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Exploring the Quranic Perspective on Animals and Zoology: A Comprehensive Study of Knowledge and Insights

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Abstract:

Knowledge is concluded form of information. Scholars of the Quran all over the world beyond the boundaries of religions admit that the knowledge for the guidance of human beings is in the Quran and concede that the maximum efforts of human beings are related to the collection of information about the discoveries or inventions and a minor part is knowledge. The paper

discussed the Quranic verses related to animals and contemporary areas of discussion of subject zoology and after a critical analysis through a qualitative approach, it is found that the Quranic approach is why these animals are created and how humans can use them to facilitate their and others lives and on the vice versa, zoology is presenting that what are these animals and how they developed and continued their generations and what is their body structure and habits. After thorough discussion, it can be concluded that the Quranic and Seerah approach is directly beneficial for human beings and Zoology need to add the why the perspective of animal creatures in its domain.

Keywords: Knowledge, Information, Quran, Animals, Zoology, Sunnah

Introduction:

There is no division of knowledge as per Quran and Sunnah. It is a division of human beings that there is religious knowledge and scientific knowledge. It is mentioned that Allah grants knowledge to Prophet Dawud and Prophet Sulaiman (surah-an-Naml: 15). In this verse, the word knowledge doesn't specify that it is only the knowledge of religion. The term '*Ilm*' means Knowledge used in Quran means comprehensive knowledge so that human beings ponder over nature to reflect upon His signs and derive various benefits for humanity. Divine words, the Quran, informs that the people who attain the knowledge of sciences are disconnected from religious knowledge and those who possessed the knowledge of religion are disconnected from scientific knowledge and are rerouted.¹

The concept of knowledge is comprehensive and vast. It includes all branches of knowledge including zoology. There are three stages of knowledge. The first stage is to know the basic concept about something (What). The second stage is to understand how the concept or thing developed. The third and last stage of knowledge is to understand the purpose for the creation of something (How), this is the highest level of knowledge is why (purpose). The study highlights these stages of knowledge in zoology and the Quran.

Zoology is the branch of biology that deals with animals.² The Definition of Zoology disclosed that it discusses vast aspects of animals starting from the birth of animals till their death.

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).

Zoology is concerned with what and how animals are developed, their life cycle, their internal and external body structures, and various theories of the evolution of animals.³

In the textbooks of biology at the matric level in Pakistan, the zoology portion discusses the internal mechanisms and physical structure of animals including human beings. Although at the beginning of the book, the author gives a short glimpse of the Quran and Biology in the remaining portion the basic topics of discussion are the life cycle of animals, functions of body organs, human embryology, human organs, and structure. There is also a portion of human impacts on biodiversity and botany as well. The teaching of zoology is required to be integrated with the Quranic perspective as it gives the purpose for the creation of animals along with their origin and other spectra of life.⁴

In zoology, we mainly study what and how. The Quran talks about the highest level of knowledge that is why. It means that in zoology we only study the physical and internal structure of living beings and on the other hand Quran specifically mentions the purpose for the creation of living beings.

Literature Review:

A glimpse of various scientific phenomena is mentioned in Quran. it discusses numerous related to different fields of science including biology, astronomy, and chemistry. The Quran to these fields of science is quite holistic and unique. The attainment of knowledge is strictly emphasized in Islamic teachings. A large portion of Quranic verses instructs mankind to reflect upon nature as a sign of God. In Surah-al-Ankabut Allah Almighty commands humankind to travel around the sea and earth and reflect upon His creation (surah-al-Ankabut:20). The Quran gives knowledge of the advanced level that discusses the reasons behind any creation.⁵ The Quran and zoology are closely related. The Quran contains numerous references to animals and nature, emphasizing the importance of treating animals with respect, studying the natural world, and appreciating Allah's power and wisdom. These principles are also central to zoology, making the study of animals and the Quran complementary and mutually reinforcing.

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>.

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.

The knowledge of zoology is interlinked with the Quranic text. Many biological facts were not proved in the early years of Islamic history but with time, the advancement of scientific knowledge increases many biological phenomena affirmed in the light of the Quranic text. Thus, studying zoology with a close link to the Quranic text is essential to unveil many aspects related to animals, which are already affirmed by Quran. But zoology doesn't explain the purpose of the creation of animals. The following are some examples from the Quran that how to present different aspects of an Animal's life and what is the perspective of Zoology subject.

