

Examining the Quranic Viewpoint on Fauna and Zoology: an Extensive Analysis of the facts and Insights

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Abstract

Knowledge is the highest level of information. Beyond religious boundaries, Islamic scholars around the world acknowledge that the Quran contains knowledge that can guide humans. They also acknowledge that human effort is primarily focused on gathering information about discoveries and inventions, with knowledge making up a small portion of human endeavor. The Quranic verses pertaining to animals and current zoological discourse were examined in the paper. A critical analysis using a qualitative approach revealed that the Quranic bent of mind explains the reason behind the creation of these animals and how humans can utilize them to improve their own and others' lives, and vice versa. The study of zoology explains the characteristics of these creatures, including their bodily types and behaviors, as well as how they evolved and procreated. After careful consideration, it may be said that the Seerah and Quranic approaches are directly advantageous to humans, and that zoology should include the rationale behind the viewpoint of animal species inside its field.

Keywords: Information, Wisdom, Animals, Zoology, Quran, and Sunnah

1. Introduction

The knowledge of the Quran and the Sunnah is one and the same. Religious and scientific knowledge represent two distinct facets of human understanding. It is said in Surah-an-Naml: 15 that Prophet Dawud and Sulaiman, the Prophet, get wisdom from Allah. The term knowledge in this passage does not limit its meaning to religious knowledge alone. The word "Ilm" denotes the word "knowledge" in the Quran refers to complete understanding that enables people to contemplate nature, recognize God's signs, and reap a variety of advantages for themselves. The Quran that contains divine teachings, states that individuals who acquire scientific knowledge are cut off from religious knowledge, while those who possess religious knowledge are cut off from scientific wisdom and diverted¹.

Knowledge is a broad and expansive term. It covers every field of study, including zoology. Three knowledge phases exist. Understanding the fundamentals of a subject is the first step (What). Understanding how the idea or object evolved is the second step. Understanding why something was created (the third and final stage of knowledge) is the greatest degree of understanding, followed by "how" (the purpose). These phases of zoological and Quranic knowledge are highlighted in the research.

The area of biology that studies animals is called zoology². According to the definition of zoology, it covers a wide range of topics pertaining to animals, from their conception to their demise. The study of zoology focuses on the composition and development of animals, their life phase, their internal and exterior bodily architecture, and different hypotheses on animal evolution³. The zoology section of Pakistani matric biology textbooks covers the anatomical features and internal workings of all creatures, including humans. The evolution of animals, the functions of organs in the body, human the embryological process, organs in humans, and structure are the primary themes of study throughout the remainder section of the book, despite the author providing a brief overview of the Quran at the beginning. Human influences on botany and biodiversity also exist in part. The Quranic perspective, which provides the reason for the origins of animals together with their genesis and other spectrum of life, must be included into zoology education. We primarily investigate what and how in zoology. For this reason, the Quran speaks of the pinnacle of wisdom. This means that while zoology focuses solely on the

¹ Wasehudin Wasehudin et al., "Developing Class Instruction for Linking The Qur'an to Biological Science," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 3 (August 7, 2022): 3641–58, <https://doi.org/10.35445/alishlah.v14i3.1662>.

² William George and A.R Sheikh, *Biology* (Pakistan: Pakistan Textbook Board, 2020).

³ Mualimin and B Subali, "The Integration of Al-Qur'an and Hadith Studies on Biology Learning at Islamic Senior High Schools in Magelang Indonesia," *Journal of Physics: Conference Series* 1097 (September 2018): 012045, <https://doi.org/10.1088/1742-6596/1097/1/012045>.

external and internal features of living things, the Quran makes explicit reference to the reason behind the creation of life⁴.

