



## A Study of the Intelligence and Duties of Animals from Viewpoint of Qur'anic Verses, Narrations, and the Reason

Mohammad Shokri Chaharborj; Mazahir Ahmadian Chaharborj

Assistant Professor, Department of Islamic Studies, Sahand University of Technology, Tabriz, Iran  
shokri4230@gmail.com

Holder of the Fourth Level of the Islamic Seminary, Iran  
mazaher670228@gmail.com

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### **Abstract**

The intelligence and behavior of animals and their voluntary and involuntary actions imply the existence of the soul in them. Some Qur'anic Verses indicate that animals are conscious. For example, the obedience of the birds of God's command to prevent the destruction of Ka'ba by Abraha's Army, the Ant's intelligence of being crushed by Solomon's army and talking to him, Hudhud's (Hoopoe) recognition of the kingdom of Sheba and its queen, and the glorification of God by the creatures. Some narrations also have referred to the moaning and crying of Imam Sajjad's (A.S.) horse in his absence, the moaning and crying of Imam Hussain's (A.S.) horse after his martyrdom, and the testimony of animals to the prophecy of the Holly Prophet of Islam (PBUH). In addition, scientific evidence confirms the animals' intelligence. For example, dogs' trainability and recognition of their owner confirm their intelligence. The present analytical-descriptive study aimed to show that like human beings, animals also enjoy some kind of intelligence and are duty-bound which has Qur'anic proof. Some verses refer to the resurrection of the animals, indicating animals will be mustered toward their Lord due to their duties since their resurrection without any reason will be vain and that God does not do anything in vain.

**Keywords:** *Intelligence; Duty; Animals; Qur'anic Verse; Narrations; Reason*

### **1. Introduction**

The Almighty God has not created anything in vain. There is Divine wisdom behind the creation of every creature. According to Qur'anic Verses, narrations, scientific observations, and experiences, it is clear that animals perceive many things and can do some tasks. In the Holly Qur'an, God mentions things that animals do and He commands them to do. This shows animals enjoy some kind of intelligence. Among them are to prevent the destruction of Ka'ba by Abraha's Army, the ant and Hudhud's (Hoopoe) conversation with Solomon and providing him with information, etc. Hudhud's recognition of the kingdom of Sheba and its queen, and the glorification of God by the creatures. Moreover, various narrations refer to things animals can do which cannot be done without intelligence, including

recognizing their owners, and moaning when they are not around. Every sentient animal is inevitably obliged to do things. Since the intelligence of animals, though lower order, has been proved in Qur'anic Verses and narrations, they are bound to some duties based on their capacity. Some verses imply the prostration of creatures before God. Some verses also indicate that the animals will be mustered toward their Lord. Accordingly, animals enjoy some intelligence to do their duties based on their capacity. However, there is not enough literature on this.

## 2. Review of the Literature

There are few studies on animals' intelligence and duties, and other related topics, including:

Azimi Shind-abadi, A. (2018). The intelligence of creatures in the Qur'an and hadiths. *Qur'an and Hadith sciences and teachings*, (3), 120-144.

Nili, R. (2012). The Animals' Resurrection from the Viewpoint of 'Allāma Tabātabā'ī and Fakhr Rāzī. *Mishkat*, 4(113), 31-49.

Lotfi, R. & Karimi, D. (2017). The Animals' Resurrection from the Viewpoint of the reason and hadiths. *Kalam-i Islami*, 24(96), 87-109.

The present study focuses on the intelligence and duties of the animals. Proving their intelligence, the researcher proves the duties of the animals using Qur'anic Verses, narrations, and reason. The study ends by discussing animal abuse and concluding animal abuse is *Haram* (forbidden), and those who abuse animals will be punished on Judgment Day. The previous studies did not examine this from the reason viewpoint. Therefore, this study focuses on Animals' intelligence and duties based on reason, examining the intellectual proofs. Furthermore, animal abuse is discussed, which has not been covered in similar studies.

## 3. Conceptology

### 3.1 Literal and figurative meanings of Intelligence

The word *Shu'ur* is derived from the 3-Letter Root (sh, ' , r), meaning intelligence and feeling (Mustafa, al-Ziat, 'Abd al-Qadir, al-Najjar, 2006, p. 484). In *al-Munjid*, it is stated that "He perceived it and felt it" (Malouf, 1998, p. 544). Moreover, some scholars also argue that since *al-Shsha'r* (hair) is too delicate, intelligence is also called *Shu'ur* (Tarihi, 1996, V. 3, p. 350; Al-Raghib al-Isfahani, 1993, p. 456).

