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Megha Middha



Megha Middha, Assistant Professor of Law in Mody University of Science and Technology, Lakshmangarh, Sikar

Megha Middha, is working as an Assistant Professor of Law in Mody University of Science and Technology, Lakshmangarh, Sikar (Rajasthan). She has an experience in the teaching of almost 3 years. She has completed her graduation in BBA LL.B (H) from Amity University, Rajasthan (Gold Medalist) and did her post-graduation (LL.M in Business Laws) from NLSIU, Bengaluru. Currently, she is enrolled in a Ph.D. course in the Department of Law at Mohanlal Sukhadia University, Udaipur (Rajasthan). She wishes to excel in academics and research and contribute as much as she can to society. Through her interactions with the students, she tries to inculcate a sense of deep thinking power in her students and enlighten and guide them to the fact how they can

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Dr. Samrat Datta

Dr. Samrat Datta Seedling School of Law and Governance, Jaipur National University, Jaipur. Dr. Samrat Datta is currently associated with Seedling School of Law and Governance, Jaipur National University, Jaipur. Dr. Datta has completed his graduation i.e., B.A.LL.B. from Law College Dehradun, Hemvati Nandan Bahuguna Garhwal University, Srinagar, Uttarakhand. He is an alumnus of KIIT University, Bhubaneswar where he pursued his post-graduation (LL.M.) in Criminal Law and subsequently completed his Ph.D. in Police Law and Information Technology from the Pacific Academy of Higher Education and Research University, Udaipur in 2020. His area of interest and research is Criminal and Police Law. Dr. Datta has a teaching experience of 7 years in various law schools across North India and has held administrative positions like Academic Coordinator, Centre Superintendent for Examinations, Deputy Controller of Examinations, Member of the Proctorial Board



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Assistant professor of Law

Mrs.S.Kalpana, presently Assistant professor of Law, VelTech Rangarajan Dr. Sagunthala R & D Institute of Science and Technology, Avadi. Formerly Assistant professor of Law, Vels University in the year 2019 to 2020, Worked as Guest Faculty, Chennai Dr.Ambedkar Law College, Pudupakkam. Published one book. Published 8Articles in various reputed Law Journals. Conducted 1Moot court competition and participated in nearly 80 National and International seminars and webinars conducted on various subjects of Law. Did ML in Criminal Law and Criminal Justice Administration.10 paper presentations in various National and International seminars. Attended more than 10 FDP programs. Ph.D. in Law pursuing.



Avinash Kumar



methodology and teaching and learning.

Avinash Kumar has completed his Ph.D. in International Investment Law from the Dept. of Law & Governance, Central University of South Bihar. His research work is on "International Investment Agreement and State's right to regulate Foreign Investment." He qualified UGC-NET and has been selected for the prestigious ICSSR Doctoral Fellowship. He is an alumnus of the Faculty of Law, University of Delhi. Formerly he has been elected as Students Union President of Law Centre-1, University of Delhi. Moreover, he completed his LL.M. from the University of Delhi (2014-16), dissertation on "Cross-border Merger & Acquisition"; LL.B. from the University of Delhi (2011-14), and B.A. (Hons.) from Maharaja Agrasen College, University of Delhi. He has also obtained P.G. Diploma in IPR from the Indian Society of International Law, New Delhi. He has qualified UGC - NET examination and has been awarded ICSSR - Doctoral Fellowship. He has published six-plus articles and presented 9 plus papers in national and international seminars/conferences. He participated in several workshops on research

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There Is An Immediate Need For **Appropriate Unified Laws To Protect** **The Cow From Slaughtering In India** **With Special Reference To Nation's** **Majority People**

Authored By: A AMARENDAR REDDY &

SAPHALYA PETA

(Ph D – Law, Final Year),

Pursuing B.E. (Comp. Sc. – III Yr)

(MBA – Data Science & Analytics)

CBIT, Hyderabad, Telangana

(M Sc – Psychology)

LL M, MA (ENGLISH)

*PG Diplomas (Cyber Laws, Mass Media, Criminal
Justice & Forensic Science, Computer Applications)*

PREFACE:

The origin of the veneration of the cow can be traced to the Vedic period(2nd renaissance – 7th century BCE). the milk cow was formerly in the Rigveda said to be “ unslayable. ” The degree of veneration swung the cow is indicated by the use in solemnities of mending, sanctification, and penance of the panchagavya, the five products of the cow — milk, curd, adulation, urine, and soil. latterly, with the rise of the ideal of ahimsa(“ noninjury ”), the absence of the desire to harm living brutes, the cow came to emblemize a life of peaceful liberality. In addition, because her products supplied aliment, the cow was associated with fatherhood and Mother Earth. The cow was also linked beforehand on with the Brahman or clerkly class, and killing the cow was occasionally equated(by Brahmans) with the heinous crime of killing a Brahman. In the middle of the 1st renaissance CE, cow payoff was made a capital offense by the Gupta lords, and legislation against cow killing persisted into the 20th century in numerous kingly countries where the monarch was Hindu.

For glories, cow has been central to Indian frugality, life and culture. There are innumerable

references- Vedic and posterior to the sacred significance of cow. The benefits of cow have been described at length in relation to husbandry, terrain, health, frugality and spiritual progress. still, the socio- political issues girding cow as a sacred beast have raised rancorous debates. In Ayurveda also, there's a long tradition of using cow products for positive health, medicinal processes and in rectifiers. There have been quite a many studies on the exertion, efficacy, safety and adequacy of Panchagavya and other cow products. Paradoxically, numerous cow products available in the request for mortal consumption bear advanced standardization and proper regulation.

Integration of cowpathy(Govaidyak) in traditional Indian systems of drug has been natural, grounded on their common dravyagunavigyan. But if its integration with conventional drug is contemplated, we will need better understanding of the constituents of cow products, their pharmacokinetics, pharmacodynamics and remedial rate. A rational morning can be made by data collection of existential and anecdotal responses. A scrupulous analysis of database of panchgavya and other cow products should look for temporal connections, natural plausibility and translational eventuality before embarking on state- of- the- art experimental and clinical studies for named suggestions.

In Gandhiji's sayings:

The cow protection was a symbol of beast rights and of non-violence against all life forms for Gandhi. He revered cows, and suggested ending cow bloodbath to be the first step to stopping violence against all creatures. He said " I worship it and I shall defend its deification against the whole world", and stated that " The central fact of Hinduism is cow protection." moment, in Hindu- maturity countries like India and Nepal, bovine milk holds a crucial part of religious rituals. For some, it's customary to boil milk on a cookstove or lead a cow through the house as part of a housewarming form. In honor of their exalted status, cows frequently bat free, indeed along(and in) busy thoroughfares in major metropolises similar as Delhi.

In India:

Constitution of India authorizations the protection of cows in India. The bloodbath of cattle is allowed with restrictions(like a ' fit- for- bloodbath' instrument which may be issued depending on factors like age and gender of cattle, continued profitable viability, etc.), but only for bulls and buffaloes and not cows in fourteen countries. It's fully banned in six countries with pending action in the Supreme Court to capsize the ban, while there's no restriction in numerous

countries.

Gopastami, a vacation celebrated by the Hindus once a time, is one of the many cases where cows admit prayers in ultramodern- day India. While the cow is still admired and recognized by utmost of the Indian population, there has been contestation over the treatment of the cows during the vacation.

In Nepal:

In Nepal, the cow is the public beast. Cows give milk from which the people produce dahi(yogurt), ghee, adulation, etc. In Nepal, a Hindu- maturity country, slaughtering of cows and bulls is fully banned.(82) Cows are considered like the Goddess Lakshmi(goddess of wealth and substance). The Nepalese have a jubilee called Tihar(Diwali) during which, on one day called Gaipuja, they perform prayers for cows.