2. Review of Literature:

The Quran mentions a number of scientific phenomena. It covers a wide range of topics from chemistry, biology, and astronomy to other scientific domains. In several scientific domains, the Quran is highly comprehensive and distinct. Islamic beliefs place a strong emphasis on acquiring knowledge. A significant number of passages in the Quran teach people to see nature as a manifestation of God. The Almighty Allah gives humanity instructions in Surah-al-Ankabut to circumnavigate the world and sea while contemplating His creation (Surah-al-Ankabut:20). The advanced degree of knowledge that addresses the causes of any creation is provided by the Quran. Zoology and the Quran are closely connected fields⁵. The Quran has several allusions to nature and animals, highlighting the value of respecting animals, learning about the world around us, and realizing Allah's strength and wisdom. These ideas are fundamental to zoology as well, which means that the investigation of animal and the Quran are complimentary and reinforce one other. The Quranic text and zoological knowledge are related. Early Islamic history was devoid of scientific proof for many biological realities, but as science progressed, more biological occurrences were confirmed in light of the Quran. Therefore, it is imperative to study zoology in close relation to the Quran in order to uncover numerous animal-related topics that the Quran has previously confirmed. However, zoology is unable to explain why animals were created. The ones that follow are some Quranic examples that illustrate various facets of an animal's existence and the viewpoint of a zoology subject.

2.1. Animals Are Social Beings

The community is the greatest degree of an organization in the ecosystem system, according to zoology. The community is a collection of creatures that share similar traits. The Quran also makes reference to the communities that animals inhabit. Almighty Allah states in the Quran:

*"The only living things on Earth are communities like you; there are no moving objects or two-winged birds."*⁶

Sayyid Qutb believed that all living things in the cosmos, including giants, birds, and crawlers, had distinct societies similar to human communities in which they engage in special interactions with one another. They lead similar lives in certain ways. These creatures all attested to the unity of Allah Ta'ala and the consistency of His creation rule. Every second that His creation spends on this planet is prearranged by Him. According to Al-Qutb, animals are similar to humans in

⁴ Wasehudin et al., "Developing Class Instruction for Linking The Qur'an to Biological Science."

⁵ Umma Farida et al., "CORRELATION OF SCIENCE AND THEOLOGY ACCORDING TO THE QUR'AN AND HADITH," *European Judaism* 18 (October 1, 2022): 65–76.

⁶ (Surah-al-Anam:38)

that they were made by their creator, are dependent on them, and are sustained by them⁷. Zoological studies verify this Quranic statement. It states that a mated couple is the simplest community. When living conditions are favorable, their population grows, creating a complex social structure⁸.

2.2. Animals as Realistic Occurrences

Nature's fundamental element is animals. They adhere to a certain natural rule. As such, they are the indicators of naturalistic occurrences. The animal life cycle is the fundamental naturalistic phenomena. Every animal has a distinct life cycle that sets it apart from the others. This claim is supported by the Quran's text, which quotes several verses stating that animals are symbols of natural events created by Allah, the one who created nature and its laws. In the natural world and His creation, Allah has revealed His signs to us. He challenges humanity to consider these indications by citing several Quranic narrations. The Quran states that the coexistence of humans and animals in the cosmos is a message from Allah Almighty to humanity.

*"Ayat (proofs, signs, etc.) for those with an wisdom are in fact the motions of (living) creatures of every kind that He scattered therein, as well as the straying of winds and cloud which remain suspended between the heavens and the earth."*⁹

Another verse in which Allah Ta'ala states:

*"And the moving (living) creatures that He scattered throughout the earth are signs for those who have a certain faith,"*¹⁰

In a same vein, Allah Ta'ala stresses that all that ranges from heaven and earth is a sign from Him to those who consider it.

The eminent exegete Sayyid Qutb asserts that there are millions of species on earth that surround humans. They are all of distinct kinds. Every variety has a unique structure, size, and form. Allah Almighty knows them all and is in charge of them. From the tiniest animal to the greatest, they are all fascinating in how they were made and how they fit into the larger scheme of things. Allah Ta'ala is shown in many ways in both creation and administration. They all convey the idea that Allah is one. Only those who make an attempt to comprehend these indicators are allowed to use them¹¹.

2.3. Animals as Allah's Trust

⁷ Sayyid Qutb, In the Shade of the Quran, (England: the Islamic Foundation),5,106.

⁸ William George, A.R Sheikh,Biology,(Pakistan: Punjab Textbook Board,2020),10

⁹ Surah Baqarah: 164

¹⁰ Surah ash-Shuraa: 29

¹¹ Qutb,Sayyid, In the Shade of the Quran,(England: the Islamic Foundation),15,308.

The main topic of discussion in zoology is the anatomy and physiology of animals. These items provide information on the initial and second phases. It makes no indication of why animals were created. According to the Quran, Allah, the universe's creator, has faith in animals. The Quran makes it clear that Allah Almighty is the proprietor of everything that is among the heavens and the earth.

