

The Grace of Cattle in the Noble Quran: An Analytical Study

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Abstract

Cattle are among the great graces that have been sent down and have been subjected for human beings and Allah has mentioned the cattle in His Noble Quran. It has been adopted in this research the analytical method that attempts to make use of statistical analysis of cattle as mentioned in the Noble Quran. Furthermore, the purposes of the current research are to bring to light the potential purposes of mentioning the cattle in the Noble Quran and to clear up how the place of revelation of the surahs could intensify the understanding of the verses. Anyway, the results come to light that cattle are not vainly mentioned in the Noble Quran and the main purpose of mentioning them is to show the benefits and lessons that human beings can get from them and then comes the rest of purposes respectively. Moreover, the results show that the place of revelation of the surahs cannot be ignored because it gives a great deal of understanding the context of the verses. Finally, the results display that it is sometimes necessary to refer to the preceding verse(s) or to the following one(s) to understand the purposes of mentioning the cattle and to understand the context of the verse.

Keywords: grace of cattle, Noble Quran, Meccan and Medinan surahs, verse, Al-An'am

1. Introduction

The Noble Quran is a miracle from Allah's (God's) miracles and it is the word of Allah that has been revealed to Prophet Muhammad (SAWS: sallallahu alayhi wa salaam (may God's prayers and peace be with him).) to guide mankind. Allah said, "The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)." [2:185] (Translated by King Fahd Complex For The Printing Of The Holy Qur'an).

Allah has created creatures and He has classified them in His Noble Quran, Allah said, "Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. All ãh creates what He wills. Verily Allâh is Able to do all things." [24:45] Moreover, Allah has subjected the other creatures for human beings and in this subjection there are signs for those who think of Allah's creatures, Allah said, "And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply." [45:13] Animals are from creatures that are subjected for human beings and they galore share in the verses of the Noble Quran and there are surahs called after animals' names: *Al-Baqarah* (The Cow), *An-Nahl* (The Bees), *An-Naml* (The Ants), *Al-Ankabût* (The Spider), and *Al-F 1* (The Elephant).

The animals are considered the main second partner to the human beings on earth. In addition to that, they are spirit, flesh and blood just like human beings. Humans have associated with animals since ancient times especially with cattle. According to Lenstra and Bradley (1999) "cattle provided, for several millennia, the animal draught power that underpinned agriculture in the Old World and have assumed a cultural and even religious importance, which is preserved to the present day in some societies" (p. 1). Humans are keen to take care of cattle because of their meat, wool, hides, fur, hair and they have used them to move from a place to another as well. The research problem is summed up in that Allah has mentioned in His Noble Quran the word 'cattle' in many verses. These words seem to Quran readers as normal ones but Allah has not mentioned anything in vain and He has explained this in His Noble Quran that there is an explaining for everything, Allah said, " - And We have sent down to you the Book (the Qur'an) as an exposition of everything-" [12:3], so why did Allah make mention of the cattle? Before embarking upon the research, the researcher notes that the research results reflect the understanding and jurisprudence of the researcher.

1.1 Topic of the Research

The current research paper highlights on a word that has been repeated about thirty-four times in particular in the Noble Quran. This word is: cattle.

1.2 Objectives of the Research

This research paper aims to achieve, as much as possible, the following:

1. The researcher attempts to explore and investigate the important aspects of mentioning the cattle in the Noble Quran.

2. The researcher attempts to clarify the relationship between the place of revelation of the surah and the context of the verse.
3. This research is considered as a way to understand and ponder the Noble Quran.

1.3 Research Questions

The following questions are raised in this research:

1. What are the intended objectives of mentioning the cattle in the Noble Quran?
2. What can the place where the Quranic surah was sent down add to the understanding of the context of the verse?
3. Can the intended meaning of a Quranic item be understood from the same verse?

1.4 Method of the Research

The researcher has adopted an analytical method that attempts, as much as possible, to make use of statistical analysis of the word 'cattle' as mentioned in the surahs of the Noble Quran under study. The sources of this research are the verses themselves as a primary source tracing back them to their places by mentioning the name of the surahs, verse number and place of revelation as well as references books about cattle in addition to exegesis books and the Internet and journals as secondary sources.