According to a Lodi News- Sentinel news story written in the 1960s, in also contemporary Nepal an existent could serve three months in jail for killing a rambler, but one time for injuring a cow, and life imprisonment for killing a cow.(83)(better source demanded) Cows bat freely and are sacred. Buffalo slaughtering was done in Nepal at specific Hindu events, similar as at the Gadhimai jubilee, last held in 2014. In 2015, Nepal's tabernacle trust on blazoned to cancel all unborn beast immolation at the country's Gadhimai jubilee.

Government initiation:

The problem of slapdash cattle raiding fields and destroying standing crops had led to torture among growers and surfaced as a significant election issue for the BJP ahead of the 2022 pates. With reports that the issue was hurting its electoral prospects, Prime Minister Narendra Modi had promised to introduce a policy to deal with the issue. Chief Minister Adityanath, too, had promised a result. Unfortunately no development in this matter is noticed.

PERCEPTIONS OF FEW PROFESSIONALS / INSTITUTIONS:

- The most recent scientific evidence supports the consumption of *cow's milk* and *dairy products* as part of a balanced diet – **Journal of American College of Nutrition**
- **Animal Welfare Department** appeals to celebrate 'Cow Hug Day' on 14 February & withdrawn its decision immediately.
- “The products derived from cow have medicinal properties and are being used even in treating dreaded diseases like cancer. These products that are cheap and effective can be a boon for people,” - **Dr. B.L.N. Sastry, Director of Charaka Dairy**
- Cow products: boon to human health and food security - **Arti Prasad and Naresh Kotha, National Library of Medicine**
- Benefit of Cow Urine, Milk, Ghee, Curd, and Dung Versus Cow Meat - The urine of Cow is panacea of all disease so; it is a divine agent to treat migraine, asthma, psoriasis, diabetes, hypertension, eczema, heart attack, acidity, ulcer, constipation, menstrual problem, piles, cancer, arthritis, thyroid, prostate, burns, and many more. Also used as bio enhancer, to fix nitrogen level of soil, pesticide, antibacterial, anthelmintic, antifungal, larvicidal for fodder corps etc. The cow urine contains most of the needed micro elements for human, thus using it helps to balance needed trace minerals and other agents to make healthy and cure incurable diseases. Behind this it's eco-friendly without any bad effect it's very useful to human, animals, soil and the environment where we exist and bad effect of consuming cow meat is also reported like mad cow disease, allergies, etc. - **Dirgha Raj Joshi1 and Nisha Adhikar, Acta Scientific Pharmaceutical Sciences (ISSN: 2581-5423)**
- Right from being a daily dose of good health to being that perfect ingredient for various sweet and savoury delicacies, cow milk can amp up the taste as well as health quotient

of a dish. Known for its innumerable health benefits and cow milk is a perfect replacement for a complete balanced meal. – **Times of India**

- Cow butter is one of the most used dairy products in India. Cow milk butter manufacturers in India make it using pure cow milk. It contains milk fat and a large number of other milk components. Cow butter has a rich fragrance and flavor. People use it in a wide range of applications. Some of the activities include cooking, baking, and spreads. Over the past few years, cow ghee and butter have got immense popularity among people of almost all age groups. – **Farmer Fresh**

REVIEW OF LITERATURE

Sacred status of cow



The Hindu god Krishna is often shown with cows listening to his music.



The calf is compared with the dawn, in Hinduism. Here, with a sadhu.

Numerous ancient and medieval Hindu textbooks debate the explanation for a voluntary stop to cow bloodbath and the pursuit of vegetarianism as a part of a general abstention from violence against others and all payoff of creatures.

The interdiction of the meat of the bounteous cow as food was regarded as the first step to total vegetarianism. Dairy cows are called aghnya" that which may not be massacred" in Rigveda. Yaska, the early judge of the Rigveda, gives nine names for cow, the first being" aghnya". According to Harris, the literature relating to cow veneration came common in 1st renaissance CE, and by about 1000 CE vegetarianism, along with a taboo against beef, came a well accepted mainstream Hindu tradition. This practice was inspired by the beliefs in Hinduism that a soul is present in all living beings, life in all its forms is connected, and non-violence towards all brutes is the loftiest ethical value. Vegetarianism is a part of the Hindu culture. The god Krishna and his Yadav relations are associated with cows, adding to its endearment.

According to Nanditha Krishna the cow veneration in ancient India during the Vedic period, the religious textbooks written during this period called for non-violence towards all beasts and birds, and frequently equated the payoff of a cow with the payoff of a mortal being specifically a Brahmin. Nanditha Krishna stated that the hymn 8.3.25 of the Hindu Book Atharvaveda (1200 – 1500 BCE) condemns all killings of men, cattle, and nags, and prays to god Agni to discipline those who kill.

In Puranas, which are part of the Hindu textbooks, the earth- goddess Prithvi was in the form of a cow, consecutively capitalized of beneficent substances for the benefit of humans, by divinities starting with the first autonomous Prithu capitalized the cow to induce crops for humans to end a shortage. Kamadhenu, the miraculous" cow of plenitude" and the" mama of cows" in certain performances of the Hindu tradition, is believed to represent the general sacred cow, regarded as the source of all substance. In the 19th century, a form of Kamadhenu was depicted in bill- art that depicted all major gods and goddesses in it. Govatsa Dwadashi which marks the first day of Diwali fests, is the main jubilee connected to the veneration and deification of cows as principal source of livelihood and religious saintship in India, wherein the symbolism of fatherhood is most apparent with the sacred cows Kamadhenu and her son Nandini.

A leaflet protesting cow bloodbath, first created in 1893. A meat eater(mansahari) is shown as a demon with brand, with a man telling him" don't kill, cow is life- source for all". It was interpreted by Muslims in British Raj to be representing them. The reverence for the cow played a part in the Indian Rebellion of 1857 against the British East India Company. Hindu

and Muslim sepoys in the army of the East India Company came to believe that their paper charges, which held a measured quantum of gunpowder, were greased with cow and gormandizer fat. The consumption of swine is interdicted in Islam and Judaism. Because loading the gun needed smelling off the end of the paper cartridge, they concluded that the British were forcing them to break fiats of their religion.

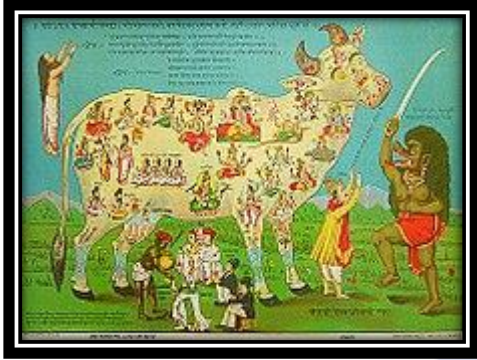
A literal check of major collaborative screams in India between 1717 and 1977 revealed that 22 out of 167 incidents of rioting between Hindus and Muslims were attributable directly to cow bloodbath.