*"And Allah possesses power over everything, and He is the one who rules the earth and the heavens."*¹²

*"To whom the earth and heavens belong, who has not borne a son (children or progeny), and For Him there is no co-ruler in the dominion." Everything was made by him, and he measured everything just as it should have been measured.*¹³

"Everything that exists within the universe has been created and subject to Allah, the one who is the supreme authority and creator of everything that exists," Ibn Kathir said in his commentary¹⁴. He has absolute control over all in the cosmos. Sayyid Qutb states that "Allah Almighty has supreme authority over the sky as well as the earth" in his commentary on the passages above.

This sovereignty denotes possession, authority, and the capacity to alter anything in accordance with His will. He is the entity who chooses how everything in the world interacts, takes shape, and is located¹⁵.

Everything in the world, including the sun, moon, mountains, animals, and sky, belongs to Allah Almighty. Allah Almighty has placed man on this planet as a temporary Khalifah. He must live in harmony with animals since Allah has faith in them all, and he has responsibility for any mistreatment of wildlife or other natural resources¹⁶.

3. The Reason Behind the Origin of Animals

3.1. Witness the Lives of Animals as They Adhere to the Laws of Nature:

According to animal science, animals have organized lives that follow certain ecological cycles from the time of birth until death. There are biotic and abiotic components to an ecosystem. The biotic components are where the ecosystem functions. In zoology, there are fundamental classes that represent the procedure of predation in nature. When an animal's population is taken into account, for instance, prey increases the number of its predators (who devour them), which

¹² Surah-al-Imran: 189

¹³ Surah-al-Furqan: 2

¹⁴ Imam Abu Al-Fida Ismail Ibn Kathir, Tafsir Ibn Kathir, (Maktaba Dar-us-Salam, 2003), 7, 139.

¹⁵ Sayyid Qutb, In the Shade of the Quran, (England: the Islamic Foundation), 12, 294

¹⁶ Al-Hafeez Basheer Ahmad Masri, Nadeem Haque, 'The Principles of Animal Advocacy in Islam: Four Integrated Ecognitions', Society and Animals Brill junoral of Human-animal studies, 2011, 279-290.

maintains equilibrium in the prey population. In a similar vein, zoology claims that the principle of selection by nature is another natural rule¹⁷.

Animals are in the last stage of the evolutionary cycle, whereas minerals are at the start, as Jabir bin Hayan's book "Kitab al-Tasrif mentioned." There are so several phases in between the two. The zoological trends in the food chain and the ecosystem's mineral cycle, particularly those of nitrogen, are supported by this claim¹⁸.

It is also confirmed by the Quran that animals abide by natural law. They did not break any laws. Every living thing in the cosmos abides by a natural rule that Allah has established. They adhere to that with a great deal of dedication to their Creator in their own special and distinctive way. A few examples of this natural rule, which all creatures are subject to, are mentioned in the Quran itself.¹⁹

3.2.Exaltation of the Creator: An Inherent Law

The Almighty Allah said in the Quran:

*"Everything on earth and in the seven heavens praises Him; nothing exalts His praises." However, you do not comprehend their exaltation. He is genuinely always patient and frequently forgiving."*²⁰

This stanza expresses the idea that animals, as members of the natural world, are bound by a set of laws and express gratitude to their creator. It is an integral aspect of the law of nature that animals honor their creator. In his commentary on this passage, Sayyid Qutb states that all living things in the cosmos follow the natural laws that Allah has created. Their primary obligation under this fundamental rule is to exalt their creator, Allah. They do this with complete dedication, in a special and distinctive fashion, to attest to His divinity. The phenomenon alludes to the reality that every living thing in the cosmos is alive and engaged in a single, glorifying deed that involves submitting to Allah's will and acknowledging His sovereignty over all that exists.²¹

Ibn Kathir asserts that every creation has a language of its own that it uses to worship Allah Ta'ala. Because they speak a language that is foreign to humans, humans are unable to comprehend their appreciation. Additionally, he cited a number of tales that demonstrate how the

¹⁷ William George and A.R Sheikh, *Biology* (Pakistan: Pakistan Textbook Board, 2020)

¹⁸ M.Abid Nadeem, 2005, Thesis: Quranic Fauna AND Flora in the light of Islamic Literature and Biology, University of Punjab, HEC, 2005, 77.