2. Theoretical Considerations

In analysing the word 'cattle' in the Noble Quran, it might be paid attention to three aspects: the concept of the Noble Quran and the categories of its surahs, understanding cattle and Animals of the Arabian Peninsula in Pre-Islamic period. These are explained in details in the next sections.

2.1 The Concept of the Noble Quran and the Categories of Its Surahs

As stated by Oxford English Dictionary Quran means: the sacred book of Islam, the word of God as revealed to Muhammad by the archangel Gabriel over a period of years, written down in Arabic, and collected together after Muhammad's death. As stated also by Merriam Webster there are two variants beside the word Quran: Koran and Qur'an. In addition to, Allah said, "It is for Us to collect it and that it be recited." "And when We have recited it to you, then follow its recitation." [Quran75:17-18] Ali (2010) illustrates

The name *Al-Qur'an*, the proper name of the Sacred Book of the Muslims, occurs several times in the Book itself (2:185, etc.). The word *Qur'an* is an infinitive noun from the root *qara'a* meaning *he read or recited*; and the Book is so called because it is or should be read. (p. 13)

The Noble Quran is divided into thirty Ajza' (plural of Juz': part) and these Ajza' consist of 114 surahs starting with Surah Al-Fatiha and ending with Surah An-Nas. Ali (2010)

states, “The word surah means literally eminence or high degree” (p. 71). These surahs consist of a number of verses and each verse is called an ‘ayah’. Ali (2010), however, adds

The word ayah means, originally, an apparent sign or mark and, in this sense, it comes to mean a miracle, but it also signifies a communication or a message from God and is applied as such to a verse of the Holy Quran as well as to a revelation or a law. (p. 35)

Furthermore, the total of the verses in the Noble Quran is six thousand, two hundred and thirty-six verses. The surahs of the Noble Quran are either Meccan or Medinan. In general, Al Bzour (2015) illustrates

The Meccan Surahs are called according to Mecca (city) and they have revealed unto Prophet Muhammad (PBUH) before the immigration to Medina (city). In addition, most of these verses are about the Islamic faith (‘Aqīda) and they pay attention to the details of the stories of the Prophets and previous nations. On the other hand the Medinan surahs are called according to Medina (city) and they have revealed unto Prophet Muhammad (PBUH) after the immigration from Mecca. Moreover, most of these verses are about legislation and clarify the terms of Halal that is permissible to do and use in Islam or Haram that is forbidden to do or use in Islam.(p 92)

Moreover, Prophet Muhammad (SAWS) and his companions emigrated from Mecca to Medina after thirteen years of the Prophet’s mission and this was caused by the suffering and injustice of the polytheists of Mecca. In addition to, it can be said that this migration was a great turning point in the Islamic religion. Thabet (2006 p 3) clarifies “The contents of the chapters and verses are directly related to the events, circumstances and different needs of the period of the Prophet's mission.” The surahs of the Noble Quran are classified into Meccan or Medinan according to numerous considerations and they have many characteristics that distinguish Meccan and Medinan from each other.

The characteristics of Meccan surahs are: First, they focus on the oneness of Allah because people in that period worshipped and believed in more than one Allah (God). Second, they expose the works of the Mushrikun (polytheists). Third, they mention the stories of Prophets. Fourth, they use the power of words and phrases as well as the shortening of their phrases. Fifth, they use the phrase ‘O people ! or O mankind !’. Oxford Islamic Studies Online (n.d.) illustrates

In the Meccan period, the Qur’an was concerned mainly with the basic beliefs in Islam—the unity of God as evidenced by His signs’(ayat), the prophethood of Muhammad, and the Resurrection and Final Judgement—and these themes are reiterated again and again for emphasis and to reinforce Qur’anic teachings. These issues were especially pertinent to the Meccans. Most of them believed in more than one god.

