

is forbidden: such as burning with fire, and a harsher punishment is arranged for it to enter Hell, and psychological harm is forbidden from terrorizing and intimidating their children, and ordering them to reform They have not spoiled, and that it is an encroachment on God's judgment and affair (Qutb, 1981).

Third: The sayings of Muslim jurists

1- Ibn al-Arabi said (As for doing kindness, it is good for someone to do what God has commanded, so that the bird is in your prison, and the bird is in your home. You should not fall short in pledge, and charity is said to leave no one right). (Ibn al-Arabi, 1407 AH).

2- Imam El-Sherbini said: "deprives the animal esteemed without the slaughter of damage may eat the care for the sanctity of his soul and thus prevent its owner from making it hungry or thirsty other than around the trees" (Tabari 0.1405, (2/318), and (Sherbini, 1415).

3- In Explaining Al-Bahjah, about what it is permissible to leave Friday and prayer in congregation: "Preserving a human being is likely that a respectable animal is like a human being" (Al-Ansari, 1313 AH).

Animal welfare in the prophetic approach

- **Ensuring the right to life**

1- The Messenger of Allah said (A lady 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) .(Al-Nisaburi, 1991, Hadith No. 2057). This is a prophetic effect and Hoda Muhammadi's guardianship of animals, so the punishment and punishment is entering the fire, and this severe punishment was not a fine, revoking nationality, or depriving him from raising and adopting homeless animals. Rather, it is punishable by an eternal punishment, which is not more severe than it. The reason for it is not the gravity of the crime, and the ugliness of the act. Rather, because the heart is devoid of signs of mercy and compassion, there is no benefit in fasting, sincerity and fasting, and this is not reflected in the behavior, so that the one who is not mercy is not mercy (Ibn Ashour, 1984). The people of

paradise; The attributes of the people of Paradise are that they are merciful; People of compassionate hearts, killing a kitten is a crime. Because it denied her the right to life, and the kitten did not cause bodily harm or damage to luggage. And the Companions lived this mercy in practice: On the authority of Mu'awiyah bin Qurra, on the authority of his father: "A man said: O Messenger of God, I will slaughter the sheep and have mercy on her).

2-The Messenger of Allah 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. Allah thanked him for that deed and forgave him." The people asked, "O Allah'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). (Al-Bukhari, 1987, Hadith No. 173), and (Al-Nisaburi, 1991, Hadith No. 5921). This image shows the meanings of compassion and mercy, even though they are contrary to homosexuality and sexual betrayal. However, she has immersed her heart in aspects of normative behavior, and has applied the creation of compassion, as her heart overflows with tenderness and love. And in the novel: "A prostitute woman saw a dog on a hot day swirling with a well whose tongue had sprung from thirst.

3-- One of the religious paths in achieving the principle of animal welfare that the Messenger said (Allah has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter will. Let one of you sharpen his blade and spare suffering to the animal he slaughters). (Al-Nisaburi, Hadith No. 1955), This is an applied approach that is repeated in the process of people's food and their need for food, which is encapsulated in the view of charity for sacrifices, in terms of learning the rules for slaughter, so that food is permissible, does not transmit diseases, and so that it is a merciful death, does not torment and pain the beast, by cutting its pods so that its soul is lost quickly, so no time is long It hurts, and the slaughter tool is sharp and does not tear the flesh and harm it, and it is Sunnah not to slaughter the sheep in front of its sister of her kind, and not to let her see the knife. So don't be afraid! And it is legal to display water on them; In order for her to achieve reassurance and drive away anxiety and fear, and if it was not an act of worship with which we worship God, and

commanded us to draw close to God through asceticism, a Muslim would not have dared to do that But that is a ritual.

- **Prohibition of inflicting physical and psychological harm to animals**

1- In one of the conquests, the Messenger of God was returning, and he saw a lark of a small bird flying in the sky and flying over the ranks of the army, as if it was seeking help from someone to do justice to it When the Prophet looked at her and felt that she had fallen into his misfortune, he said: “Who mourned this with her chicks ?, And in a narration:“ With her children, give them back to her, ”then the chicks returned to their nest, so that sad little bird dwelt. His children, there is no more merciful than him, for he is a mercy for the worlds, so he has mercy on his treatment of animals, so dealing with humans is a matter of priority.

2- During the Battle of Al-Hudayba, a camel was released from the Prophet’s camel, known for its strength (She sat because the revelation was revealed to him, and the revealed verses weighed on her, and the great revelation that prevented Abraha al-Ashram from demolishing the Kaaba when he came to demolish it. This prophetic model has cut off their thoughts, and his defense of that animal is to describe it as something it does not deserve, so when the revelation ended on him, a generous prophet defends a mighty animal that cannot reveal its feelings! (Bukhari, 1987, Hadith No. 1694) .