Jainism:

Jainism is against violence to all living beings, including cattle. According to the Jaina sutras, humans must avoid all payoff and bloodbath because all living beings are fond of life, they suffer, they feel pain, they like to live, and long to live. All beings should help each other live and prosper, according to Jainism, not kill and butcher each other. In the Jain religious tradition, neither monks nor laypersons should beget others or allow others to work in a slaughterhouse. Jains believe that submissive sources can give acceptable nutrition, without creating suffering for creatures similar as cattle. According to some Jain scholars, massacring cattle increases ecological burden from mortal food demands since the product of meat entails boosted grain demands, and reducing cattle bloodbath by 50 percent would free up enough land and ecological coffers to break all malnutrition and hunger worldwide. The Jain community leaders, countries Christopher Chapple, has laboriously campaigned to stop all forms of beast bloodbath including cattle. In ancient Meitei tradition and myth of Ancient Manipur(Kangleipak), Kao(bull) is a godly cattle that plays a significant part in the legend of the Khamba Thoibi epic of ancient Moirang realm. Nongban Kongyamba, a gentleman, acting as an oracler, predicted that disasters would arrive at the area of Moirang, if the important Kao(bull) roving freely in the Khuman area, was not offered to God Thangjing(Old Manipuri

Thangching), the guardian deity of Moirang. Spreading the rumour, Nongban chose Khamba, the orphan Khuman prince, on purpose to exclude him, as the two were rivals. Before encountering the dangerous godly bull, Khamba's elder family Khamnu bared to Khamba the secrets of the bull, with whose help he succeeded in landing the bull.



Buddhism:

The textbooks of Buddhism state ahimsa to be one of five ethical precepts, which requires a rehearsing Buddhist to "refrain from killing living beings". massacring cow has been a taboo, with some textbooks suggesting that taking care of a cow is a means of taking care of "all living beings". Cattle are seen in some Buddhist sets as a form of revived mortal beings in the endless revitalization cycles in samsara, guarding beast life and being kind to cattle and other creatures is good air. Not only do some, substantially Mahayana, Buddhist textbooks state that killing or eating meat is wrong, it urges Buddhist laypersons to not operate slaughterhouses, nor trade in meat. Indian Buddhist textbooks encourage a factory- grounded diet.

Prithu chasing Prithvi, who is in the form of a cow. Prithu milked the cow to generate crops for humans.



Cattle at a temple, in Ooty, India



Cattle making themselves at home on a city street in Jaipur, Rajasthan

Meitei religion and mythology:



A painting depicting Cow, being captured by hero Khuman Khamba

According to Saddhatissa, in the Brahmanadhammika Sutta, the Buddha" describes the ideal mode of life of Brahmins in the Golden Age" before him as follows Like mama (they allowed), father, family or any other kind of kin, cows are our kin most excellent from whom come numerous remedies. Givers of good and strength, of good complexion and the happiness of health, having seen the verity of this cattle they noway killed. Those Brahmins also by Dharma did what should be done, not what should not, and so apprehensive they graceful were, well- erected, fair-bearded, of high celebrity. While in the world this lore was set up these people happily prospered. — Buddha, Brahmanadhammika Sutta13.24, Sutta Nipāta

Saving creatures from bloodbath for meat, is believed in Buddhism to be a way to acquire merit for better revitalization. According to Richard Gombrich, there has been a gap between Buddhist precepts and practice. Vegetarianism is respected, states Gombrich, but frequently it

isn't rehearsed. nonetheless, adds Gombrich, there's a general belief among Theravada Buddhists that eating beef is worse than other meat and the power of cattle slaughterhouses by Buddhists is fairly rare.

Meat eating remains controversial within Buddhism, with utmost Theravada sets allowing it, reflecting early Buddhist practice, and utmost Mahayana sets proscribing it. Beforehand suttas indicate that the Buddha himself ate meat and was clear that no rule should be introduced to prohibit meat eating to monks. The consumption, still, appears to have been limited to pork, fowl and fish and may well have barred cattle.

Was The Governmentt Cow- ed, Or Cow- ardice?' Shashi Tharoor's Swipe At Modi Govt Over pullout Of ' Cow Clinch' Appeal. The Beast Welfare Board of India(AWBI) had earlier appealed the public to mark Cow Clinch Day on February 14 that coincides with the Valentine's Day.

A day after the Beast Welfare Board of India(AWBI) withdrew its appeal to mark Valentine's Day on February 14 as Cow Clinch Day, Congress leader Shashi Tharoor mocked the Union government with wordplay on Twitter.

Tharoor asked in a tweet whether the Modi government was " cow- ed" or whether it" cow- ardice". ' Wealth Disappears When Cows are Unhappy ' Gujarat Court Blames Cow Slaughter for Problems on Earth

IJLRA LEGAL REVIEW

Cattle bloodbath in India, especially cow bloodbath, is controversial because of cattle's status as endeared and admired living beings to votaries of Hinduism, Sikhism, Jainism, Buddhism; while being an respectable source of meat for Muslims, Christians and Jews. Cow bloodbath has been escaped for a number of reasons, specifically because of the cow's association with the god Krishna in Hinduism, and because cattle have been an integral part of pastoral livelihoods as an profitable necessity. Cattle bloodbath has also been opposed by colorful Indian persuasions because of the ethical principle of Ahimsa(non-violence) and the belief in the concinnity of all life. Legislation against cattle bloodbath is in place throughout utmost countries and homes of India.

On 26 October 2005, the Supreme Court of India, in a corner judgment upheld the indigenous validity of anti-cow bloodbath laws legislated by colorful state governments of India. 20 out of 28 countries in India had colorful laws regulating the act of massacréd cow, proscribing the bloodbath or trade of cows. Goa, Daman and Diu, Dadra and Nagar Haveli, Pondicherry, Kerala, Arunachal and the other Seven Sister States and West Bengal are the places where there are no restrictions on cow bloodbath. The ban in Kashmir was lifted in 2019. As per being meat import policy in India, the import of beef (meat of cow, oxen and shin) is banned. Bone in meat, corpse, half corpse of buffalo is also banned and isn't permitted to be exported. Only the boneless flesh of buffalo, scapegoat, lamb and catcalls are permitted for import. India feels that the restriction on import to only boneless meat with a ban on meat with bones will add to the brand image of Indian meat. Beast cadavers are subordinated to development for at least 24 hours before deboning. posterior heat processing during the bone junking operation is believed to be sufficient to kill the contagion causing bottom and mouth complaint.

The laws governing cattle bloodbath in India vary greatly from state to state. The " Preservation, protection and enhancement of stock and forestallment of beast conditions, veterinary training and practice" is Entry 15 of the State List of the Seventh Schedule of the Constitution, meaning that State houses have exclusive powers to ordain the forestallment of bloodbath and preservation of cattle. Some countries permit the bloodbath of cattle with restrictions like a " fit- for- bloodbath" instrument which may be issued depending on factors like age and coitus of cattle, continued profitable viability etc. Others fully ban cattle bloodbath, while there's no restriction in a many countries. On 26 May 2017, the Ministry of Environment of the Government of India led by Bharatiya Janata Party assessed a ban on the trade and purchase of cattle for bloodbath at beast requests across India, under Prevention of Cruelty to creatures bills, although Supreme Court of India suspended the ban on trade of cattle in its judgement in July 2017, giving relief to beef and leather diligence.

According to a 2016 United States Department of Agriculture review, India has fleetly grown to come the world's largest beef exporter, counting for 20 of world's beef trade grounded on its large water buffalo meat processing assiduity. checks of cattle butcher operations in India have reported hygiene and ethics enterprises. According to United Nations' Food and Agriculture Organization and European Union, India beef consumption per capita per time is the world's smallest amongst the countries it surveyed. Under the current trade laws of India, the import

and import of beef(meat of cow, oxen and shin) is banned. Bone in meat, corpse, half corpse of buffalo is also banned and isn't permitted to be exported. Only the boneless meat of buffalo (carabeef) is permitted for export. The buffalo-meat exports constitute the predominant portion of the beef trade in India. India produced 3.643 million metric tons of beef in 2012, of which 1.963 million metric tons was consumed domestically and 1.680 million metric tons was exported. According to a 2012 report, India ranks fifth in the world in beef production and seventh in domestic consumption. The Indian government requires mandatory microbiological and other testing of exported beef.