¹⁹ Peter, Anne, *Studies of Global Animal Laws*, Berlin: Springer One, 2020, 11

²⁰ Surah Al-Furqan: 44

²¹ Sayyid Qutb, *In the Shade of the Quran*, (England: the Islamic Foundation), 11, 137.

Prophet S.A.W. and those around him heard and comprehended the Tasbih of a wide variety of animals.²²

3.3. Prayers to Their Creator:

Another way that animals express their thanks to their creator, who gave them a set of rules to obey, is through prostrations. Every step is arranged neatly, and nobody can go against it.

"Do you not see that everyone and everything, including the sun, moon, stars, mountains, trees, Ad-Dawdbb [moving (living) living things, beasts], and a large portion of humanity, prostrates themselves before Allah?"²³

"And to Allah prostrate everything that is in the heavenly realms and all that is on earth, of the crawling (living) beings and the celestial beings, and they aren't prideful [i.e. they worshipped their creator (Allah) with humility],"²⁴ declares Allah Almighty in another ayah.

According to Sayyid Qutb, this ayah means that there are countless species and uncountable realms in the cosmos that are unknown to humans. Few of them are known by men. In addition to the habitat of humans, the planet is home to a wide variety of the mountains, plants, and animals. Each of these animals lives in their native habitat in a certain way. In perfect unison, they all bow down before Allah as a symbol of their allegiance to their creator.²⁵

In his commentary on the aforementioned passages, Ibn Kathir stated that all in this universe submits to God's force as evidence of His deity.²⁶

"I heard God's Messenger remark that a messenger of God led people out to say a prayer for rain, but when he observed an ant lifting parts its legs to the the sky he said, 'Return, for all your prayers would have been answered as a result of this ant,'"²⁷ Daraqutni relayed Abu Huraira's statement.

According to this hadith, animals are a part of nature and natural law adherents, and Allah Ta'ala heard their prayers as well.

3.4. Animals Provide Us With Food:

Since animals were created with the intention of benefiting humans, the Quran gives the highest level of knowledge. Allah Ta'ala grants humans dominion over a wide variety of animals so that

²² Imam Abu Al-Fida Ismail Ibn Kathir, *Tafseer ibn Kathir*, (Riyadh: Darussalam, 2003), 6, 21-22

²³ Surah al-Hajj: 18

²⁴ Surah-al-Nahl: 49

²⁵ Qutb, Sayyid Qutb, *In the Shade of the Quran*, (England: the Islamic Foundation) 12, 88

²⁶ Imam Abu Al-Fida Ismail Ibn Kathir, *Tafsir Ibn Kathir*, (Maktaba Dar-us-Salam, 2003) 6, 539

²⁷ Imam wali Uddin Muhammad bin Abdullah Al-Khateb Al-Tibrizi, *Mishkat al Masabih*, (Lahore: Maktabah Islamia, 2013), 1, 498.

they might profit from them in different ways. The following are some advantages that animals provide for people that are described in the Quran.

3.5. Food Supplies

Zoology states that humans belong to the group of territorial carnivores, which consume primary and secondary carnivores for food. This description provides some indication that humans use animals as food.

The Quran has already said that humans are meant to profit from animals, and eating and producing heat from them when they take the shape of various objects is one among those advantages. Says Allah Ta'ala

*"And the cattle, for He has made them for you; you consume them, and they provide you with many advantages and warmth (warm clothes)."*²⁸

This Ayah from the Quran speaks about the practical necessities that animals meet for people. Since cattle provide us with warmth, they might provide them many advantages. We make blankets and other warm things out of hair and wool to maintain ourselves warm. Among their many other advantages is that we may get meat and milk from them.²⁹

3.6. Traversing Sources

Transportation is another advantage that animals provide for humans. In the Qur'an, Allah Ta'ala said:

*"And they transport your burdens to a place you could not go to without causing yourself a tremendous deal of grief. It is true that your Lord is most Merciful and Full of Kindness. Additionally, He made donkeys, mules, and horses that you were able to ride as an ornament. Additionally, He develops things that you are unaware of."*³⁰

According to this ayah, humans are fortunate to have creatures like horses and mules donkeys, which they use for transportation. The notion of employing animals like these for transportation is presented in the Quran as a favor from Allah. The Almighty Allah gave humans a creature of burden to make sure they may go to a far-off place with ease.³¹

Sayyid Qutb commented on this ayah by stating that people found it difficult to transport large burdens to far-off places in the past. They had to go a long distance and suffered greatly since they were unable to reach that far-off place without difficulty. This verse illustrates how

²⁸ Surah-al-Nahl: 5

²⁹ Sayyid Qutb, *In the Shade of the Quran*, (England, the Islamic Foundation),11,10.