Shaykh Tusi believes that the first phase of gaining knowledge about something is through *masha'ir* (five senses). That is why intelligence cannot be attributed to God (Tusi, n.d., V. 2, p. 36). In *Al-Mizan*, Allameh Tabataba'i restricts intelligence to physical phenomena since the five senses are called *masha'ir*. He argues that intelligible beings are not so (Tabataba'i, 1992, V. 2, p. 247). Accordingly, since animals have five senses, they have some kind of intelligence and consciousness though lower than that of human. Therefore, it can be concluded that in addition to humans, all creatures have some kind of intelligence. In other words, intelligence is flowing in them in one way or another (Tabataba'i, 1992, V. 2, p. 353).

### 3.2 Literal and Figurative Meanings of the Duty

The word *Taklif* (duty) with the pattern *tafil* is derived from the three-letter root (k, l, f). *Kalafat* based on the pattern *fa'ala* means hardship and difficulty. Since *takalif* (duties) imply responsibility and

hardship, they are called *taklif*. Some also argue that "taklif means the Commands and prohibitions of God to His servants, and obeying Him" (Malouf, 2005, V. 2, p. 1747).

In theology, the word "*taklif*" means to do the thing that is ordered or prohibited by God whose obedience is inherently *Wajib* ((religious duty) (Helli, 2009, p. 264). This duty is demanding. However, fulfilling this duty requires one to be informed in advance. In other words, if God has not commanded it before and His Holy Prophet has not conveyed it to the beings, then one cannot be inquired about it on the Day of Judgment.

This also holds about animals. As Allameh Tabataba'i states "according to the Word of God, creation is flowing in things and every creature benefits from knowledge as much as it benefits from the existence (Allameh Tabataba'i, V. 13, p. 110). Accordingly, animals also have knowledge based on their capacity. There are also ample verses on animals' liability to some duties (e.g., Al-Nahl: 49; Al-Nur: 41; Al-Hajj: 18).

Accordingly, it can be understood that duty means a demanding something that one is obliged to either do or leave due to God's command. This holds about animals, as well since ample Qur'anic Verses refer to their being duty-bound.

#### ***4. Justifying the Existence of Soul in Animals***

According to the Qur'anic and narrative evidence, animals also have intelligence and understanding. Due to their intelligence and understanding, they are bound to some duties. However, before proving the intelligence and duties of animals, it is necessary to justify the existence of the soul in animals. Because all actions of the creatures, whether voluntary or involuntary, are not possible without the existence of the soul, Animals must have the soul to be able to do things. Without the soul, they cannot do anything. Therefore, it must first be proved that animals have the soul and, then, intelligence and duties.

Every creature does voluntary or involuntary actions. This indicates they have souls. Animals' actions imply the existence of the soul in them. Their will and intelligence are completely related to their souls.

Islamic philosophy scholars believe that mankind is not only a physical being consisting of organs and a body. Rather, there is something inside them that is the source of feelings, intelligence, thinking, and voluntary movement and actions. This is the very rational human soul. Certainly, the source of intelligence, thoughts, and feelings are not the same in all creatures. Obviously, every creature has its own features distinguishing it from others. Therefore, the rational human soul is not only different from the physical body but also distinct from the animal soul (Mulla Sadra, 2000, V. 8, p. 6).

The Almighty God created a fine spiritual body, the soul. This soul is the source of all physical actions and senses including pains, joys, etc. What distinguishes humans from other creatures is the perceptive soul which is the rational soul and happens at the perfection of reason (Mulla Sadra, 2000, V. 6, p. 6).

All animals have a soul. To prove this, it is argued that " we see some bodies that do some actions including sensing, movement, nourishing, growing, reproducing. These are not possible without having a soul. The source of these actions cannot be the body by itself. Therefore, bodies that do these have souls (Mulla Sadra, 2000, V. 8, p. 1).

The existence of the soul in the beings, each doing specific actions, confirms that the existence of these actions does not have physical justification. Therefore, if we accept that animals do some actions, then we accept that there is another dimension in the creatures which is the very soul. Of course, humans who are the best creatures have a more subtle and perfect soul. According to Mulla Sadra, the soul is not restricted to humans, rather it exists in all beings (Mulla Sadra, 2000, V. 8, p. 1).