“Supreme Court rejects plea seeking declaration of cow as national animal”

'It is not the job of the court to decide on such matters,' the SC bench commented while enquiring which fundamental right of the petitioner was affected

On 10th October 2022, the Supreme Court (SC) of India rejected a plea seeking directions to the Government of India to declare cow as the public beast, reported Bar and Bench. The Bengal barracuda, or the Panthera Tigris, is recognised as India's public beast.

Stressing that it isn't the job of SC to decide on similar matters, a bench of Justice Sanjay Kishan Kaul and Justice Abhay S Oka asked the petitioner Govansh Sewa Sadan if the issue was plying any impact on their abecedarian rights. The court said," Is this the job of the court?. Why do you file similar desires where we're impelled to put costs? Whose abecedarian right is affected now that you have filed solicitation under the Composition 32? Law to be thrown to the winds because you come with similar desires to court?"

Under Composition 32 of the Indian constitution, every citizen of India has the right to seek indigenous remedy from SC if they've been deprived of their abecedarian rights.

Responding to the court's reflections, the counsel for the petitioner asserted that" cow protection is a veritably important subject". He added," Let the government consider it. I'm not compelling. Cow protection is veritably important. Its urine is used, cow soil is used for agrarian purposes. We're getting everything from cows, Your Honour."

still, the counsel's argument didn't change the court's view.

The supplicant latterly requested to withdraw the plea when the SC refused to entertain the same. The bench allowed the supplicant to do so.

On 16th October 2022, Cattle Can not Be Handed Over To' possessors' Who Were Immorally Transporting Them Supreme Court Gives Interim Custody To Gaushala

A Division Bench of the Supreme Court granted guardianship of seized cattle to a gaushala(cow sanctum) engaged in beast protection and weal rather of

Minister for Animal Husbandry, Prabhu Chauhan urges Muslim community not to immolate cattle, Sangh parivar groups have formerly started a crusade against violating the Karnataka Prevention of Slaughter and Preservation of Cattle Bill 2020 that made bloodbath of any cattle, except buffaloes progressed 13 and over, an offence punishable with over to seven times in jail.

The Karnataka government has directed quarter authorities to keep a watch to insure cows aren't massacred in the state on account of Bakrid and a affiliated new law is enforced without let- up.

Sangh parivar groups have formerly started a crusade against violating the Karnataka Prevention of Slaughter and Preservation of Cattle Bill 2020 that made bloodbath of any cattle, except buffaloes progressed 13 and over, an offence punishable with over to seven times in jail.

Minister for Animal Husbandry Prabhu Chauhan has prompted the Muslim community not to immolate cattle. The minister advised that the law would take its course if anyone is caught immolating cattle for Bakrid this weekend.

“ Police and beast husbandry officers have been instructed to maintain strict surveillance across the state to make sure the new law is rigorously followed. A close watch will be maintained at borders(with neighbouring countries) to insure cattle aren't transported, ” he said.

The government has formed a task force to apply the new law that allows the bloodbath of only buffaloes progressed at least 13 times and certified by the beast husbandry officers as fit for bloodbath and mortal consumption.

The Vishwa Hindu Parishad and its youth arm Bajrang Dal have formerly launched a crusade against immolating cattle for Bakrid. Their configurations have been asked to keep an eye on

cattle being transported to other southern countries where beef is consumed.

Kirks in Karnataka have been advised to the possible legal action Muslims could face for immolating cattle. Maulana Mohammed Maqsood Imran, principal imam of Juma Mazjid of Bangalore, said that all the kirks

and Muslim organisations had been told to communicate to the people about the need to rigorously follow the new anti-cattle bloodbath law.

“ Immolating scapegoats is the stylish option under the circumstances. So we've informed our community about the need to stick to the law and avoid any issues in the name of Bakrid immolation, ” Maulana Mohammed Maqsood Imran told The Telegraph.

He prompted the state government to insure Sangh parivar outfits don't take law into their hands in the name of nemesis. “ No one

has the right to take law into their hands and the government must insure that, ” he said.

Several people have been arrested for dealing beef in the state since the new law came into being. A father and son were arrested in Bantwal, Dakshina Kannada quarter, on July 1 for allegedly massacring cows and dealing beef.

On 02nd April 2022, The Gujarat government's Bill seeking to regulate slapdash cattle in civic areas of the state was passed by majority in the Assembly after a six- hour long debate on Thursday. In its ‘ statement of objects and reasons, ’ the Gujarat Cattle Control(Keeping and Moving) in Urban Areas Bill, 2022 especially mentions the trouble slapdash cattle pose to those riding two- wheelers. The new Bill, when it becomes a law, will be applicable in Gujarat's eight major metropolises – Ahmedabad, Vadodara, Surat, Rajkot, Gandhinagar, Jamnagar, Bhavnagar and Junagadh – which have external pots and 162 municipalities which have cosmopolises and are notified as civic areas.

On 25th August 2022, Gujarat govt initiates action to attack slapdash cattle after High Court reproach

A division bench of Chief Justice Aravind Kumar and Justice AJ Shastri has directed the Gujarat State Legal Services Authority member clerk to submit a report with regard to slapdash cattle set up on roads and other open areas in Ahmedabad, noting that news reports have been pressing rampant slapdash cattle attacks.

Assam's 2021 cattle law hit force in beef- eating Northeast. Now, BJP govt has set up a fix
The Assam Cattle Preservation Act, 2021 has made it delicate for neighbouring countries to
land

Assam's 2021 cattle law hit force in beef- eating Northeast. Now, BJP govt has set up a fix
The Assam Cattle Preservation Act, 2021 has made it delicate for neighbouring countries to
land cattle. Due to force troubles, the price of meat has also gone up.

As per News on 22nd October 2022, TN beef dealers purport cow castigators run highway
robbery discordances at checkpoints

Beef dealers grounded in Tamil Nadu told TNM that at the state borders, they face extreme
importunity from an highway robbery network that's scheming with the police.
In the borders between Tamil Nadu and Andhra Pradesh, and between Tamil Nadu and Kerala,
exchanges bringing in cattle allegedly can not reach their destination without paying an
extravagant highway robbery charge. Dealers in TN who buy cows from Andhra requests
contended for case that when their exchanges hit Arumbakkam in Thiruvallur quarter, they're
stopped. On October 10, beef dealers held a kick against the contended highway robbery chatter
at Chennai's sand road, a many blocks down from the District Collector's office. The kick was
hosted by Republic Trade Union of India, an Ambedkarite organisation, and attended by the
Tamil Nadu Beef Traders Association. Dealers said that repeated desires to the state
government have gone unheard.

Beef dealers grounded in Tamil Nadu told TNM that at the state borders, they face extreme
importunity from an highway robbery network that's scheming with the police, indeed when
they transport aged cattle. Tamil Nadu brought in a law against cow bloodbath in 1958 which
allows only bloodbath of cows, bulls and bullocks that are over 10 times old and are unfit for
work or parentage. "Fortified men from Hindu right- sect groups compass the vehicle. They
demand at least Rs 1,000 to let the truck pass. The police are scheming withthem. However, a
false case is lodged against us and our cattle seized," contended one Chennai- grounded beef
dealer, If the quantum isn't paid.

Jhavid, another beef dealer, told TNM that commemoratives are issued at the Arumbakkam or Elavur (also in Thiruvallur quarter) risk gates by right sect groups, and lorries can pass through farther check-posts only if they've a commemorative that proves this plutocrat is paid. “ Only if we've those commemoratives do police let us through, else they take the cows down to gaushalas. There's a targeted attack on beef — a food that's eaten by Muslim, Christian and Dalit people, ” he contended.