Animals have Communities

According to zoology community is the highest level of organization in the ecology system. A community is a group of organisms with common characteristics. Animals have communities this point is also mentioned in Quran. Allah Almighty says in Quran:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَقْنَا فِي الْكِتَابِ مِنْ هَيْئَةٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ⁶
“There is not a moving (living) creature on earth, nor a bird that flies with its two wings; but are communities like you.”

According to Sayyid Qutb, all animals that exist in this universe whether they are giants or flying or crawling have specific communities like human beings, in which they uniquely interact with each other. They share a specific way of life. All these creatures affirmed the oneness of Allah Almighty and the uniformity of His law of creation. He has planned every moment in which His creation lives on this earth. Al-Qutb is of the view that Animals resemble human beings in a way that they are created by their creator, in need of Him, and Sustained by Him.⁷ Studies of zoology confirm this fact in the Quran. According to it, the simplest community is a mating pair. If the condition for life is favorable their population increases resulting in a complex system of society⁸.

Animals as Naturalistic Phenomena

Animals are the basic component of nature. They follow a specific natural law. Thus, they are the signs of Naturalistic phenomena. The basic naturalistic phenomenon is the life cycle of animals. Each animal has a specific life cycle different and unique from others.

The Text of the Quran Affirms this statement by quoting in various verses that animals are the signs of Naturalistic phenomena designed by Allah-who is the creator of this nature and its law. Allah has shown us His signs in nature and His creation. He urges mankind to reflect upon

⁶ (Surah-al-Anam:38)

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

these signs through various narrations in Quran. Allah Almighty says in the Quran that the co-existence of animals and human beings in the universe is His sign for mankind.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يُعْقِلُونَ⁹

“.....and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidence, signs, etc.) for people of understanding”.

In another verse, Allah Almighty says:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جُنُوجِهِمْ إِذَا يَشَاءُ قَدِيرٌ¹⁰

“And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty”.

Similarly, Allah Almighty emphasizes that all that exists in between heaven and earth are His signs for those who ponder over them.

According to a great exegete Sayyid Qutb, millions of creatures exist on the earth around man. Each of them is of a different kind. Each kind has its shape, size, and structure. They all are known and controlled by Allah Almighty. They all are remarkable in their creation and the way they fit in the scheme of existence starting from the smallest animal to the largest. There are numerous signs of Allah Almighty in His creation and its management. They all deliver the message of the oneness of Allah. These signs are only for those who make efforts to understand them.¹¹

Animals as Trust of Allah:

In zoology, the basic discussion is on the internal and external structure of animals. These things give the knowledge of the first and second stages. It doesn't mention the purpose of the creation of animals.

In the Quran, animals are considered to be the trust of Allah creator of the universe. The Quran explicitly mentions that all that is between the heavens and earth is under the ownership of Allah Almighty.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ¹²

⁹ Surah Baqarah: 164

¹⁰ Surah ash-Shuraa: 29

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

¹² Surah-al-Imran: 189

“And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.”

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا¹³

“He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything and has measured it exactly according to its due measurements.”

Ibn Kathir wrote in his commentary ‘everything that exists in the universe is created and subjected to Allah, who is the ruler and creator of all that exists. He is the supreme authority over everything in the universe.’¹⁴ Sayyid Qutb while commenting on the above verses mentions ‘Allah Almighty has ultimate sovereignty over the sky and the earth. This sovereignty signifies ownership, control, and the ability to change anything according to His will. He is the one who determines the shape location size and interaction of everything that exists in the world.’¹⁵

Allah Almighty is the owner of everything in the world including the sky, animals, mountains, the sun, the moon, etc. Man is a temporary Khalifah on this earth by Allah Almighty. He has to coexist with animals, as they all are the trust of Allah and he is responsible and accountable for any abuse of animals or any natural resources.¹⁶

The Purpose for the Creation of Animals

Observe the Animals as They Follow Natural Laws:

According to zoology, animals follow structured life starting from birth to death they follow a specific ecological cycle. The ecosystem consists of biotic and abiotic elements. The ecosystem work within the biotic elements. There are basic classifications in zoology discussion that in nature is the process of predation. For example, when the population of one animal is considered, prey increases its predators (who feed on them) creating a balance in the population of their prey. Similarly, the theory of natural selection is another natural law according to zoology.¹⁷

According to Jabir bin Hayan in his book ‘Kitab al-Tasrif mentioned that minerals are at the first stage of the evolution cycle and animals are at the last stage. So, there are many stages between the two. This statement supports the zoological patterns of the food cycle and the cycle of minerals

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.