3- The Messenger of Allah on the people, and they stand on their animals, he said to them: Ride it safety, and let her safety, nor take them as chairs for your talks in roads and markets, one animal may be better than the rider, and more male to God "(Ibn Hanbal, 1999 interview No. 15714), and (Al-Darami, 1407, Hadith No. 2668), and (Ibn Khuzaymah, 1970, Hadith No. 2544). Standing on it makes her drink and savors her with water, so she does not feel comfortable; except that he rode on his camel and was engaged on his back, and that was for a reason; let's say Legislation for people, to apply the teachings of worship that the Prophet said: “Let people take your ritual prayer, for I don’t know. Perhaps I will not perform Hajj after this Hajj. Because the high place transmits the sound, the Rashid Caliph, our master Umar ibn al-Khattab, applied this merciful principle when he went to receive the keys to the Holy City, so he set a fit for him and a fit for the boy, and a fit for the animal to walk without anyone riding it, so that it rested from the trouble of traveling, this is the mercy of the Islam in the animal (Al-Shalabi, 1978).

• **Reinforcement and reparation of thoughts**

1- Abdullah bin Jaafar said (The Apostle of Allah seated me behind him (on his ride) one day, and told me secretly a thing asking me not to tell it to anyone. The place for easing dearer to the Apostle of Allah was a mound or host of palm trees by which he could conceal himself. He entered the garden of a man from the Ansar (Helpers). All of a sudden when a Camel saw the Prophet it wept tenderly producing yearning sound and its eyes flowed. The Prophet came to it and wiped the temple of its head. So it kept silence. He then said "Who is the master of this Camel? Whose Camel is this? A young man from the Ansar came and said "This is mine, Apostle of Allah." He said "Don't you fear Allah about this beast which Allah has given in your possession. It has complained to me that you keep it hungry and load it heavily which fatigues it). (Al-Nisaburi, 1991, Hadith No. 290). The Messenger's adventure by entering the camel with his bad manners and his revolt, he changed the camel's behavior directly, and he cried and complained about the cruelty of the treatment. From the animal, he wants you to take care of him and take care of him, so you gain the strength to carry out the duties of the role he is entrusted with, so he needs food and drink, and not to burden him with what he cannot and cannot bear (Ibn Abidin, 1992).

3- The Prophet lived the principle of mercy by being kind to animals, so he used to tilt the water of his ablution in the basin, a cat who used to drink water from it, but he was allowed to enter rooms and dormitories, and we took from him the rulings related to the purification of the cat's saliva (Al-Shawkani, 1415, (7/4)), and he said: They are not unclean, they are from visitors upon you"(Al-Asbahi, 1991, Hadith No. 13), and (Ibn Hanbal, 1999, Hadith No. 22637).

• **Collection of remuneration and reward**

1- The Messenger made one of the chapters of seeking reward, collecting reward, kindness, and kindness to animals. Through agriculture by giving her a fortune and a share to live on, and this wage is obtained and the blessing grows and increases, 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) (Al-Bukhari, 1987, Hadith No. 2320), and (Al-Nisaburi, 1991, Hadith No. 4055)), So

people race to get the wages, and to achieve benefits by making stripes and food for animals and birds. Especially since it does not find a special place to eat and live from, so it is the duty to revive it and grant it the right to live, which plays a prominent role in achieving environmental harmony and coexistence, as long as preserving its life, where he used to distribute food on the tops of the mountains, and at crossroads, in order to make a livelihood for birds and animals.

• **Achieving the principle of environmental coexistence and food peace**

The Messenger forbade hunting as a plaything and as an entertainment, and making hunting only for food, otherwise it is forbidden (Ibn Hajar, 1989, Hadith No. 1754). The prohibition was mentioned in the commandments of Abu Bakr Al-Siddiq for the army (The Message of Islam Magazine, No. 5, p. 56).the prophet said (And I commanded you to do ten: “Do not kill a woman, not a boy, nor a large old age, and do not cut fruit trees, and do not destroy a year, neither do we sprinkle a lamb, nor do we fall asleep). (Al-Asbahi, 1991, Hadith No. 965).

• **Intimidation are prohibited**

Islam forbade the pilgrim, who is forbidden on Hajj to hunt the prey of righteousness, and for the decomposing person to indicate their location, and the matter reached an extraordinary degree of veneration in the place of worship, and the prestige of Mecca was honored by God. That their hunting is not alienated, nor is their reserve deserted, not even the birds that are in their protection, and the rest of the animals are measured against birds, unless they are harmful to people that cause death. Because the sanctuary is a safe haven, to which the entire stray and fear fall into the corps of tranquility, and do not support the trees. To be nests, homes and dens for animals to achieve reproduction.

