



# Animals that Glorifying in the Qur'an (A Thematic Interpretation)

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## Abstract

The highest form of exaltation given to Allah subhānah wa ta'ālā is prayer beads. Prayer beads to the creator are the nature of every living thing in the universe. Beings such as jinns, humans, angels, plants, mountains and lightning, all pray according to their own wishes and animals are no exception, all praying to Allah subhānah wa ta'ālā. This study aims to lead readers to know how scholars interpret verses that allude to animals praying in the Qur'an. This Library research is carried out with a maudu'i tafsir approach with documentation techniques using the Qur'an as primary data and secondary data in the form of tafsir books, scientific books and scientific articles, then descriptive studies and analysis of the content are carried out. This research starts from looking for the meaning of prayer beads in general, linguistically or terms also refer to books, Arabic dictionaries and and exegeses as relevant literature to find findings, as well as the opinions of prominent scholars. Then, the verses related to the title along with their interpretations are collected. The results of this research are: Firstly, the Qur'an illustrates that creatures uniquely honor and praise Allah, such as the obedience of a bird in Surah An-Nūr [24]:41. Secondly, the glorification of animals is by obeying Allah's laws that regulate them, fulfilling their roles in the ecosystem according to the innate disposition set, and obeying the instincts given by Allah. Thus, they indirectly glorify and sanctify Allah through their natural actions that align with His will in Surah Al-Isra' [17]:44

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## 1. Introduction

The universe is a vast expanse of signs of Allah's greatness, showing His infinite power.

It is not only Muslim humans on earth who worship Allah, but all living creatures, including animals in this universe, also submit and worship Allah SWT. In fact, the position

of animals is the same as humans, as mentioned in the Qur'an QS. An'am [6]: 38: 'And there is not a single animal in the earth and the birds that fly with their wings, but they are all people (also) like you. We have not forgotten anything in the Book, then to their Lord they will be gathered'.

The Qur'an emphatically states that the creation of the universe and everything in it, including animals, has the main purpose of achieving the main purpose of human beings, which is to worship Allah. The most exalted worship, which only deserves to be given to Allah is tasbih, which is praising and sanctifying Him. Apparently, it is not only humans who glorify Allah, but animals also glorify Allah, as proven in the Qur'an, QS. Al-Isra' [17]: 44: 'The seven heavens, the earth, and all that is in them, praise Allah. And there is nothing but praise to Him, but you do not understand their praise. Indeed, He is the Most Merciful, the Most Forgiving'. This shows that all living creatures, both humans and animals, have the instinct and nature to worship and praise Allah.

However, the statement in QS. Al-Isra' [17]:44 raises a fundamental question: what is the form of tasbih of living beings other than humans, especially animals? Is their worship limited to biological instinct, or is there a deeper spiritual awareness and meaning?

## 2. Methods

This research uses the library research method, which is research that collects data from various written sources, such as books, journals, articles, and documents. This research combines the thematic interpretation method with an interdisciplinary approach, exploring the views of prominent mufassirs to study the Qur'anic verses related to the glorifying animals, focusing on thematic interpretation

to reveal the patterns and messages underlying the mention of these animals.

Through the thematic approach, the study will also identify the various roles that animals play in Qur'anic stories, ranging from symbolism to ecological functions. In doing so, this study seeks to show that animals are not only creatures that coexist with humans, but also have a significant place in the spiritual and moral narratives taught by the Qur'an.

Through this in-depth interpretation, it is hoped that the hidden meaning behind their tasbih will be revealed, while enriching our understanding of the concept of tawhid and Islamic ethics, and can make a valuable contribution to the development of Islamic studies, especially in understanding the majesty of Allah's creation and the wisdom behind the tasbih of all creatures.

El Adzim Syahputra and Abdur Rohman 'Characteristics of Birds in the Perspective of AlQur'an and Science.' Kaunia: Integration and Interconnection of Islam and Science Journal 'Characteristics of Birds in the Perspective of al-Qur'an and Science. (Vol.18, No.2, 2022). Discussion in the journal: Describes climate change as a driver of biodiversity loss, affecting distribution and changing species, and conservation strategies that include protected areas and corridors to preserve biodiversity in the face of climate change. The role of technologies such as remote sensing and GIS in unifying and managing biodiversity conservation efforts, as well as citizen science initiatives that leverage technology to collect data on species distribution and behaviour, aiding effective conservation decision-making [1].