Mulla Sadra believes that there are some objects around us that have voluntary and involuntary acts. Some acts like sensing, moving, nourishing, growing, and reproducing are involuntary and are stopped for a while. Some acts are also voluntary like walking, and they are also sometimes stopped. The being that can walk sometimes stops walking. Here, the question that arises is what can be the source of these various acts? The source can be the existence of a faculty in the body, which is different from the body itself. This faculty is the source of the emanation of acts. This faculty is the very soul since every faculty which causes the emanation of different acts will be the soul (Mulla Sadra, 2000, V. 3, pp. 6-7).

Therefore, all beings including humans and animals have some kind of voluntary and involuntary actions. These actions cannot emanate from beings that do not have souls. Thus, it can be proved that all beings have souls, though at different levels. The human soul is at the highest level, while the animal soul is at the lower order and the plant soul is at the lowest level.

## **5. Animals' Intelligence**

### **5.1 Animals' Intelligence and Understanding According to the Degree of Their Existence**

Regarding the intelligence of the creatures, Ayatullah Jawadi Amuli writes "since there is cause and effect system between a thing and its perfection or desired objectives, moving toward perfection and objective, doubtlessly, requires guidance, and since all beings have intelligence and understanding, guidance, then, is necessary to all things (Ayatullah Jawadi Amuli, 2015, p. 33). Animals move toward perfection and desired objectives. Therefore, they are intelligent, and due to this intelligence, they are obliged to do some duties.

## **5.2 Qur'anic Reasons**

### **5.2.1 Birds' Obeying God's Command**

In the story of the elephant army, when Abraha's men were to destroy Ka'ba with their war elephants, a flock of birds appeared over their head by the Divine command and stopped them from doing so. Every bird carried stone by its beak or claw. When a group dropped their stones, another group would arrive. When the stones hit their targets, made a hole in them (Tabataba'i, 1992, p. 20). This story shows that the birds' intelligence was to the extent that they obeyed the Divine command, knew Abraha's men, knew how to fight with them, and were aware that they had to keep fighting to destroy them and save Ka'ba. Accordingly, it can be concluded that birds have some kind of intelligence and understanding.

### **5.2.2 Understanding of an Ant about Being Trampled**

*"When they came to the Valley of Ants, an ant said, 'O ants! Enter your dwellings, lest Solomon and his hosts should trample on you while they are unaware'" (Al-Naml: 18).*

Imam Reza (A.S.) quoted from his father, Imam Musa ibn Ja'far (A.S.), who had also narrated from Imam Sadiq (A.S.), that

Regarding this saying of Almighty God, "Whereat he smiled, amused at its words ..." (Al-Naml: 19), it is narrated that when the ant said "*O ants! Enter your dwellings, lest Solomon and his hosts should trample on you*" (Al-Naml: 18), Solomon who was passing in the sky by the wind heard it. He stopped and said, "Take the ant to me". When the ant presented to him, Solomon said, "O ant! Do you know that I am the Messenger of God and I do not oppress anyone?" The ant replied, "Yes". Solomon said, "so why did you warn other ants of my oppression and asked them to enter their dwellings?" the ant responded, "I was afraid that they may be charmed by your adornment and turn away from the remembrance of God". Then the ant asked, "O Solomon! Which one is older, you or your father, David? Solomon said, "My father." The ant said, "Then, why is the number of your name bigger than that of your father?" Solomon replied, "I do not know." The ant said, "Your father, David, treated his wound through friendship and affection, so he was named David. And You, O Solomon! I hope you follow your father in this." then added, "Do you know why wind has been captured for you, among the rulers of the other lands?" Solomon replied, "I do not know." the ant said, "the Almighty God wanted to show that even if you capture all lands and countries just like you have captured the wind, their decline and destruction is the decline of the wind." Amused at its words, Solomon smiled (Al-Saduq, 2017, V. 1, p. 72; Majlisi, 1983, V. 14, p. 92). Accordingly, it can be understood that:

1. Ants could talk, understand and make themselves understood.
2. The ant recognized Solomon, knew that he was the Messenger of God, was aware of the name of his father, and knew that the massive army was his army. Clearly, knowing these was very important to the weak ants.
3. The ant knew that Solomon's men would trample the ants riding their horses. It also knew that Solomon and his men did not know, or knew but did not consider as oppression, that they may trample the ants.
4. The ant called Solomon, with all his majesty and glory, ignorant due to trampling the ants. In return, Solomon did not blame it. Rather, he said, "... My Lord! Inspire me to give thanks for Your blessing ..." (Hussaini Tehrani, 2002, pp. 48-50).
5. According to a narration from Imam Reza (AS.), the ant was aware of some affairs of which Solomon was unaware. The ant talked about these affairs with him and even told him some secrets.