Anbuvedan, chairman of the Tamil Nadu Beef Traders Association, also contended the actuality of a system of issuing commemoratives once an highway robbery figure has been paid. These alleged commemoratives that TNM has penetrated are issued in the name of an organisation called ‘ Thirumurugan Lorry Owner’s Association’. They also contain the date of issue and vehicle number of the lorry. “We've to pay some amounts to agents who are at the checkpoints. They give commemoratives, and occasionally an companion is handed, who ensures that the lorry can go past all police checkpoints without being stopped,” Anbuvedan said.

A phone call by TNM to the number on the commemorative was answered by a Raja Ramasamy. When asked about the commemoratives, Raja said that they were distributed only to help lorries in trouble. “ Lorries from our association are travelling to Andhra to bring incattle. However, they can call the number on a card like this, If the lorry breaks down or if the motorist has some problem. The lorry wo n’t always be the same, they change each week, or a different motorist may be there one way. There are small problems going on with people from ‘this and that’ organization. ”

When asked what kind of problems he was pertaining to, he said, “ People claiming they're from this or that organization ask for plutocrat, saying there are too numerous cows in a lorry problems like that. We've issued that card from our association for motorists to communicate us if such a problem arises. ” Raja also added that the vehicle number is handed on the ‘ card ’ so the association can keep track of which vehicle is where in order to coordinate help more. Anbuvedan, still, denied these claims. “The association’s head office is in Pollachi, so why do they need another office in Kavaraipettai (the address on the commemorative) near the Andhra border? ” he asked. He also asked why the association didn't issue ID cards to its members and rather had a token system. According to colorful cattle dealer associations, this highway robbery plutocrat is resolve between bobbies, castigators and others. They've complained to the state government yet again about this alleged highway robbery.

Importunity, pitfalls and highway robbery:

In police complaints, clones of which TNM has penetrated, beef dealers and lorry motorists detailed the kind of importunity they face. In a complaint lodged in August this time to the Perundurai police in Erode quarter, a lorry motorist, Pandian(name changed), said that he was stopped at the Erode Bypass by members of the Hindu Makkal Katchi on his way to Pollachi in Coimbatore quarter. Pollachi has one of the largest cattle requests in the state. According to the complaint, Pandian, a cattle and beef dealer, was transporting 44 buffalo pins from Andhra Pradesh when two Mahindra Scorpios caught him and blocked his way. He was taking the pins to a ranch where they would be reared, he said, but eight men in the vehicles forced him out of his lorry and told him that he'd to pay Rs 2 lakh to pass through.

Further, Pandian said that when he demanded to know why he'd to pay such an quantum, he was verbally abused and death pitfalls were issued. In the complaint, members of the group who stopped Pandian are linked as Hindu Makkal Katchi's Tiruppur quarter chairman Hari; Hindu Makkal Katchi's Erode youth sect member Satish; Arasalur Arun; Perumal; Balu; and three other unnamed men.

also, a complaint lodged in November 2020 by Hari(name changed), a lorry motorist from Chittoor, Andhra Pradesh, said that he was transporting 22 cattle to Kerala via Tamil Nadu. In Erode, again at Perundurai at the Erode Bypass, around five men stopped his lorry. When he asked the men why he 'd been stopped, one of them claimed to be the quarter general clerk of the Dheeran Thozhir Sangam(Dheeran Trade Union). In the complaint, Hari said that he was first verbally abused and also beaten when he tried to stop the men from breaking the lorry's windows. Hari said that he fled the scene after that and went to the Perundurai police station to file his complaint. An FIR was registered under IPC sections 143 (unlawful assembly), 341(unlawful restraint), 294(b) (profanity), 323(causing hurt) and 427(damage of property). In another FIR registered on the same date, in Tirupur quarter's Perumanallur police station, a cattle dealer Raju(name changed) who was transporting four buffaloes and 29 bulls to Kerala, allegedly came under attack. On the bypass road from Salem to Kochi, three men in a Mahindra Scorpio caught and stopped the lorry, Raju contended. He further said that the men used vituperative language and told him to get out of the lorry. When Raju dithered out of fear, the men allegedly hovered to kill him if he didn't misbehave. After he got out of the vehicle, the men asked him numerous questions. At this juncture, the original police arrived and took all of them to the station where Raju filed his complaint. The FIR has been registered under IPC

sections 341 (unlawful restraint), 294(b) (profanity) and 506 (1) (felonious intimidation). TNM has been unfit to ascertain the status of these cases as the suers couldn't be communicated.

Police indicted of mistreatment

“ Cases are filed indiscriminately, it's atrocious. The cattle have n't been stolen. They 've been fairly bought, ” said TADA Rahim, a leader from the Indian National League who had attended the October 10 kick. “ This isn't a concern that affects only beef merchandisers. Everyone in the force chain is affected. The lorry motorists, cleansers are wearied and beaten, ” he further contended.

Speaking to TNM at the kick, another trafficker said, “The importunity has been going on for the last eight times, ever since the BJP came to power. Effects were still better when Jayalalithaa was alive, they were under control. Now, anyone can wear a saffron capelet and show up. They're fortified with logs, all hoods. They're drunk utmost of the time. We're unfit to do anything against them.”

They also contended that the police call them names like ‘cabal’ and brutalize them. “ They tell us to sit in a corner, indeed to strip off our shirts and pants, ” he said. Merchandisers are allegedly asked for some money, and if the sum isn't paid, their cattle is seized. Tiruvallur SP Kalyan still told TNM that he wasn't apprehensive of any highway robbery demands. “I haven't come across any specific complaint on highway robbery. Formerly or doubly some people approached us complaining about highway robbery, but they didn't lodge a formal complaint. When we do arbitrary checks, we've set up vehicles transporting cattle from Andhra Pradesh indulging in violations, and we've registered cases against them. So far we haven't entered any complaints of extortion. However, ” he said, If there are specific complaints we will take action against them.

Both the police and cow protection groups said that beef dealers despise numerous laws which is why they get caught in the first place.

Cow protection groups say dealers torture creatures

There are multiple cases of cow- castigators registering cases against beef merchandisers and lorry motorists. One similar person who has filed multiple complaints against cattle dealers is

Raguram Sharma from Thiruvallur quarter, who identifies himself as the Tamil Nadu state head of the Gau Raksha Dal. According to a complaint he filed, his organisation is registered with the Beast Welfare Board of India(AWBI). In a complaint Raguram filed with the Krishnagiri Town police on August 8 this time, he said that he entered a tip- off regarding the transportation of cattle to Kerala. Grounded on this tip- off, he claimed, he and members of his organisation stopped a lorry at the Krishnagiri Aavin Flyover. The lorry smelled of soil and urine which “made him and the others suspicious ” and grounded on his dubitation, he advised a police vehicle on command and asked them to probe the lorry, he said.

Raguram further claimed in the complaint that there were 38 buffaloes in the lorry with no food or water nor any instrument for bloodbath. They looked weak and were packed too nearly together. He also claimed in the same complaint that the lorry motorist didn't have necessary attestation for transporting cattle from one state to another. On the base of his complaint, an FIR was registered under sections of the Prevention of Cruelty to creatures Act, 1960 and the Transport of creatures Rules, 1978.

An old YouTube videotape launching the Tamil Nadu Gau Raksha Dal claimed they've saved lakhs of cows in Tamil Nadu. In the videotape, an unidentified man said, “ We're working fairly at the public position to stop cow smuggling and transportation for consumption. Until now, we've saved lakhs of cows across the country. also we've saved thousands of cows in Tamil Nadu. We've constantly been registering cases and taking legal action. ” The man also went on to say that the Tamil Nadu Gau Raksha Dal is working in townlets to educate people how to make dairy products ‘ duly ’ and are conducting ‘ mindfulness programmes ’. The man added, “ On behalf of the Tamil Nadu Gau Raksha, if you're apprehensive of any unlawful incidents related to cow smuggling and beef shops, notify the below number.”