Muhammad Iqbal, And Alfiyatul Azizah. The Speciality of Bird Fauna in the Qur'an (A Study of Tafsir'Ilmi of the Ministry of Religious Affairs of the Republic of

Indonesia). Diss. University of Muhammadiyah Surakarta, 2022. The points of discussion and relevance of the thesis in writing this article, namely: The interpretation of bird-related verses in the Qur'an by the Ministry of Religion, focusing on the interpretation of bird-related verses in the Qur'an. This thesis highlights the intelligence of crows, the migratory behaviour of hud-hud birds, and the nutritional benefits of quails, as well as an analysis of the relationship between the Qur'an and science on the theme of birds. This approach emphasises the importance of studying verses related to birds not only as metaphors or examples but also from a scientific perspective. The integration of religious teachings and scientific explanations in Tafsir 'ilim Kemenag underlines the importance of harmonising faith and scientific knowledge. This approach enhances the understanding of Quranic verses related to natural phenomena, including birds, from both religious and scientific perspectives [2].

Journal, Evi Erviani Rais. 'Behaviour of the Hud-Hud Bird (*Upupa eposps*) in the Perspective of the Qur'an and Science.' (2023). In this journal, her approach emphasises the importance of studying bird verses scientifically and not just metaphors or allegories. The hoopoe's distinctive features, such as its unusual body size, beak, fan-shaped tail, and long migratory wings, contribute to its role as a messenger bird. Integrating Religious Education and Scientific Interpretation into the Ministry of Religious Affairs The science of exegesis emphasises the importance of combining faith with science. This method enhances the understanding of Qur'anic verses about natural objects, both religious and scientific, including birds [3].

### **3. Results and Discussions**

#### **3.1. Definition of Tasbeeh**

The word tasbih comes from سبح - يسبح which means to say the phrase سبحان الله. Meanwhile, the root word سبحان comes from the word يسبح - سبح which means to purify Allah SWT. Subhanallah is to purify Allah from all the bad deeds and characteristics that exist in creatures. While tasbih comes from سبح which means prayer and remembrance. In this context, the prayer and remembrance in question is not the obligatory prayer, but rather saying 'subhanallah' [4].

In terminology, al-Tasbih refers to the remembrance that glorifies and sanctifies Allah, accompanied by cleansing oneself of all shortcomings. To glorify Allah is to exalt and purify Him from all attributes that are unworthy of His greatness. It also includes the acknowledgement that Allah is the sole owner of the universe and all that it contains, with no partner or resemblance to Him [5].

According to Abu Fatiah al-dani, tasbih includes all forms of worship, whether it is in the form of words, actions, or intentions. Rahman Sani explains that tasbih is a way of communicating that is done by all objects in the universe to acknowledge the oneness of Allah, testify to His divinity, praise Him, and sanctify the attributes of Allah. Creatures use the phrase tasbih to reinforce the belief in their hearts that Allah has no children or similar creatures. People who constantly perform tasbih to Allah will get rewards and rewards in accordance with their intentions and sincerity in tasbih [4].

The word tasbih in the Qur'an is mentioned 92 times in various forms, such as fi'il madhi, fi'il mudhari, fi'il "amr, masdar, jama" mudzakkar salim and others [6]. This variety of forms shows that the entire universe, including living things and objects in it, is glorifying Allah.

The powers in the heavens and the earth, along with all that exists in them, all glorify and declare that only Allah deserves to be worshipped without partners, only to Him will everything return, and no one will bow down except to Him. Hence, the entire creation in the universe performs the act of tasbih. But how does the universe glorify Allah? The Tasbih of the universe can be understood majazi, namely through the universe's obedience to the laws of Allah that govern it. In essence, the entire universe testifies and sanctifies Allah as in a beautiful circle. Every detail of the universe, from grains of stone and sand, seeds, leaves, flowers, fruits, to insects, grass, animals, humans and creeping things on earth, as well as all objects in the sky all testify, glorify and sanctify Allah [5].