Hence, it can be understood that animals are aware of some affairs, can talk, do whatever to save their own and fellow animals' lives, and inform others of the possible danger. This is an indication of their intelligence and understanding of some affairs.

### 5.2. 3 Hudhud's Recognition of the Kingdom of Sheba

To prove animals' intelligence and understanding, the story of the Hudhud and Solomon should be reviewed as well. When Solomon enquired about the condition of the birds and did not see the Hudhud among them, he said, "I do not see the Hudhud, does it have a good excuse for its absence or not? I will punish it severely and behead it unless it presents strong proof." He did not stay for long [before he turned up] and said,

*"I have alighted on something which you have not alighted on, and I have brought you from Sheba a definite report"* (Al-Naml: 22).

*"I found a woman ruling over them, and she has been given everything, and she has a great throne"* (Al-Naml: 23).

*"I found her and her people prostrating to the sun instead of Allah ..."* (Al-Naml: 24).

*"So that they do not prostrate themselves to Allah ..."* (Al-Naml: 25).

According to Ibn Abbas, the Hudhud turned up and said "I have alighted on something which you have not alighted on, and I have brought you a definite report from which you were not informed by the Jinn and humans also are not aware of. I have reached something which you and your troops have not reached. As God quotes the Hudhud, saying, "... I have brought you from Sheba a definite report" (Al-Naml: 22) (Majlisi, 1983, V. 11, p. 46).

There are also some points in this story:

1. The Hudhud knew that a woman was ruling over Sheba. It could distinguish between men and women. It also was aware of her power and glory.
2. The Hudhud was aware of Solomon's mind and knew that he did not know about the Sheba kingdom and the woman ruling over it.
3. It knew that the Queen of Sheba, called Bilqis, was prostrating to the sun instead of Allah and that Satan has made their deeds seem decorous to them—thus he has barred them from the way of Allah, so they are not guided (Hussaini Tehrani, 2002, pp. 51-53).
4. In a part of the verse, Hudhud tells Solomon "I have alighted on something which you have not alighted on". This shows this animal had intelligence and understanding to some extent and that in some cases, it was aware of the thing that the man was not aware of.

#### 5.2.4 The Glorification of God by the Creatures

*"Have you not regarded that Allah is glorified by everyone in the heavens and the earth, and the birds spreading their wings. Each knows his prayer and glorification, and Allah knows best what they do" (An-Nur: 41)*

In this holy verse, the glorification of God is attributed to everyone in the heavens and the earth, including the birds. This is an indication of the creatures' intelligence and understanding of praying and glorifying God.

In his commentary on this verse, Allameh Tabataba'i states that "it is not unlikely that the reason and those having soul engagement in the remembrance of God is one of the wonders of creation since the appearance of a rational being to which "I" refer is one of the wonders of the creation, which struggles the reason of every rational being. However, a folk of birds spreading their wings in the sky is one of the strangest things done by intelligent animals (Allameh Tabataba'i, 1992, V. 15, p. 134). Even it is said that "the glorifications attributed to them is one of the virtues and duties of those having a reason (Allameh Tabataba'i, 1992, V. 15, p. 134).

It can be concluded that animals have intelligence and understanding, so they glorify the Almighty God. If they did not have any intelligence, they could not do so.

In *Al-Atyab ul-bayan fi al-tafsir al-Qur'an*, Tayyib comments that "their *Salat* and glorification is *Tashri'i* (laws divinely prescribed) and based intelligence and free-will, not *Takwini* (ontological). Here, *salat* means to worship (Tayyib, 1999, V. 9, p. 541).

In *al-Tafsir al-Furqan*, it is said that "the holy verse uses the word "I" not "we", which implies that "everyone in the heavens and the earth" including the birds that are not humans, the angles and the jinn (Sadiqi Tehrani, 1986, V. 21, p. 187).

Moreover, Makarim Shirazi argues that "all the particles, including the intelligent and the inanimate, all have a kind of intelligence and engage in praising and glorifying God in their own world, though we are not able to understand it (Makarim Shirazi, 1995, V. 14, p. 497).

All creatures, even animals, plants, and inanimate objects, have some kind of reason and intelligence. Every one of them knows God and His saints and glorifies and praises God based on their own understanding (Tayyib, 1999, V. 1, p. 102).