While cattle dealers said Raguram Sharma is an blackmailer who seizes cattle working with the police, he maintained that his motive is to help beast atrocity. “I'm following the Tamil Nadu Animal Preservation Act, 1958, The Prevention of Cruelty to creatures Act and the Transport of creatures Rules. ” Raguram said that it's the ‘ abecedarian duty of an Indian citizen ’ to do what he does, “Anyone can do this. Not just me, you can do it too according to Composition 51A (g).”

When asked about the allegations of highway robbery, Raguram said he and his organisation

had nothing to do with it, but conceded that it happens. He also declined to note on whom according to his knowledge, were the bones involved in the contended highway robbery chatter. “That’s not my job. There's no need for me to say who they are, what their name is. I don’t need to. My hands are clean. We take the legal way by filing cases, we will go till the Supreme Court to fight and carry out beast relief.”

Raguram also appertained to specifications in the Beast Transport Rules. These guidelines specify that only one beast per two square metres is allowed. However, it isn't possible to transport further than six creatures indeed in a big lorry, “If this is complied with. They (beef dealers) also immorally extend the lorry. They increase the length by 10 to 15 bases. Actually, the lorry’s length from the cabin to the end is only about 28 to 32 bases they increase it up to 40 bases.” he said.

Anbuvendan combated these allegations saying that similar variations are made after entering the assent of applicable authorities. A letter from the State Animal Husbandry Department to the Beef Traders association in Chennai was participated with TNM. This letter conceded that the NHAI has transferred a announcement to all the Regional Transport Officers and Motor Vehicle Inspectors in unit services to register new vehicles and to issue licenses for vehicle variations as needed for transporting cattle.

Cattle dealers also contended that people like Raguram expropriate their cattle and don't give them back despite court orders.

A cattle black request run by castigators?

Cattle seized at checkpoints are shifted to gaushalas. Dealers further said it was a challenge each time to identify which gaushala their cattle were at and indeed also they're frequently told that the creatures haddied. However, they refuse, ” said Dheenadayalan, “ If we ask them for photographic evidence of the cadavers or the burial point.” Dealers also said that the cows are substantially taken to private gaushalas which makes reacquiring their cattle harder. At government- run gaushalas, they can show the purchase documents, but despite asking the police to insure this, the cows are taken to private bones. They further contended that when cow- castigators stop their lorries, the police are present and are the bones who actually take the cows down to the gaushalas.

“Indeed the lorries that are seized along with the cows aren't returned in the same condition. The vehicles are in a state of seediness when they're returned,” a dealer contended. The report of the colorful pieces of state legislation shows that cow protection laws have come harsher in India over time.

The southern states (excepting Pondicherry) all have laws that allow bloodbath of creatures. Overall the southern countries can be linked as being the bones that allow bloodbath, allow transport of cows and bullocks, induce lower discipline for illegal bloodbath, don't have prohibition (Pondicherry is the exception) on the trade of beef, don't reverse burden of evidence from the state to the indicted, and include buffaloes in their laws. They also don't have traditional and quasi religious names for their laws as do some of the countries in the north, like Madhya Pradesh and Rajasthan.

Kerala has no ban on bloodbath, along with Arunachal Pradesh, Manipur, Meghalaya, Nagaland and Mizoram.

It's the northern countries, as the names of those individualities who shared in the Constituent Assembly debate on this issue also show, that are particularly agitated over the issue.

It'll be noticed that Madhya Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Uttarakhand, Odisha, Rajasthan, Uttar Pradesh and Haryana are also on the list of those who have or are about to pass anti-conversion laws.

It's no magnification to say that moment nothing completely understands India's cow bloodbath laws. There's confusion arising from a full ban in some countries to no ban in some and partial bans in others. There are bans on beef eating in some countries, but not in other countries. There are bans on the bloodbath of some species of bovine but not others, on some cattle of a particular age, but not others, on some cattle of a particular gender but not the rest. There are bans on beef possession in some states and no clarity on this in other states, and bans on transport in some places, regulations on time and temperature and carrying conditions elsewhere. There is little logic or coherence to any of it.

Our Hindu Rashtra, By Aakar Patel, Westland, Rs799/ bitsy BOOK ILLUSTRATION in
TARA ANAND

The Congress, as in the case of Punjab and away, initiated the process of total bans on cow bloodbath in the north but it was under the (Bharatiya Janata Party) BJP that the laws have come deranged. The desire to discipline has come crazed and the laws live primarily to victimise and brutalise Muslims, the maturity of those in the death trade. Uttar Pradesh freeheartedly uses the anti-terror National Security Act on Muslims for cow bloodbath(' In Uttar Pradesh, further than half of NSA apprehensions this time were for cow bloodbath ', Indian Express, 11 September 2020) because the preventative detention law allows it to jail people without trial or formal charge. Gujarat's life imprisonment for cow bloodbath passes no test of reasonableness.

Indeed for murder and rape the burden of evidence is on the State. Innocent until proven shamefaced is an abecedarian principle of justice. India has reversed it then. The penalty in countries like Gujarat, where the offence attracts life imprisonment and a minimum of ten times with a forfeiture of Rs 5 lakh, shows that the intent of the law isn't profitable. No white collar crime in India attracts life imprisonment.

And the state is keen to use these laws. The Indian Express reported(' Gujarat man gets 10 time jail term for cow bloodbath ', 7 July 2019) that a man indicted on 29 January by his neighbour of stealing his shin and massacring it to serve at his son's marriage was tried and condemned not for theft but for cow bloodbath. The execution had no substantiation to show that this had happened and the Forensic Science Laboratory at Rajkot could n't indeed prove that the meat served at the marriage mess was in fact beef.

Still 'in such a script', Sessions Court judge Hemantkumar Dave noted, ' It's peremptory upon the indicted to prove that the meat set up in the biryani wasn't attained by massacring the said shin. ' This was the reversal of burden of evidence in the law under which the man was juggled for ten times. On 19 September, the judgment was suspended by an embarrassed Gujarat High Court with the judge using ' judicial discretion ' and the man was ordered to be freed. The government said it would appeal.

All the laws make the pretence of conserving cows, bullocks and buffaloes for profitable reasons. There's no reference to religion though the reason is apparent from the language used to promote them and the violence they induce.

Under the BJP and Modi especially, the laws can be said to have completely revealed the fabrication that they're aimed at 'organisation of husbandry and animal husbandry' as Article 48 seeks to achieve.

There's no relationship between milk product and cow bloodbath. The world's largest patron of cow milk, the United States with 97 million tons a time, also slaughters the most cows, over 32 million each time.

According to the public Dairy Development Board, India produces 176 million tons of milk but of that about 100 million tons is buffalo milk compared to 76 million tons of cow milk a time. This is because buffalo milk contains twice the fat of cow milk and is thus more precious.

But Composition 48 doesn't feel to apply to the buffalo and India butcheries four times as numerous buffaloes as it does bullocks and cows, according to the Modi government's report on beast husbandry statistics of 2019.

There's no protection for the beast indeed in Gujarat, which has further buffaloes than cows because they're more productive. The laws written by the BJP in Madhya Pradesh, Rajasthan, Haryana, Jharkhand, Uttarakhand and Delhi count buffaloes though the intent of the indigenous directive and presumably, the laws, is the preservation of cattle for creation of beast husbandry and product of milk. And utmost of India's buffaloes are in the Hindi heartland. Pen Kancha Ilaiah has said that this is because of the essential partisanship of Hindutva. It does not like the buffalo, though it's further useful than the cow, because it's black. It also shows that the profitable argument is a taradiddle.