The characteristics of Medinan surahs are: First, they mention the hypocrites. Second, they use the phrase ‘O you who believe! Or Believers !.Third, they display the rules of governance, the means of legislation, the limits, the hajj (pilgrimage), the transactions, the worships and more. Oxford Islamic Studies Online (n.d.) explains

In the Medinan suras, by which time the Muslims were no longer the persecuted minority but an established community with the Prophet as its leader, the Qur'an begins to introduce laws to govern the Muslim community with regard to marriage, commerce and finance, international relations, war and peace.

2.2 Understanding Cattle

Like other creatures, cattle are created by Allah and as stated by Merriam-Webster Dictionary the word cattle means: domesticated quadrupeds held as property or raised for use; *specifically* : bovine animals on a farm or ranch. The word cattle is also defined by Oxford Dictionaries as: Large ruminant animals with horns and cloven hoofs, domesticated for meat or milk, or as beasts of burden; cows and oxen as well as cattle are animals of a group related to domestic cattle, including yak, bison, and buffaloes. Tribe Bovini, family Bovidae (the cattle family): four genera, in particular Bos. The cattle family also includes the sheep, goats, goat-antelopes, and antelopes. Furthermore, cattle are ruminants and they eat grass and chew the cud. FAO Corporate Document Repository states, "When the ruminant has finished eating, the food is brought back up and rechewed. This is called chewing the cud or rumination". Cattle in Al Quran means *Al-An'am* or *An'am*, Ibn Kathir explains, "this term includes camels, cows and sheep, as was explained in detail in Surat Al-An'am where the "eight pairs" are mentioned." (p 2662)

2.3 Animals of the Arabian Peninsula in Pre-Islamic Period

The revelation of the heavenly message and the Noble Quran were in the Arabian Peninsula exactly in Mecca and Medina. The Arabian Peninsula is a desert region with a harsh climate where certain people and animals can adapt to such conditions. The vast majority of people who lived in and are still living in the Arabian Peninsula is the Bedouin Arabs, but at that time they weren't civilized. Moreover, as a desert region animals such as camels, sheep, goats, hyenas, snakes, scorpions, etc., can adapt to the desert climate. In addition to, the Arabs at that time practised bad habits, (Foltz, *Animals in Islamic Tradition and Muslim Cultures*, 2006 p 13) states "Arabs in pre-Islamic times practiced animal cults, various meat taboos, sympathetic magic (istimtar) and possibly totemism".

Anyway, the animals that lived with the Arabs at that time affected them in which the names of some tribes are derived from the animals' names. Masarwah (2103 p 534) states, "Arabs called themselves by the names of animals, such as the Banu Dabba ("Sons of the Lizard"), the Banu Asad ("Sons of the Lion"), Banu Kalb ("Sons of the Dog)". Furthermore, the camel was the most important animal in pre-Islamic for the Arabian people because it was a provider of food, shelter, clothing, and transportation (Foltz, *Animals in Islamic Source Texts*, 2006 p 13).

3. The Significances of the Word Cattle in the Noble Quran

This section sheds light on the word cattle and the significances of it in the Noble Quran. In order to do this, it might be paid attention to seven responses.

3.1 The First Response: The Categories of Cattle in the Noble Quran

To start with, cattle are those animals that eat crops and this is supported in many verses in the Noble Quran, for example, Allah said, “Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?” [32:27]. It is pointed out to the categories of cattle in the Noble Quran in one verse as follows:

Table 1. Distribution of the categories of ‘cattle’ in the Noble Quran

Surah	Verse No.	Place of revelation	Cattle are associated with	Theme of verse
Az-Zumar 39	6	Meccan	Numbers and categories	Shows the importance of cattle for human, shows the oneness of Allah

It can be seen from table 1 that the Noble Quran has clarified the categories and numbers of cattle in one verse (1 out of 34) and that is in verse 6 in surah Az-Zumar pointing to eight pairs of cattle and this is confirmed by the phrase ‘of cattle eight pairs’. In addition to, to make it more clear, this verse talks about procreation and it is known that male and female are needed in order to procreate creatures and accordingly these eight pairs consist of male and female. Furthermore, the phrase ‘eight pairs’ has been repeated in another surah exactly in surah Al-An’am (6: The Cattle) in verse 143 for the purpose of clarifying the categories of cattle and this is confirmed by the phrase ‘Eight pairs: of the sheep two (male and female), and of the goats two (male and female)’ and these are four pairs, so it must be moved to the next verse (144) to find out the other four pairs and this is confirmed by the word ‘and’ in the phrase ‘And of the camels two (male and female), and of oxen two (male and female)’. Moreover, surah Az-Zumar is Meccan where the speech is particularly directed to Meccan people and for all people in general. Another key point, Allah wanted to show the importance of cattle for human, so He mentioned the cattle directly after showing how He has created all people wherein people of Mecca boasted of how cattle they had especially the camels .