Therefore, from the various meanings of tasbih, it can be concluded that the meaning of tasbih is not only to sanctify Allah by using the phrase 'subhanallah' alone. However, the meaning of tasbih is to include all forms of worship, whether in words, actions, or intentions, which aim to recognise the oneness of Allah, praise Him, cleanse themselves of all deficiencies, and carry out His commands.

### **3.2. Interpretation of Verses on the Animals that Glorifying**

The Qur'an gives us an idea that animals also live in the way of God. God created them to obey God's commands in nature. Although animals in general do not have the ability and intelligence, they will act according to the nature of thought given by God. As QS. al-Isra' verse 44, al-anbiya 79, Shad verses 18-19, and an-Nur verse 41,

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ  
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ  
تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

*"The seven heavens, the earth, and all those in them glorify Him. There is not a single thing that does not glorify His praises—but you 'simply' cannot comprehend their glorification. He is indeed Most Forbearing, All-Forgiving."* [QS. Al-Isrā' [17]: 44].

This verse explains the profound concept that living things, including plants and inanimate objects, glorify and praise Allah in unique ways. As per Ibn Kathir's interpretation, 'The seven heavens and the earth praise Allah, and all that is in them.' (Al-Isra: 44) means that all creatures in the heavens and the earth sanctify Allah, glorify, honour and magnify Him from what the polytheists said. And all of them testify to the oneness of Allah as their Rabb and Lord' [7].

This is in line with the interpretation of al-Maraghi that this verse explains, that every creature with its abilities and existence serves as a new creation that clearly shows the existence of Allah Ta'ala, His Oneness, power, and sanctity of everything that guarantees He is the Creator. The entire universe testifies to the majesty of Allah from the unequalled with His creation regarding His attributes as the Supreme Creator [8]. In the fragment of the verse wa lâkil lâ tafqahûna tasbîḥahum. It means 'But you do not understand their tasbih.' That is, humans do not understand their prayer, because it has a language that is different from yours. In the interpretation of Quraish Shihab there are two opinions, some understand wa lâkil lâ tafqahûna is the polytheists, there are also those who understand this is shown to all humans in general [9].

The creatures referred to in Sūrat al-Isra' verse 44 are all creatures, including animals, solid objects, and plants. This is a popular opinion as mentioned in Sahih Bukhari through the narration of Ibn Mas'ud RA. he once said: 'We used to hear tasbih being uttered by food while it was being eaten.'

Sunan an-Nasa'i also mentions that 'Abdullah ibn 'Amr reported that the Messenger of Allah forbade killing frogs and said: 'Its sound is tasbih.' Wallahu a'lam. Then at the end of surah Al Isra, verse 44, Ibn Kathir specifically refers to the Hadith narrated in Ahmad 3:439; Here it is mentioned that Muaz Bin Enis said that the Prophet SAW came upon many people who were sitting and talking on his mountain. 'Ride in peace, walk in peace,' he said. Do not make it a place of discussion in the streets and markets; for what is carried is better than what is ridden, and the remembrance of Allah is better than that.' Hence, Muhammad (peace be upon him) warned mankind that the animals that ride on them fear Allah more and remember Allah more than mankind. Our beloved Prophet, peace be upon him, also reminded Muslims that they should take care of Allah's creation [7]. Furthermore, in surah An-Nur verse 41

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمٰوٰتِ وَالْأَرْضِ  
وَالطَّيْرِ صَفًّا كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ  
عَلِيمٌ بِمَا يَفْعَلُونَ

"Do you not see that Allah is glorified by all those in the heavens and the earth, even the birds as they soar? Each 'instinctively' knows their manner of prayer and glorification. And Allah has 'perfect' knowledge of all they do." (QS. An-Nūr [24]:41)

In this verse Allah swt. tells us that all creatures in the heavens and the earth, from angels, humans, jinn, and all animals and all inanimate objects praise Him. As mentioned in the Word of Allah, as follows:

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ

"The seven heavens, the earth, and all those in them glorify Him..." [QS. Al-Isrā' [17]: 44].

وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا  
فَاعِلِينَ...

"... We subjected the mountains as well as the birds to hymn 'Our praises' along with Daud. It is We Who did 'it all'." [QS. Al-Anbiyā' [21]: 79].

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ  
وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ

"We truly subjected the mountains to hymn 'Our praises' along with him in the evening and after sunrise. And 'We subjected' the birds, flocking together. All turned to him 'echoing his hymns'." (QS. Sad [38]: 18-19)

Ibn Kathir's interpretation of this verse explains the method or way of worship of birds as Allah says, waṭ-ṭairu ṣāffāt 'birds by spreading their wings' i.e., the bird praises its Lord while flying in the sky, worshipping Him with tasbih inspired and taught to it, the bird knows what to do. Therefore, Allah says kullung qad 'alima ṣalātahū wa tasbīḥah "Each of them has known (the method of) prayer and its tasbih" i.e. all creatures have been taught the ways and methods of worshipping Allah SWT, then in the sentence qad 'alima ṣalātahū wa tasbīḥah in the interpretation of Quraysh Shihab the combination of the words prayer and tasbih in this verse is understood by Ibn Ashur to be directed to intelligent and non-intelligent creatures. The intelligent tasbih is shown in the word prayer while the unintelligent is shown in the word tasbih in a majazi sense, meaning a submission and their obedience to the system established by Allah SWT for him [9].

This clearly shows that animals also obey Allah and honour Him. This verse reminds us that animals also have feelings and are involved in the world with their souls and bodies, so we must respect and treat their existence as beings who have thoughts and feelings should respect their existence and treat them like His creatures without hurting them [10].

Then there is nothing hidden to Him in this. Therefore Allah says wallâhu 'alîmum bimâ yaf'alûn, meaning 'And Allah knows best what they do.' It is also found in Surah Al-Anbiyâ' verse 79. We subjected the mountains and the birds to praise with David. It was We who did it. Al-Anbiyâ' [21]:79.

In the verse wa sakhkharnâ ma'a dâwûdal-jibâla yusabbiḥna wath-thaîr.

Meaning 'And We have subjected the mountains and the birds, all of them glorified with Dawud', it was due to the beauty of his voice in reading the Book of Psalms. When he hummed it, the birds of the air stopped chanting and the mountains reverberated with the sound [7]. Because of this uniqueness the verse above specialises in the mention of birds.

### 3.3. Bird Behaviour in Obeying Allah's Commands

Bird behaviour encompasses all activities or actions performed by birds in the course of their lives. This includes various aspects such as eating, interacting, building nests, moving, migrating and reproducing. Factors that influence bird behaviour include natural instincts, genetic factors, environmental influences and social interactions [3].

Birds in nature exhibit behaviours that can be considered as obedience to Allah's commands, especially in the context of Islamic teachings. In classical Islamic texts, there are many stories that describe certain animals exhibiting behaviours that are considered pious or glorifying to Allah. In the Qur'an, there are several verses that describe birds as creatures that are submissive and obedient to Allah. For example, in surah al-Nahl : 79

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْءِ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

"Have they not seen the birds glide in the open sky? None holds them up except Allah. Surely in this are signs for those who believe." [QS. An-Nahl [16]: 79].

The behaviour of birds in accordance with their natural instincts can be understood as a manifestation of Allah's commands, signifying their obedience to the rules and regulations set by Him [2]. Here are some examples of bird behaviour that reflect their obedience to Allah.

#### a. Ababil Birds

One form of Allah's protection of the Kaaba is by sending birds that come in droves to attack Abrahah's troops who intend to destroy the Kaaba and the city of Mecca. This event is immortalised by Allah in QS. Al-Fiil: 3

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

"For He sent against them flocks of birds,"

In this verse, the birds referred to are 'ababil' which means something that comes in large numbers or in groups that arrive gradually. The birds came in huge numbers, and were able to completely destroy Abrahah's army, leaving not a single soldier standing. Through a group of small, often underestimated birds, Allah was able to annihilate Abrahah and his entire army. At that time, none of the people of Mecca were able to stop the army. Allah destroyed Abrahah's army before they could damage the Kaaba and the city of Mecca simply by sending birds. This event showed Allah's will in protecting the Ka'bah and was one of the favours bestowed upon the people of the Haram, even though they had not believed at that time [1].