Bulls and bullocks are generally regarded as being useless for anything other than work as draught creatures, meaning those bearing loads. That's why the laws originally exempted them from protection. Moment, these creatures are a burden on the agronomist. They've to be housed and fed but offer the planter no income or useful productive capacity.

Between 1971- 72 and 2009- 10, the estimated share of draught creatures in total power stationed in Indian granges fell from 53 per cent to below nine per cent, according to pen Harish Damodaran, and its share has fallen significantly further in the decade since.

Composition 48 wants the State to 'organise husbandry and beast husbandry on ultramodern and scientific lines' and to 'take way for conserving and perfecting the types.' Indeed if we assume that the intent wasn't Hindu sentiment but scientific, that was a time when there was no parentage possible without bulls. moment, parentage is picky and scientific.

Writing in the Indian Express(' In thrall to the holy cow ', 6 April 2018) Damodaran refocused out that artificial copulation began in India in 1946. In 2016- 17 further than 7 crore artificial inseminations were performed, further than a quarter of all cows and buffaloes. The public plan for dairy development proposes to raise that that to 65 per cent by 2021- 22.

The use of ordure as fertiliser was also one of the reasons cited in the debates. In 1959, India began product of urea. India moment produces 25 million tons of fertiliser. Also, Damodaran writes, ' Thanks to the Pradhan Mantri Ujjwala Yojana, there were 21 crore active domestic LPG connections as on 1 January 2018, corresponding to an estimated content of 79 per cent. That has made soil galettes virtually spare as a source of cooking energy indeed in pastoral India. '

One of the arguments pushed in the Constituent Assembly for the ban on cow bloodbath was that milk was vital for the health of the nation. Thakur Das Bhargava said that the reason for India's high child mortality rate was a lack of milk. 'How can you ameliorate your health and food position, if you don't produce full share of cereals and milk?' he asked. India produces further than its full share of milk. In 2018- 19, India's dairy exports rose 126 per cent to 1.2 lakh tons, according to the Ministry of Animal Husbandry, Dairying and Fisheries.

The concern for the good of cows is the reason for the laws, but the fact is that cows are among the most ill- treated of all creatures. Bullocks are devitalized to make them amenable. There are over 14 million of them (1.4 crore) dragging wagons across India, a report in Down To Earth in June 2015 said.

In his work *Sapiens*, Yuvaan Noah Harari said of draught creatures that their life is ‘ fully alien to their urges and solicitations. It’s reasonable to assume, for illustration, that bulls prefer to spend their days wandering over open downs in the company of other bulls and cows rather than pulling wagons and ploughshares. ’

Milk, adulation and ghee are part of religious ritual in India but the product of milk is one of the cruellest effects man does to creatures. Harari writes that the milk producing cow is nearly constantly pregnant and fertilised within two and three months of giving birth in order to maximise milk product. Pigs are kept near their mothers, but averted from suckling too important milk. ‘ The simplest way to do that's to allow the sprat or shin to start suckling, but drive it down once the milk starts flowing. This system generally encounters resistance from both sprat and mama,’ Harari writes.

The Hindu Businessline(‘FIAPO report on dairy assiduity leaves a bad taste in the mouth’, 27 October 2017) carried a story on the Federation of Indian Animal Protection Organisations describing conditions in India on this. It set up that ‘cattle are separated from pigs(many pigs failed within the first week in 25 per cent of dairies surveyed) and admit little to no veterinary care’.

Dead pigs were stuffed with hay, a system known in India as *khalbaccha* ‘ Because of strong motherly bonds, the mama frequently stops lactating if the shin has failed. Hence a *khalbaccha* is routinely used to mimic the presence of a shin and continue abusing,’ the report said.

The cows ‘ spend their lives in confined, inadequately voiced and dark enclosures in further than one quarter of the dairies, where injuries from slipping in their own excreta are a common circumstance; 64 per cent of the dairies had ill, injured and worried cattle, ’ the report said.

There's no attention paid to the enterprises of the cow being abused in this fashion among cow suckers in India. Their passion for Composition 48 shows itself substantially in violence against Muslims.

A 2018 report by the Centre for Justice and Peace(CJP) said that a specific part of the state laws was being weaponised by Hindutva groups. numerous included textbook like this bone

from the law in Karnataka ‘ Appointment of competent authority The Government may, by announcement, appoint a person or a body of persons to perform the functions of a competent authority under this Act for similar original area as may be specified in similar announcement.

The CJP report said the laws ‘ empower private parties, to help apply the State’s draconian cattle laws. analogous is the case for Maharashtra and Gujarat. And Haryana Gau Seva Ayog, established to oversee perpetration of cow protection laws in the state, has members that run cow vigilante groups, with several allegations of vigilante attacks.’

Across India, gau raksha samitis have been formed which act as quasi-official bodies. Hindustan Times reported(‘In Jharkhand, a “ Hindu helpline ” to check beef trade, cow bloodbath’, 2 November 2015) of the setting up of one similar group by Hindutva groups. ‘ We’ll have to go out on the ground and stop the illegal bloodbath since the police aren’t serious about the issue,’ one of them told the review.

The Supreme Court has lapsed relatively fluently into Hindu majoritarianism on the issue of cow protection. It first heard the case in 1958 when bumblers and hide merchandisers from Bihar challenged the original laws proscribing cow bloodbath. The bumblers said their Abecedarian Right under Composition 19 was being violated. Composition 19 (1)(g) reads ‘ All citizens shall have the right to exercise any profession, or to carry out any occupation, trade or business.’

Thakur Das Bhargava, who had spoken of no compulsion and of making a concession on the cow having Fundamental Rights, joined the action and now told the court that the Directive Principles regarding the cow were superior to the abecedarian rights of Indians. The court had to decide whether the abecedarian rights could be elided by the qualifying ‘reasonable restriction’ on it which said that the State could make any abridging law that was in the interests of the general public.

The court concluded that India was short of milch cattle, breeding bulls and working bullocks, which demanded protection. And so a total ban on the butchery of cows of all periods and legs of cows and legs of buffaloes was declared valid. A total ban on the butchery of productive she- buffaloes or breeding bulls or working bullocks was also valid. But ‘ the total ban on butchery of she- buffaloes, bulls and bullocks after they cease to be suitable of yielding milk or of breeding or working as draught beasts can not be supported as reasonable in the interest of the general public’.

Note the distinction that the Supreme Court made between cows that stopped being productive and buffaloes. The judgment specifically admits that it had taken Hindu sentiment into consideration when arriving at the reasonableness of the restrictions.

Chief Justice Sudhi Ranjan Das said ‘ There can be no gainsaying the fact that the Hindus in general hold the cow in great reverence and the idea of the butchery of cows for food is discordant to their sundries and this sentiment has in the history indeed led to collaborative screams. It's also a fact that after the recent partition of the country this agitation against the butchery of cows has been further boosted. While we agree that the indigenous question before us cannot be decided on grounds of bare sentiment, still passionate it may be, we, nonetheless, suppose that it has to be taken into consideration, though only as one of numerous rudiments, in arriving at a judicial verdict as to the reasonableness of the restrictions.’

Till 2005, the Indian courts had held that a total ban on the butchery of bulls and bullocks for their entire lives was an unreasonable restriction on the abecedarian rights of bumlbers. In 2005, the Supreme Court said Gujarat’s total ban on all cows and all their get including bullocks of all periods was reasonable. The judges set up that bullock soil and urine was useful, environmentally friendly and a ban on butchery was an act of compassion. In this fashion, the Supreme Court advanced its voice to the tenuous claim made in the Constituent Assembly that he ban was for reasons other than Hindu sentiment.