An important point about this verse that implies the creatures' conscious glorification of God is the use of the simple present tense, which indicates the continuity of their glorification. This issue is also mentioned in the verse *"The seven heavens glorify Him, and the earth [too], and whoever is in them. There is not a thing but celebrates His praise, but you do not understand their glorification. Indeed, He is all-forgiving, all-forgiving"* (Al-Isra': 44)

Thus, the animals that glorify the Almighty God have intelligence and understanding based on their own capacity. In addition, the word "I" that implies those that are intelligent refers to animals. This indicated that animals have intelligence based on their own capacity. Therefore, animals are bound to some acts which can be done by intelligent ones. As a result, animals also have reason and intelligence and even know God and His saints.

### 6.2. 5 The Birds' Speaking

*"Solomon inherited from David, and he said, 'O people! We have been taught the speech of the birds, and we have been given out of everything. Indeed this is a manifest advantage'"* (Al-Naml: 16)

The speech of the birds that Solomon knew meant the way animals convey their intentions and need to one another. It is narrated that once Solomon was passing by a nightingale sitting on a tree. He said the nightingale was saying "I ate half of a date. Damn this world!" (Tabarsi, 1998, V. 3, p. 181).

Accordingly, it can be concluded that animals also can speak and convey their needs and intentions to their fellows which fulfill their needs. This is an indication of the animals' intelligence.

In his *Tafsir Al-Mubin*, Mughniyeh (2004) interprets this verse as follows: Every prophet had a specific miracle that signified his prophecy and legitimacy. The miracles differed due to the thoughts of the people of the time. David's miracle was to soften the iron, while Solomon's miracle was to capture the wind and some jinn and to know the language of some birds and insects (p. 496).

Therefore, animals use speech to communicate and talk with one another and express their needs; though we cannot understand them, Solomon knew their languages. This again confirms that animals have intelligence and understanding.

### 5. 2. 6 All Creatures of the World are Intelligent

*"The seven heavens glorify Him, and the earth [too], and whoever is in them. There is not a thing but celebrates His praise, but you do not understand their glorification. Indeed, He is all-forgiving, all-forgiving"* (Al-Isra': 44)

Regarding this word of God "There is not a thing but celebrates His praise", Ali ibn Ibrahim quotes that "so, every single movement of every being is a glorification of God, the Mighty and Sublime" (Qomi, 1983, V. 2, p. 20).

To prove all the creatures have some intelligence, Jawadi Amuli refers to this verse, stating "the Holy Qur'an considers the whole world intelligent and guided". Then, he quotes other verses to confirm this: "... *Our Lord is He who gave everything its creation and then guided it*" (Al-Taha: 50); *"Celebrate the Name of your Lord, the Most Exalted, who created and proportioned, who determined and guided"*

(Al-A'la: 1-3). Jawadi Amuli adds every creature that is guided by God is directed to the right path and has intelligence and knowledge. Therefore, to be guided, one needs to be intelligent. Thus, everything in the world is intelligent (Jawadi Amuli, 2015, p. 34).

Accordingly, all creatures of the world including animals have intelligence and understanding since God has guided all creatures, and to be guided, one needs to be intelligent.

### 5. 2. 7 Some Animals are sent down Revelation

*"And your Lord inspired the bee [saying]: 'Make your home in the mountains, and on the trees and the trellises that they erect'" (Al-Nahl: 68).*

The word "inspired" shows that this insect's honey-making is not accidental, rather God has trained and made it understood (Dawar-panah, 1996, v. 9, p. 461).

Qur'an miraculously uses the word "inspiration" to clarify that bees should never be compared to livestock and the like. This may motivate us to study the mysterious world of this strange insect and know the greatness and power of its creator (Makarim Shirazi, 1995, V. 11, p. 298).

In interpreting this verse, Hussaini Hamedani (1983) writes "every insect like the ant and bee is aware of its duties and strives to fulfill them. They generally understand the goodness and badness of some actions. They also knew the meanings of justice and oppression and try to adapt their acts accordingly (p. 305).

Hence, it can be said that since the bee has intelligence and understanding, it can distinguish between good and bad, and justice and oppression. This shows this animal has intelligence and understanding.

In *Tafsir Ruh al-Bayan*, Haqqi al-Barousawi (n.d.) writes "The Almighty God reveals to all animals so that they can be aware of their interests and avoid things that are harmful to them. As God reveals to the crow to dig the ground to let Cain know how to hide his brother's, Abel, body" (V. 5, p. 50)

Qur'anic Verses frequently express that all beings, including the inanimate, plants, and animals, possess intelligence and understanding to some extent and are aware of the Divinity of God, the prophecy of the Messenger, and the authority of the Imam (Tayyib, 2008, V. 8, p. 152). For example, *"The seven heavens glorify Him, and the earth [too], and whoever is in them. There is not a thing but celebrates His praise, but you do not understand their glorification. Indeed, He is all-forgiving, all-forgiving"* (Al-Isra': 44); *"... O mountains and birds, chime in with him!" And We made the iron soft for him"* (Al-Saba': 10).