#### b. Hud-Hud Bird

In the perspective of the Qur'an, the Hud-hud bird is related to the story of Prophet Solomon, found in surah al-Naml: 20-28. The

bird played an important role in the mission given by Prophet Sulaiman, who was known for his wisdom and ability to speak with animals. In the story, Prophet Sulaiman sent the bird Hud-hud to investigate a land ruled by Queen Balqis, who was known as a wise leader but worshipped the sun.

In surah al-Naml: 20-28 describes the wonders and power of Allah in creating the universe and giving miracles to prophet Sulaiman. Allah granted Prophet Sulaiman extraordinary wisdom and knowledge, so that he could communicate with birds and control the surrounding environment. This teaches Muslims that Allah has unlimited power over everything in the universe. The story of Bird Hud-Hud in Surah An-Naml verses 20-28 contains important messages. Hud-Hud shows the wisdom and knowledge given by Allah, being able to discover something that Prophet Sulaiman did not know. This teaches Muslims to appreciate Allah's creation and pay attention to His signs around them. The following verses highlight the plight of a people lost in idolatry and false teachings, where they worshipped the sun and followed the commands of the devil. This message emphasises the importance of avoiding idolatry and following the teachings of Allah with sincerity.

In the interpretation of Ibn Kathir, it is explained that the Hud-Hud Bird has a special expertise in finding water, which was used specifically by Prophet Sulaiman when he was in the desert. With its extraordinary ability, the Hud-Hud Bird can see water sources in the ground like humans see objects on the surface of the ground. This bird is able to detect how far and deep the water source is in the ground [3].

#### c. Crows

The crow is one of the birds mentioned in the Qur'an. The behaviour of this bird can only

be found once in the story of Qabil and Habil, namely in QS. Al-Ma'idah: 31.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ ۖ قَالَ يُوزِلْتُنِي آعَازْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوْرِي سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ

*"Then Allah sent a crow digging 'a grave' in the ground 'for a dead crow', in order to show him how to bury the corpse of his brother. He cried, 'Alas! Have I 'even' failed to be like this crow and bury the corpse of my brother?' So he became regretful."*

The verse explains that Allah sent a crow to dig the ground for a long time until a deep grave was formed. According to Tantawi, the choice of raven by Allah contains two wisdoms: first, the raven is often identified with the symbol of separation. Secondly, crows have a habit of burying things. This habit was used by Allah as a way to guide Qabil.

The raven's behaviour in obeying Allah's rules is shown by instructing Qabil on how to bury his brother's body. The Qur'an chose the raven as an intermediary to give guidance to Qabil for several reasons, including:

- Crows are one of the most intelligent birds. Their intelligence is evident in their habit of burying their dead fellow crows. The crow does not want to allow its friend's body to be snatched by wild birds or eaten by wild animals, nor does it allow the body to rot in the open. By doing this, the crow preserves the honour of its friend's body and treats it with dignity. This behaviour also demonstrates the friendly relationship between fellow crows.
- Crows are given the ability by God to make tools from various objects, one of which is stone. These tools are used

to dig or hollow out insect nests in the ground, so that crows can kill and eat them. They can also be used to dig into the ground to bury other dead crows.

- Crows have existed on earth for about 55 million years before humans. With its intelligence and abilities, the crow is very worthy of being a teacher for Qabil on how to bury the body of his brother who has been killed. Burying the body in the ground is not only an act of honouring the dead, but also prevents the spread of disease and plague, and keeps the environment clean.
- Humans learnt the procedures for burying the dead from crows, which are known to be highly intelligent birds. This is Allah's way of honouring and glorifying man by associating him with a highly intelligent creature [1].

### **3.4. The Role of Birds in Ecosystems**

Birds are an integral part of the ecosystem, playing a very important role in maintaining the balance of nature. They contribute to the process of photosynthesis, population control of other animals, and as part of the food chain. In synthesis, the role of birds in the ecosystem in obeying Allah's rules can be understood as part of the effort to maintain the balance and sustainability of the environment ordered by Allah.