• **Achieving the principle of justice between them and the human being in rights**

1-Granting him the right to life; It is forbidden to encroach on people, so God said (Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded) (Al-Nahl: 90) And he said in the right of the animal: “God has written kindness in everything, and if you slaughter, then do the sacrifice well” (it was previously revealed), and

he linked the method of ending life by losing the soul with merciful death, then he said: "And if you slaughter, do a good sacrifice.

2-A Muslim may not be cursed! And the Muslim cursed him as killing him, and likewise the animal. He is forbidden to curse him, and he is released and despaired, while the Messenger of Allah is on a journey, and a woman of support is on her camel, and she becomes bored and cursed her. The Messenger of Allah said: "Leave it and strip it, for it is cursed." He said, it was not sheltered by anyone. So they laid them on her behalf. Amran said: As if I would see on her a female camel and a recite '(Al-Nisaburi, 1991, Hadith No. 6769).

4. Effects of the prophetic approach to animal welfare

1- An arrangement of great impact, and a great reward and punishment for the obligor and the transgressor; By discarding his righteous deeds, and that the concept of religiosity in terms of prayer, fasting and charity; It is never separated from the coexistence life system, and the ecological balance; They are complementary to each other, and a vivid application to transform the purpose of worship, purify the soul from hatred and hatred, to reach animals and inanimate objects, and to avoid exposure to the lives of others By exhaustion and disrupting the continuation of life (Al-Qaradawi, 1990).

2- In applying the theory of animal welfare, allowing the life cycle to progress and grow, by seeing different races and being like you; As God said (And there is no bear on the earth, nor a bird that flies with its wings except for nations like you) (Al-Anam: 38). So Glory be to the One who created all the husbands, the Almighty said: (And He who created all the wives and made for you from the ark and the cattle what you ride) (Az-Zukhruf: 12) (Abadi, 1395)

3- Achieving pleasure and entertainment, and taking lessons and lessons from the lives of creatures. We have a complete surah Al-Naml. It changed the course of a whole Jarrar army, the Almighty said (Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not) (Al Naml: 18), To take the lesson and the sermon on adherence to the law, and not to transgress the sanctities of God, so he obeyed, a person disobeyed, and a crow; Man learned wisdom from him; While the affection of brotherhood has disappeared, and all aspects of mercy have disappeared;

When Cain killed Abel! So God sent a raven to teach him how to hide his brother's body!, and how to conceal his brother's misfortune! The last remaining aspects of humanity are respected, the Almighty said (Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful) (Al-Ma'idah: 31), The hoopoe; The ambassador of Islam and the preacher to God, the Almighty said (She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds) (Al-Naml: 44), and Surat Al-An'am; Explaining Islam's view of economics and beliefs. (Al-Sebaei, 2000).

5. Guarantees of the Prophet's approach to animal welfare

1- The treatment of existence and being, and that it is a link in the building of this universe: Islam made animals' rights as well as human beings. So he treated him like a proverb, God said: "Nations like you have not neglected us in the Book" (Al-An'am: 38) (Al-Qarala, 1430 AH).

2- Achieving psychological stability and a sense of reassurance: It is not permissible to intimidate a Muslim even by pointing, and by the same measure of justice he treats animals. It is not permissible for Muharram that indicates the analyte on the fishing place, even by reference, the Almighty said (O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that - for him is a painful punishment.) ((Al-Ma'idah: 94) (Yahya, 2003) .

3- Ensuring its security in exceptional circumstances: the world and international organizations seek to establish safe zones from conflicts in the event of war. To guarantee the right to life and human dignity, as for animals, there are reserves; especially for endangered and rare races, and Islam forbids genocide crimes; The prohibition of grazing and poaching (Al-San`ani, 1379, (3/94), and (Al-Qaradawi, 1985). Islam permits sponsorship of the orphan who has no supporter, in order to guarantee his right to life, as well as with regard to animals (Al-Kasani, 1996). The Messenger said: "Whoever finds a teddy bear whose people are unable to

feed it, then they taint it, and he takes it and lives it, then it is for him.” (Al-Bayhaqi, 1994, Hadith No. 11893), and (Al-Daarqutni, 1966).