The word "inspiration used in verse 68, Al-Nahl Surah, means the revelation God sends to animals. Imam Ali (A.S.) states "sometimes the revelation means the inspiration, just like this Word of God, saying "And your Lord inspired the bee [saying]: 'Make your home in the mountains, and on the trees and the trellises that they erect'" (Majlisi, 1983, V. 90, p. 16). In this verse, revelation means inspiration, which indicates animals can receive revelation and inspiration, and this is impossible unless they are intelligent. Therefore, the animals that receive inspiration and revelation have the intelligence and understanding to fulfill God's commands.

### 5. 2. 8 Trainability of the Dogs

*"... As for what you have taught hunting dogs [to catch], teaching them out of what Allah has taught you ..."* (Al-Ma'ida: 5)



According to this verse, such animals as dogs are trainable, which confirms this animal has intelligence and understanding.

### 5. 3 Narrative Reasons

#### 5. 3. 1 The Moaning and Crying of Imam Sajjad's (A.S.) Horse

After Imam Sajjad's (A.S.) demise, his horse did not eat or drink anything, it went to his grave and hit its head on the ground to death (Majlisi, 1983, V. 46, pp. 146-147).

It is quoted from Ahmad ibn Hassan, Hassan ibn Faza'il, and Ahmad ibn Muhammad, who all quoted from ibn Faza'il who, in turn, quoted from Bakir who had quoted from Zurarah, that once Imam Sadiq (A.S.) said his father, Imam Baqir (A.S.) said, " at the night my father, Imam Sajjad (A.S.) passed away, he told me " I'm going to pass way tonight. Keep my horse in the stable and provide it with grass. When his body was buried, his horse freed itself, left the stable, and went to his grave without having seen it before. It put its chest on the grave and started to cry and moan. Tears rolled down its eyes. When Imam Baqir (AS) was informed, he came to the horse and said, "Stop crying and go back to your place, May God bless you. The horse got up and went back to its stable. However, it returned to Imam's grave and started to moan and cry. Imam Baqir (A.S.) was again informed of it. He said, "Let it be there. It is impatient. The horse stayed there moaning and crying so severely that it died after three days (Kulayni, 2008, V. 1, p. 467). All the narratives of this hadith were the distinguished and reliable Shiite scholars (see, Najashi, 1986, p. 338; Hilli, p. 195)

The fact that the animal is sad about its owner's death, moans and cries at his loss, knows his grave, sheds tears at his grave, understands and obeys Imam Baqir's (A.S.) command to return to its stable, and returns to its owner's grave all imply its intelligence and understanding.

#### 5. 3. 2 Imam Hussain's (A.S.) Horse Moaning at his Martyrdom

It is narrated from Imam Baqir (A.S.) that "after Imam Hussain's (A.S.) martyrdom, his horse neighed loudly and smeared its forehead with his blood, smelling its owner, shouted "Woe to people that killed the Holy Prophet's daughter's son" (Muqarram, 2012, p. 332; Qazwini, 1996, p. 129).

This narration also shows the intelligence and understanding of the Imam's horse which understood the Imam's (A.S.) martyrdom and the oppression done against him and the Holy Prophet's *ummah* and moaned at his loss. This again confirms animals' intelligence.

#### 5. 3. 3 The Testimony of Animals to the Prophecy of the Holy Prophet (PBUH)

The domestic and wild animals spoke to the Prophet of Islam (PBUH) and testified his prophecy (Tabarsi, 1982, V. 1, p. 225). First, they recognized the Holy Prophet (PBUH) and talked to him. Second, they testified to his prophecy, which indicates their intelligence and understanding.

#### 5. 3. 4 Understanding Animals' Language by Imams

It is narrated from Imam Sadiq (A.S.) that Imam Ali (A.S.) said, "Just like Solomon, we also have been taught the language of every living thing both on land and in the sea (Majlisi, 1983, V. 27, p. 264).

This hadith shows that animals can speak with one another and make themselves understood, and, thus, meet their needs, though we do not understand their language. This shows they understand some things and make some other things understood. Therefore, they have intelligence and understanding.