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

like nitrogen in the ecosystem.¹⁸ The Quran also affirmed that animals follow natural law. They didn't violate the law. All creatures of the universe follow a natural law that is specified by Allah. They follow that in their unique and specific way with great devotion towards their Creator. The Quran itself mentions a few forms of this natural law in which all animals take part.¹⁹

Glorification of the creator: A natural law

Allah Almighty says in Quran:

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ هَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا²⁰

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving”.

This verse signifies the fact that animals being part of nature follow a specific natural law and they are grateful to their creator, this is an essential part of natural law that they glorify their creator.

Sayyid Qutb while commenting on this verse writes: all creature of the universe lives according to natural law designed by Allah. As a part of this natural law their first duty is to glorify their creator (Allah). They do this in a unique and specific way with full devotion to testify His divinity. The phenomena refer to the fact that all living beings of the whole universe are full of life and involved in a single action, Glorifying Allah that includes obedience to his will and recognizing His authority over everything that exists.²¹

According to Ibn Kathir, all creature has their own language in which they praise Allah Almighty. Human beings are incapable of understanding their praise because they have a different language that is unknown to human beings. He also quoted various traditions that show that the Prophet S.A.W and his companions heard and understood the Tasbih of numerous animals.²²

Prostration to Their Creator:

The prostration is another sign of gratitude of animals to their creator who signed them a specific system which they follow. Each step of which is well organized and non can violate it.

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.

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

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ²³

“See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawdbb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah.”

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ²⁴

In another ayah, Allah Almighty says: “And to Allah prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allah) with humility]”.

Sayyid Qutb explains this ayah this universe consists of many animals and unlimited worlds all of which are not known to men. Men know only a few of them. We also find numerous varieties of mountains, plants, and beasts that exist on this earth along with man’s habitat. All of these creatures have a specific way of life in their natural habitat. They without any exception prostrate for Allah as a sign of their submission to their creator in perfect harmony.²⁵ Ibn Kathir while commenting on the above verses said: that everything in this world bows to His might as a sign of His divinity.²⁶

Daraqutni transmitted that Abu Huraira said:

خَرَجَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ بِالنَّاسِ يَسْتَسْقِي فَإِذَا هُوَ بِنَمْلَةٍ رَّافِعَةٍ بَعْضَ قَوَائِمِهَا إِلَى السَّمَاءِ فَقَالَ: ارْجِعُوا فَقَدْ اسْتُجِيبَ لَكُمْ مِنْ أَجْلِ هَذِهِ النَّمْلَةِ.²⁷

“I heard God’s Messenger say that a prophet took the people out to pray for rain, and when he saw an ant raising some of its legs to the sky he said, “Return, for your prayers have been answered because of this ant.”

This hadith makes this point clear that animals are part of nature and the followers of natural law, Allah almighty heard their prayers too.

Animals as Sustenance for Humans:

The stage of knowledge that the Quran offers is the highest as the purpose of the creation of animals is to benefit human beings. Allah Almighty gives human beings authority over numerous animals to facilitate them getting various benefits from them. Following are some benefits that humans can take from animals mentioned in the Quran.

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.

Food Sources

According to zoology, Human beings are under the category of territorial carnivores who feed on secondary, primary carnivores. This description gives us a glimpse that human beings utilize animals for eating purposes.

Quran already mentioned that animals are created for the benefit of human beings, one of the basic benefits is to eat and produce warmth from them in the form of various items. Allah Almighty says:

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ²⁸

“And the cattle, He has created them for you; in them, there is warmth (warm clothing), and numerous benefits, and of them, you eat.”

This Quranic Ayah mentions the practical needs of human beings fulfilled by cattle. They can obtain numerous benefits from the cattle as cattle are a source of warmth for us. We use their hair and wool to keep ourselves warm in the form of clothing blankets and other such items. There are many other benefits like we obtain milk and meat from them.²⁹

Travelling Sources

Another benefit human beings can derive from animals is transportation. In Quran Allah Almighty said:

وَتَحْمِيلُ أُنْقَالِكُمْ إِلَى الْبَلَدِ لَمْ تَكُونُوا بِالْإِغْيَةِ إِلَّا لِيَشِيقَ الْأَنْفُسَ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ (7) وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ
لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ³⁰

“And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful. And (He has created) horses, mules, and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge”.