#### **a. Pest Control**

Insect-eating birds such as warblers, bluebirds, and woodpeckers help control insect populations that can damage crops and forests. They can eat hundreds of insects every day, playing an important role in maintaining the balance of nature [11]. For example, over agricultural fields, swallows save pest-prone crops and leave more food for us. In addition,

many birds are voracious predators of pests. Barn Swallows can eat as many as 60 insects in an hour [12].

#### **b. Flower Pollination**

Birds such as hummingbirds, sunbirds and honeyeaters act as pollinators. They can transfer pollen from one flower to another, helping to fertilise the sex cells and create new plants [13]. Pollination by birds is most common in tropical and subtropical regions where flowers and nectar are available throughout the year to support pollination by nectarivorous birds. Globally, there are a total of 920 bird species involved in pollination. About 5% of food and medicinal crops benefit from such pollinating birds [14].

#### **c. Seed dispersal**

Fruit-eating birds such as mockingbirds, kingfishers, finches and robins help disperse seeds. They carry seeds in their gut and deposit them in new places, playing an important role in the spread of plant species [11]. In tropical regions such as Indonesia, birds help pollinate many wildflowers and fruit plants such as bananas and papayas. Although birds are underappreciated pollinators, research into their impact on wildflower reproduction is increasing [15]. Birds disperse the seeds of many tree and plant species that are of direct benefit to humans, whether for medicine, food, timber, or other purposes. This service is especially observed in frugivorous bird species, which include nearly 48 families (1/3 of all living bird species) that feed only on fruit. Birds disperse seeds over much greater distances than other dispersal media such as wind. In natural ecosystems, birds are important plant seed dispersers, which promote and maintain biodiversity and community structure. In addition, birds contribute to reforestation in areas that have been



deforested by helping to disperse and move seeds, thereby reducing reforestation costs. Birds provide important ecosystem services by promoting forest growth, which will help mitigate climate change in the future, and they provide a number of other services that primarily benefit humans [14].

The role of birds in the ecosystem in obeying God's rules can be understood as part of efforts to maintain the balance and sustainability of the environment ordered by God. They play a very important role in maintaining the balance of nature, including pest control, flower pollination, seed dispersal and others. Thus, the role of birds in the ecosystem in obeying God's rules can be understood as part of efforts to maintain the balance and sustainability of the environment ordered by God.

#### 4. Conclusions

Tasbih, as a form of worship in Islam, is not only performed by humans, but also by all creatures created by Allah, including animals and inanimate objects. The concept of tasbih in Islam is not only limited to saying the phrase 'subhanallah,' but includes all forms of worship, whether in words, deeds, or intentions, which aim to recognise the oneness of Allah, praise Him, cleanse themselves of any shortcomings, and carry out His commands. So it can be said that animals' praise of Allah is through obeying the laws of Allah that govern them, performing their role in the ecosystem according to their predetermined nature, and obeying their instincts and instincts given by Allah. Thus, they indirectly glorify and sanctify Allah through their natural actions that are in harmony with His will.

The interpretation of tasbih in the context of animals gives us a deep insight into the

spiritual relationship between living creatures and their Creator. Examples in the Qur'an such as the ababil bird that destroyed Abrahah's army, the hud-hud bird that informed Prophet Solomon of Queen Balqis' kingdom, and the raven that taught Qabil how to bury his brother, show that these animals also play a role in conveying divine messages and carrying out Allah's commands.

These stories contain important lessons for mankind. They remind us that every creature in this universe has a role to play in the system that God has ordained. This teaches humans to respect and treat them well, and to realise that everything in nature functions according to His will.

Each creature praises Allah in its own way, and humans are reminded to always remember and praise Him in every aspect of life. This understanding broadens our perspective on worship and fosters a sense of responsibility to care for God's creation. Thus, through a deep understanding of tasbih in the Qur'an, we can experience the infinite greatness of Allah and the beauty of His creation. Animal tasbih teaches us about total submission to the Creator and inspires us to be grateful and praise Him at every opportunity.

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