## 5. 4 Scientific, Experimental and Reasonable Evidence

### 5. 4. 1 The Dogs' loyalty to their Owner

An important piece of evidence showing the animals' intelligence is the loyalty of some animals, including dogs, to their owners. Dogs are inherently aggressive, but they are completely submissive and obedient to their owners. This means the dogs recognize their owners, know that they should not attack them, should be grateful to them, and defend them against the attacks of others. This confirms their intelligence and understanding.

### 5. 4. 2 Trainable Dogs

Training dogs for guarding and hunting indicates their intelligence and understanding. They readily learn what is taught to them. Therefore, this animal has intelligence and understanding.

### 5. 4. 3 The Prohibition of Slaughtering an Animal in the Presence of another Animal

Islam prohibits the slaughter of an animal in the presence of another animal. This indicated animals' understanding of slaughter and killing. Imam Ali (A.S.) states "do not slaughter a sheep in front of another sheep and a camel in front of another camel while they are looking at them" (al-Hurr al-Amili, 1993, V. 24, p. 161). Similarly, al-Shaykh Tusi (1986) in his *al-Nihayah* writes that "the slaughter of an animal, while its fellow animal is watching, is not admissible" (p. 584).

Citing this hadith, some jurists such as Yahya ibn Sa'id and Allameh Hilli issued some *fatwa* (a legal ruling) on the loathsomeness of this act (Hilli, 1984, p. 374; Hilli, 2006, p. 322; Najafi, 2007, V. 36, p. 137).

According to the Qur'anic Verses, hadiths, and the above shreds of evidence, it can be understood that Animals have intelligence and understanding, they talk to one another, are afraid of some things, get happy or sad, get inspired, understand others' favor and enmity, recognize those who do them favors, and know then they should be grateful to them, on the whole, they have intelligence and understanding according to their capacity.

## 6. The Duties of Animals

God is the creator of all kinds of animals, meets their needs, and watches all their deeds (Makarim Shirazi, 1995, V. 5, p. 223). When God provides all their needs and watches their deeds, it means they are duty-bound. In other words, God monitors them so that they act based on His commands, not deviate from them. When animals are to be resurrected, that means they must be responsive about their deeds before God. Obviously, the first condition for granting reward or punishment is that the one being rewarded or punished must have, first, intelligence and reason and, then, duty and responsibility (Makarim Shirazi, 1995, V. 5, p. 224).

Therefore, when animals are proved to have intelligence and reason, they have some duties and responsibilities. Very being that has responsibility will be brought before God to be accountable for its deeds. The Holy Qur'an invited people to know the animals and contemplate their creation and deeds. Some verses also invite people to learn from some animals like livestock, birds, ants, and bees.

Observing animals act based on some beliefs and opinions, despite their difference in their goals, one says "animals must also act based on some commands and prohibitions. If there are such rules, then, they must, like humans, be able to distinguish between good and bad. If they can distinguish between good and bad, then they inevitably recognize justice and injustice. If they do not act based on some rules

and do not understand justice and injustice, then why do they have to have different beliefs and opinions? In addition, why should members of the same group be different from one another? They must all be alike, while we see one horse is different from another horse, one ram differs from another ram, and one rooster is different from another one in terms of manner, love and hatred, kindness and cruelty, amenability, and disobedience and so forth. These differences indicate that animals, like humans, have some rules, and distinguish between good and bad, and justice and injustice (Tabataba'i, 1996, V. 7, p. 75).

Allameh Tabataba'i's (1996) statement explicitly shows that animals are duty-bound. He believes that animals can distinguish between good and bad and that they have some rules, both commands and prohibitions, which they are obliged to perform.

In *Tafsir-i Jawid-i Qur'an*, Saqafi Tehrani (1398) writes "all creatures are like humans in terms of provisions, life condition, and death. They are also aware of their Creators to the extent of their knowledge, intelligence, and power. In addition, they are obliged to do some duties and if they fail to fulfill them, they have to be accountable and face the consequences (V. 2, p. 318).

There are ample narrations reporting that animals engage in glorifying and remembering God, know their Creator, and recognize their benefits and harms. They are also bound to some duties and will be tormented if they refuse to do them. As many narrations state, no bird is hunted unless it refuses to glorify and remember God (Majlisi, 1984, V. 27, p. 274).

Accordingly, animals are duty-bound, and, in case, they refrain from doing their duties, they will be punished. Among these duties may be glorifying God. They are bound to remember God every day. If not, they will be punished. That is, they will be hunted.