³⁰ Surah-al-Nahl: 7-8

³¹ Sarra Tlili, *Animals in the Quran*, (United State of America: Cambridge University Press, 2012) P.83

fortunate humans are because livestock were created by Allah Ta'ala to ease their burdens. Therefore, although humans are useful as beasts of burden, they shouldn't be burdened more than they can handle.³²

4. Benefits of animals' beauty

Zoology is the study of the splendor of the natural rules that they abide by, their outward and interior structure's attractiveness. The advantages that animals provide to humans are specifically mentioned in the Quran when discussing the beauty of animals. Almighty Allah stated:

"And where is the beauty that you have when you lead them out to pasture throughout the morning, and when you return them back in the evening?"³³

Al-Qurtubi asserts that the aesthetic value of creatures is a component of the joy and splendor of this world. In order to bolster his argument, he cited a hadith in which the Messenger of Allah SAW is supposed to have stated,

"For their owners, camels are [a means of] glory and eminence, sheep are opulence, and until the Day of Judgment, benefits are attached onto the forelocks of horses."³⁴

According to this hadith, an animal's aesthetic value is correlated with the advantages its owner receives from them. In his commentary on this hadith, Al-Qurtubi succinctly illustrates this idea by stating that the Prophet initially identifies glory with camel because they provide their owners with tremendous advantages such as food, clothes, and transportation to far-off places.

Second, Prophet equates prosperity with sheep since these animals give their owners enormous advantages in the shape of food, clothes, and riches due to their propensity for procreation. Thirdly, the Prophet states that horses' forelocks are associated with blessings because of the numerous advantages they offer their owners, including the ability to overcome enemies and forward the cause of Allah on the battlefield³⁵.

Therefore, an animal's usefulness to its owner is what makes them beautiful. According to the Quran, it is Allah's kindness and blessing, as well as the beauty of the cosmos.

5. People as Animals

³² Sayyid, Qutb In the Shade of the Quran, (England, the Islamic Foundation)11,10.

³³ Surah-al-Nahl: 6

³⁴ Ibn majah: Hadith 2305.

³⁵ Imam Abu Abdullah Muhammad bin Ahmad bin Abu bakr Qurtubi,2012,*Tafseer-al-Qurtubi*, (Pakistan,Zai-ul-Quran publication,2012),5,487.

According to zoology, humans are regarded as highly evolved creatures that belong to Homo sapiens, the highest taxonomic classification. Homo sapiens is a member of the mammalian kingdom Animalia. Without a doubt, it is the greatest level in Animalia's kingdom. The interior workings and outward features of human beings are examined in zoology. The topic of zoology does not emphasize the reason behind the creation of humans.

However, the Quran states that human activity is the origin of all things in the cosmos. They are known as Ashraf-ul-makhluqat (Above to all creation) because of their extraordinary academic prowess and other gifts.

"And indeed, We have respected the offspring of Adam, so We have transported them by land and sea, and We have given them At-Tayyibaat (legal good things), and We have given them a clear preference over many of others whom We have created."³⁶

This verse demonstrates that since Allah sent humans with highly developed intellectual faculties on Earth, humans are the primary source of all activity in the cosmos. Their capacity for thought compels them to study natural events and reveal several hidden truths in the natural world.

6. Conclusion

The Quran provides further details on the reason behind the creation of animals, and the study of zoology focuses primarily on the characteristics and behaviors of individual creatures within their natural environment. Our domain focuses on just acts, thus we should incorporate and prioritize zoological knowledge by including the Quran's explanation of why animals were created. Zoology lessons must be connected to the Quran in order to show students the magnificence of their All-Powerful Creator. This will broaden the scope of knowledge and help students understand that religious knowledge and scientific information are not distinct from one another. Mankind is commanded by Allah Almighty to contemplate natural occurrences. Instead of just memorization without interest, learners find the subject more relevant when it is connected to the study of zoology.

³⁶ Surat ul Isra Verse 70