Results

- 1- Being kind to animals, it is clear that Islam has taken care of animals, called for kindness to animals, made them sacred, and arranged for transgressing against them worldly and eschatological punishments.
- 2- He achieved material and moral guarantees for him and took care that dealing with other creatures does not depart from the essence of worship, but rather is a true reflection of religiosity, and that animals have the right to life, the right to live in peace, the right to move freely, and they have many rights in justice.
- 3- Islam considers animals to be the backbone of the economy and has specific legislations related to the beliefs of Muslims. Man takes lessons and lessons from it and from which the judgment is inspired, as in the story of Solomon's ant, Cain's crow, Saleh's camel, Yunus's whale, and others.
- 4- Islam is considered the first to legislate the system of sanctuaries through the provisions of the Two Holy Mosques in the prohibition of aggression against animals. Indeed, books of jurisprudence included many provisions related to animals, including the book of sacrifices, hunting, captivity, food, hunting, the forbidden, and others.

Recommendations

- 1- Activating the principle of peaceful coexistence in the universe, and for every creature to work on his life, and to achieve the principle of environmental integration.
- 2- The law on the sanctity of creatures and not to be subjected to harm, and indeed the enactment of a penal code that criminalizes and prohibits aggression against animals without justification.
- 3- Explaining the provisions for killing and loss of life, under pain of pretexts and necessities, and explaining their provisions and controls in enacting laws and legislations that prohibit the building of zoos and the confinement of birds and trading in them because that in it violates the dignity and life of animals and puts strict controls in the case of conducting experiments.
- 4- Collecting the rulings and explaining them in scientific studies regarding the rulings on sacrifices, hunting, and everything related to animals.

- 5- Include in the Penal Code and Crimes the texts that relate to the prohibition of transgressing the lives of creatures, and designating the punishment for the right of the offending act.
- 6- Holding courses, seminars and dialogue sessions, in explaining the provisions for animal welfare in Islam.
- 7- Translating studies and publishing researches in the West to stand up and identify the compassionate view of animal kindness in Islam, and expanding the circle of research and studies to include and cover all aspects of mercy.
- 8- Correcting the negative view that Islam is a religion of cruelty and violence, rejecting suspicions and explaining the problems related to some rulings on animals: such as sacrifice, sacrifice and aqeeqah.
- 9- Delegating some institutions to secure and distribute food, and provide water channels to secure food and drink for animals in times of famine, by collecting food leftovers from homes and restaurants, and providing vaccinations to the sick from them, and it is one of the duties of the state and associations that deal with animal affairs.

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المنهج الإسلامي في الرفق بالحيوان؛ وضماناته: دراسة استقرائية

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الملخص:

عنيت الشريعة الإسلامية بالرفق بالحيوان، وأكدت على تحقيق هذا المبدأ، من خلال النصوص وهي بمثابة رسم القوانين الضابطة للحفاظ على الثروة الحيوانية، وضمان تكاثرها، وتأمين سبل عيشها، وحرمة التعدي عليها! بالقتل الجائر أو حتى إخافتها وترويعها، مما يؤدي إلى تحقيق النظام التعايشي الكوني، وتحقيق المبادئ السامية، في التناسق والتآلف البيئي؛ بل سبقت الشريعة كل القوانين المعاصرة الداعية لحقوق الرفق بالحيوان؛ فقد شرعت أحكاماً في تعامل المسلم مع محيطه، وربطت بذلك عظيم العقاب، وجزيل الثواب، بدخول الجنة أو النار؛ بالإحسان للحيوان أو الإساءة إليه.

النتائج:

- 1- الرفق بالحيوان تبين أن الإسلام قد اهتم بالحيوان ودعا للرفق به وجعل له حرمة ورتب على الاعتداء عليه عقوبات دنيوية وأخروية.
- 2- وحقق له ضمانات مادية ومعنوية واهتم بان التعامل مع المخلوقات الأخرى لا ينفك عن جوهر العبادة بل هو الانعكاس الحقيقي للتدين وأن للحيوان حق الحياة وحق العيش بسلام، وحق التنقل بحرية، وله من الحقوق في العدالة الحيز الكبير.

3- يعتبر الإسلام الحيوان عصب الاقتصاد وله تشريعات خاصة بعقيدة المسلمين ويأخذ الإنسان منه الدروس والعبر ومنها يستلهم الحكم كما في قصة نملة سليمان وغراب قابيل وناقة صالح وحوت يونس وغيرها.

4- يعتبر الإسلام أول من شرع نظام المحميات من خلال أحكام الحرمين الشريفين في حرمة الاعتداء على الحيوان بل تضمنت كتب الفقه العديد من الأحكام المتعلقة بالحيوان ومنها كتاب الذبائح والصيد والسؤر والأطعمة والصيد والمحرم وغيرها.

الكلمات المفتاحية: المنهج ، الإسلام ، الرفق بالحيوان ، الضمانات

وآخر دعوانا أن الحمد لله رب العالمين