This ayah mentions that human beings are blessed with animals like horses and mule donkeys, and assess for transportation purposes. The Quran presents this idea of using these animals for transportation benefit as a blessing from Allah. Allah Almighty gifted human beings with a beast of burden so that they can easily travel to a distant land.³¹

While commenting on this ayah Sayyid Qutb wrote in the early times carrying heavy loads to distant areas was difficult for the people. As they could not reach that distant area without hardship, they suffer a lot while traveling and it was time-consuming. This verse depicts the great blessing

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

of Allah Almighty that he created cattle for human beings to make this task easy for them. Thus, human beings can use a beast of burden but they should not be overburdened beyond their capacity.³²

Aesthetic benefits of animals

The subject of zoology discusses the beauty of the natural laws, which they follow. Their beauty of the internal and external structure. The Quran discusses the beauty of animals with specific references to the benefits that they offer to human beings. Allah Almighty said:

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ³³

“And wherein is beauty for you when you bring them home in the evening, and as you lead them forth to pasture in the morning”.

According to Al-Qurtubi the aesthetic dimension of animals is a part of the pleasure and beauty of this world. He quoted a hadith to support his view, in which the Prophet S.A.W is reported to have said,

الْإِبِلُ عِزٌّ لِأَهْلِهَا وَالْغَنَمُ بَرَكَةٌ وَالْخَيْلُ مَعْقُودٌ فِي نَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ³⁴

“Camels are [a source of] glory and eminence for their owners, sheep are opulence for them, while blessings are tied to the forelocks of horses until the Day of Judgment.”

This hadith refers to the fact that the aesthetic dimension of animals is linked with the benefits, the owner obtained from them. Al-Qurbuti while commenting on this hadith explains this point nicely by saying that firstly Prophet associates glory with camels because they are a source of great benefits for their owner like clothing, transportation to distant lands, and food. Secondly, Prophet associates opulence with sheep as they also provide great benefits to their owners in the form of food, clothing, and great wealth because of their increasing numbers by breeding. Thirdly Prophet mentions that blessings are tied to the forelock of the horse due to the abundant benefits they provide to their owner in terms of defeating the enemy as a horse is a perfect animal on the battlefield, promoting the cause of Allah.³⁵ Thus, the beauty of animals lies in the way they are beneficial to their owner. It is the beauty of the universe and mercy and blessing from Allah according to the Quran.

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.

Human beings as Animals

In zoology, human beings are considered to be a well-developed organism and it belongs to the highest level of taxonomy called Homo sapiens. Homo sapiens belongs to the kingdom Animalia and the category of mammals. It is no doubt the highest level in the kingdom Animalia. In zoology, internal mechanisms and external structures of the human body are discussed. The purpose for the creation of human beings is not highlighted under the subject of zoology.

But according to Quran, Human beings are the source of activities in the universe. They are blessed with incredible intellectual skills and other abilities for which they are called Ashraf-ul-makhluqat (Superior to all creation).

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الدَّرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْكَافِرِينَ مِمَّنْ خَلَقْنَا كُنُفُيًّا³⁶

“And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibiit (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.”

This verse shows that human beings are the main source of all activities in the universe, as Allah sends them on earth with powerful intellectual ability. Their intellectual ability forces them to ponder over natural phenomena and unveil many truths hidden in nature.

Conclusion and Recommendations

Quran elaborates on the purpose of the creation of animals and zoology subject mainly discusses the physical and habitual features and activities of animals within their ecosystem. Our domain is working on just activities we should include and give more preference to the knowledge of zoology by including the purpose of the creation of animals given by the Quran. Learning zoology needs to be linked with the Quran to make the learners aware of the majestic creation of their All-mighty creator. This will enhance the knowledge to a greater extent so the learners become aware of the fact that religious knowledge is not separate or different from scientific knowledge. Allah Almighty Himself commands mankind to ponder over natural phenomena. Linking the study of zoology makes the content more meaningful to learners rather than only memorizing it without any interest.



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³⁶ Surah-al-Isra:70