What has happened in India in the time of Modi is predictable and a natural consequence of the decades-old Hindu sentiment on cow butchery pretending to be a temporal principle. Modi pushed for harder cow butchery laws in 2014 after taking power and BJP governments in Maharashtra and Haryana responded. The fervour generated began a inundation of lynchings which targeted Muslims some of whose murders were indeed recorded on phones by bystanders.

The Muslims in the Constituent Assembly had asked the Hindus to go ahead with a full ban actually, and had said that they would accept it, but this offer was gestured down with the assurance that there would be no compulsion. It would have been better had the Hindu rightists been honest and straightforward about their reasons for the pushing for the ban. Their chicane has harmed India and its citizens and damaged its character as a nation innovated on ultramodern, temporal principles.

States where cow butchery is legal

13) Kerala

No restrictions.

23) West Bengal

No restrictions.

Other Northeast

No ban in Arunachal, Mizoram, Meghalaya, Nagaland, Tripura, Sikkim. In Manipur, Maharaja in 1939 ordered execution for cow butchery, but beef consumed vastly.

States where cow butchery is illegal

1) Andhra Pradesh & Telangana

Slaughter of cows, legs banned. Bulls, bullocks can be killed against “ fit- for- butchery ” instrument, issued if beasties can no longer be used for lineage; draught/ agrarian operations. Violators face 6 months jail and/ or penalty.

2) Assam

Cow butchery banned except on issue of ‘fit- for- butchery’ instrument, at designated places.

3) Bihar Slaughter of cows, legs banned; of bulls, bullocks progressed than 15 times allowed. Violators face 6 months’ jail and/ or penalty.

4) Chandigarh Killing a cow, storing/ serving/ eating beef banned; eating meat of buffalo, bullock, and ox also banned.

5) Chhattisgarh

Slaughter of cow, buffalo, bull, bullock, ham, and possession of their meat banned. Transport, import to other countries for butchery also banned; attracts same sentence of 7 years jail, or penalty.

6) Delhi

Slaughter of “agrarian cattle” — cow, ham, bull, bullock — and “possession of (their) meat”, indeed if they're killed outside Delhi, banned. Buffaloes aren't covered.

7) Gujarat

Slaughter of cow, ham, bull and bullock; transport, trade of their meat banned. Penalty, up to 7 years jail. Ban doesn't include buffaloes.

8) Haryana

As per a 2015 law, “cow”, which includes bull, bullock, ox, heifer, ham, and impaired/diseased/ barren cows, can't be killed. Sentence of 3- 10 years jail, or over to Rs 1 lakh. Trade of epigonic beef and beef products, and import of cows for butchery banned.

9) Himachal Pradesh

Slaughter of all bovines punishable by 5 years jail. Killing allowed in the interest of exploration, or if beast has contagious complaint.

10) Jammu & Kashmir

Slaughter of cow and its get punishable by over to 10 years jail. Possession of “meat of any (of these) massacred animal(s)” punishable by a year; profit of “ he or she buffalo” punishable with fine five times the animal's price.

11) Jharkhand

Slaughter of cows and oxen; possession, consumption of their meat, banned. Violators face up to 10 years jail and/ or penalty.

12) Karnataka

Cows can be massacred if old or diseased. Possession not a crime. Bill proposed by BJP in 2010 made butchery punishable by 7 years jail and Rs 1 lakh penalty, but it didn't come law.

14) Madhya Pradesh

Slaughter of cow, progeny banned. Penalty raised to 7 years' jail in 2012, burden of proof on accused. Buffaloes can be killed.

15) Maharashtra

Slaughter, consumption of meat of cow, bull, bullock banned since March 2015 after revision of existing law. 5 years' jail and/or Rs 10,000 fine. Slaughter of buffaloes allowed.

16) Mizoram

No restrictions.

17) Odisha

2 years' jail, Rs 1,000 fine for cow slaughter. Old bulls, bullocks can be killed on fit-for-slaughter certificate; cow if it suffers from contagious disease.

19) Punjab

“Beef” doesn't include imported beef; “cow” includes bulls, bullocks, oxen, heifer, calves. Slaughter allowed for export, with government permit.

20) Rajasthan

Slaughter of “cow, calf, heifer, bull or bullock” prohibited; possession, transport of their flesh prohibited. 10 years' imprisonment and/or Rs 10,000 fine.

21) Tamil Nadu

Cow, calf slaughter banned; up to 3 years' jail and/or Rs 1,000 fine. Beef consumption and slaughter of economically worthless animals allowed.

22) Uttar Pradesh

Slaughter of cow, bullock, ox banned. Can't store or eat beef. 7 years' jail and/or Rs 10,000 fine. Can import in sealed containers, to be served to foreigners. Buffaloes can be killed.

But it is pathetic to notice that the majority of the above listed states where the cow slaughtering illegal have been failed in controlling slaughtering.

SURVEY

On the chosen topic a scientific survey based on empirical study is conducted wherein total number of respondents are 3300 among which 1900 are Male respondents and 1400 are Female respondents whose age is in between 18 to 65 years. This survey is conducted Via Direct Interaction, E-Mailing, using several Social Media Platforms covering major states of India (where the slaughtering of Cows is illegal and the slaughtering of Cows is illegal). The Survey reports are as follows:

1. Do you agree that Cow products are useful to human scientifically having medicinal values?

	YES	YES %	NO	NO %	TOTAL	TOTAL %
MALE	1671	88	229	12	1900	100
FEMALE	1298	93	102	7	1400	100
TOTAL	2969	90	331	10	3300	100

2. If so, how long you have been using the products?

	USING	USING %	NOT USING	NOT USING %	TOTAL	TOTAL %
MALE	1232	65	668	35	1900	100
FEMALE	947	68	453	32	1400	100
TOTAL	2179	66.5	1254	33.5	3300	100

3. Do you believe that, as per Sanatana Dharmas Cow is treated as a Goddess?

	YES	YES %	NO	NO %	TOTAL	TOTAL %
MALE	1784	94	116	6	1900	100
FEMALE	1345	96	55	4	1400	100
TOTAL	3129	95	171	5	3300	100

4. Have you come across a Cow worshipped during temple visits or Goshala?

	YES	YES %	NO	NO %	TOTAL	TOTAL %
MALE	1444	76	456	24	1900	100
FEMALE	1258	90	142	10	1400	100
TOTAL	2702	83	598	17	3300	100

5. Do you agree with Cow Slaughtering is illegal?

	YES	YES %	NO	NO %	TOTAL	TOTAL %
MALE	1672	88	228	12	1900	100
FEMALE	1367	98	33	2	1400	100
TOTAL	3039	93	261	7	3300	100

6. According to the available state laws, is Cow Slaughtering is under control?

	YES	YES %	NO	NO %	TOTAL	TOTAL %
MALE	91	5	1809	95	1900	100
FEMALE	16	1	1384	99	1400	100
TOTAL	107	3	3193	97	3300	100

7. Do you suggest for Establishment of Unified Laws to control Cow Slaughtering at National Level?

	YES	YES	NO	NO	CAN'T	CAN'T	TOTAL	TOTAL
		%		%	SAY	SAY %		%
MALE	1641	87	81	4	178	9	1900	100
FEMALE	1262	90	33	2	105	8	1400	100
TOTAL	2903	88.5	114	3	283	8.5	3300	100

CONCLUSION

Cattle slaughter in India, especially cow slaughter, is controversial because of cattle's status as endeared and respected living beings to adherents of Hinduism, Jainism, Sikhism and Buddhism; while being an acceptable source of meat for Muslims, Christians and Jews. As per the census 2011, the population of Hindus, Jains, Sikhs and Budhists are 83 % and the rest Muslims are 14 %, Christians are 2.5 % and others are 0.5%. At the interest of majority population, there must be appropriate unified laws to be framed to protect the cow from slaughtering. Conducted survey reports the same.

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