3.2 The Second Response: The Cattle and the Inimitability of Allah

One of the Noble Quran aims is to draw the attention of people to know Allah's power, greatness and splendor in creating His creatures and Allah urged people to think of these creatures so that people could reach the recognition of the oneness of Allah. Cattle are among these creatures that Allah has shown His ability in. The relationship between the cattle and the inimitability of Allah is mentioned 9 times in the Noble Quran as follows:

Table 2. Distribution of the ‘cattle’ and the inimitability of Allah in the Noble Quran

Surah	Verse No.	Place of revelation	Cattle are associated with	Theme of verse
Yunus 10	24	Meccan	Eating what the earth produce	Shows the inimitability of Allah Contemplation of Allah’s signs
An-Nahl 16	10	Meccan	Pasture	Shows the inimitability of Allah Contemplation of Allah’s signs
Ta-Ha 20	54	Meccan	Pasture	Shows the inimitability of Allah Contemplation of Allah’s signs
Al-Furqan 25	49	Meccan	Drinking water	Shows the inimitability of Allah Contemplation of Allah’s signs
As-Sajdah 32	27	Meccan	Pasture	Shows the inimitability of Allah Contemplation of Allah’s signs
Fatir 35	28	Meccan	The diversity of colours	Shows the inimitability of Allah Contemplation of Allah’s signs
Ash-Shura 42	11	Meccan	Creating pairs of mates	Shows the inimitability of Allah Contemplation of Allah’s signs
An-Nazi‘at 79	33	Meccan	Pasture and drinking water	Shows the inimitability of Allah Contemplation of Allah’s signs
‘Abasa 80	32	Meccan	Pasture and drinking water	Shows the inimitability of Allah Contemplation of Allah’s signs

In table 2, the word ‘cattle’ is used 9 times in relation to pasture, drinking water and colours (9 out of 34). To start with, in surah Yunus 10:24 simile is uniquely used and this is supported by the phrase ‘Verily, the likeness of (this) worldly life is as the water (rain)’ and the word cattle is used here to indicate to what the cattle eat of what the earth produce after the rain and this is certainly supported by the phrases ‘Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat’. Second, in surahs An-Nahl 16:10, Ta-Ha 20:54 and As-Sajdah 32:27 the word cattle is used here in relation to pasture and this is confirmed by the phrases ‘send your cattle to pasture’, ‘Eat and pasture your cattle (therein)’ and ‘and therewith bring forth crops providing food for their cattle’. Third, in surah Al-Furqan 25:49, An-Nazi‘at 79:33 and ‘Abasa 80:32 the word cattle is used here in relation to pasture and

drinking water and this is definitely supported by the phrases ‘and We give to drink thereof many of the cattle’, ‘And brought forth therefrom its water and its pasture, (To be) a provision and benefit for you and your cattle’ [79:31,33] and ‘And We cause therein the grain to grow, (To be) a provision and benefit for you and your cattle’ [80:27,32]. Fourth, the word cattle is used in surah Ash-Shura 42:11 in relation to creating mates of cattle and this is confirmed by the phrase ‘He has made for you mates from yourselves, and for the cattle (also) mates’. Finally, in surah Fatir 35:28 the word cattle is used in relation to various colours of cattle and this is confirmed by the phrase ‘and cattle, are of various colours’. Moreover, the previous 9 verses are Meccan (9 out of 9) where much talk about the disbelievers of Mecca in particular and absolutely all disbelievers in general. In addition to, these verses show the inimitability of Allah especially in creating and this is upheld by phrases such as ‘He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.’, ‘That We may give life thereby to a dead land, and We give to drink thereof many of the cattle’ and ‘Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle’ and ‘and for the cattle (also) mates. By this means He creates you (in the wombs)’. Furthermore, in order to prove this inimitability, it is known that the visual sense removes all doubts so that Allah did use phrases including this sense in the same verse or in the preceding one(s) and this is confirmed by phrases like ‘Have they not seen how We drive water to the dry land that has no vegetation’, ‘See you not that Allâh sends down water (rain) from the sky’ ‘Will they not then see?’ and ‘Then let man look at his food’. Another key point, is that, the inimitability of Allah is considered as proofs, evidence, verses, lessons, and signs for people who think, take lessons, look and is singled out to the people of thought and this is supported by a phrase like ‘in this are Ayât (proofs and signs) for men of understanding’.