## 6. 1 Animal's Duties in Qur'an

### 6. 1. 1 The Prostration and Glorification

One evidence showing animals are duty-bound is the Qur'anic verses on the animals' prostration and glorification obliged by God:

*"To Allah prostrates whatever is in the heavens and whatever is on the earth, including animals and angels, and they are not arrogant"* (al-Nahl: 49).

Also, we have:

*"Have you not regarded that whoever is in the heavens and whoever is on the earth prostrates to Allah, as well as the sun, the moon, and the stars, the mountains, the trees, and the animals and many humans? And many have come to deserve the punishment. Whomever Allah humiliates will find no one who may bring him honor. Indeed Allah does whatever He wishes"* (Al-Hajj: 18).

*"Have you not regarded that Allah is glorified by everyone in the heavens and the earth, and the birds spreading their wings. Each knows his prayer and glorification, and Allah knows best what they do"* (An-Nur: 41).

*"Whatever there is in the heavens and [whatever there is on] the earth glorifies Allah and He is the All-mighty, the All-wise"* (al-Hadid: 1).

In the interpretation of this verse, it is stated that all the creatures in the heavens and on the land that glorify the Almighty God do it truly, not figuratively.

Another reason for proving that animals are duty-bound is that the Prophets, who were Divine ambassadors, obliged some animals to do some tasks. This indicated that these animals were bound to do them.

In some verses, it is mentioned that God sent revelations to the Bee: *"And your Lord inspired the bee ..."* (Al-Nahl: 68). This inspiration is considered a duty for the bee and it is bound to obey God's command.

In another case, a crow is assigned to dig the ground and hide something so that Cain would understand how to hide his brother's body (Haqqi al-Barousawi, n.d.). This inspiration is also a duty or mission which must be done by the crow. Therefore, animals are bound to do some duties based on their capacity.

## 6. 2 Animals' Resurrection

Many verses in the Qur'an show animals will be resurrected.

*"There is no animal on land, nor a bird that flies with its wings, but they are communities like yourselves. We have not omitted anything from the Book. Then they will be mustered toward their Lord"* (Al-An'am: 38).

This means that animals will be mustered to be heard. Hearing is only right when animals are duty-bound in the world and are to be accountable for their deeds before God on the Day of Judgment. Otherwise, it will be null and void.

According to the above-mentioned reasons and the Qur'anic and narrative evidence, it can be proved that animals are duty-bound based on their own capacity. For example, recognizing males and females, carrying out the Divine command like the *Ababil* army, escaping from danger and saving one's life, being aware of people's idolatry and Satan's influence on them, glorifying and remembering God, talking to one another and expressing one's needs and meeting other's needs, carrying out the Divine commands like the bee which was inspired by God, understanding the death of their owners and moaning and crying at their loss, and so forth. These all show that animals have some intelligence, understanding, and reason based on their own capacity and that they even understand happiness and sadness and get affected by them.

Moreover, because of their intelligence, animals are obliged to do some duties. According to some scholars (e.g., Tabataba'i, 1996, V. 7, p. 75), they also have some commands and prohibitions and are bound to act accordingly. In case, they fail to do so, they will be punished by God.

What's more, as it is mentioned in verse 68, Al-Nahl surah, they must prostrate before God and glorify God every day. These are parts of their duties. The fact that God commands some animals to do such and such work, for example by inspiring the Bee and the crow, shows they have some Divine duties. In addition, the animals' resurrection also confirms they must be accountable for the acts they are bound to do.

## Conclusion

Examining Qur'anic Verses and hadith and referring to the reason, it can be concluded that animals, like humans, have some levels of reason and intelligence, though lower order. According to verses and narrations, animals perceive and understand some affairs such that God obliges them to do some duties. Thus, animals possess intelligence and feelings. They also have some abilities to do the Divine commands. Every duty-bound creature must be accountable for their good and bad deeds before God on the Day of Judgment. Therefore, animals will also be present on the Day of Judgment and be accountable. Given that cruelty is one of the major sins and that harming others is prohibited, oppressing and hurting animals, due to their intelligence, understanding, and feelings, are considered a sin and those who commit such a sin must be held accountable. In addition, Animals are the creation of God, torturing them in any way by anyone is condemned. Therefore, it is reasonable to be kind to them. Thus, humans should be considerate of all the creatures of God and avoid hurting them. We should accept that animals, just like us, have some intelligence, feelings, and duties and get annoyed by our acts such that they may complain about our behavior before God on the Day of Judgment and appeal to God to punish those who have wronged them.

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