3.3 The Third Response: The Cattle and Their Benefits and Lessons

The benefits of Allah’s creations are great and countless and Allah has admired people with mind so that people could get benefits and lessons from other creations properly and cattle are among these creations. The cattle and their benefits and lessons are mentioned 10 times in the Noble Quran as follows:

Table 3. Distribution of the ‘cattle’ and their benefits in the Noble Quran

Surah	Verse No.	Place of revelation	Cattle are associated with	Theme of verse
Âl-‘Imran 3	14	Medinan	An earthly pleasure	Preference love of earthly desires The benefaction of cattle is either a trial from Allah or a trial from Satan
Al-An’am 6	142	Meccan	Burden (like camels). Food, meat, milk and	Take benefit and eat of what has been provided by Allah Don’t follow Satan he is an

			wool (like sheep and goats)	enemy
An-Nahl 16	5	Meccan	Numerous benefits (like warmth and eating)	A reminding from Allah of what He has created for human
An-Nahl 16	66	Meccan	Lesson (the creation of milk)	If people think of how milk is made, they will know the perfection's ability of Allah
An-Nahl 16	80	Meccan	Benefits (like tents, furnishings and articles)	Shows some of cattle graces Cattle are indications of Allah's ability Comfort don't last forever
Al-Mu'minun 23	21	Meccan	Benefits (like milk, food, and others)	Cattle are a lesson Cattle are a sign of Allah's ability in creating them.
Ash-Shu'ara 26	133	Meccan	Informing from Allah about provision of graces (cattle)	A lesson from former people A lesson from the Messenger's (H ū d) story
Ya-Sin 36	71	Meccan	Benefits (like milk, food, riding, subdued cattle and others)	Cattle are a sign of Allah's ability in creating Cattle are created for people
Ghafir 40	79	Meccan	Benefits (like riding, food and others)	Cattle are a proof from Allah Cattle are a sign of Allah's ability in creating
Az-Zukhruf 43	12	Meccan	Benefit (riding)	Remembering the Favour of Allah and thank Him for cattle

In table 3, it can be seen that the word 'cattle' is used 10 times (10 out of 34) for the purpose of benefits and lessons, an earthly pleasure and an informing from Allah as follows: first, in 6 surahs Al-An'am 6:142, An-Nahl 16:5,66,80, Al-Mu'minun 23:21, Ya-Sin 36:71, Ghafir 40:79 and Az-Zukhruf 43:12, the word cattle is used here in relation to benefits and lessons that human get from cattle such as burden, food, meat, milk, wool, warmth, tents, furnishings, articles, and riding. These benefits and lessons are clearly and inimitably confirmed by phrases like 'And of the cattle (are some) for burden (like camels)', 'And the cattle, He has created them for you; in them there is warmth (warm clothing)', 'In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk', 'and made for you out of the hides of the cattle (tents for) dwelling', 'And verily in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you', 'Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat' and 'and has appointed for you ships and cattle on which you ride'. Second ,

the word ‘cattle’ is inimitably used once in relation to the earthly pleasure in surah Âl-‘Imran 3:14 and this is supported by the phrase ‘cattle and well-tilled land. This is the pleasure of the present world’s life’. Third , the word cattle is also inimitably used once in relation to informing what Allah has given to a former people of large quantities of cattle in surah Ash-Shu‘ara 26:133 and this is confirmed by the phrase ‘He has aided you with cattle’. Furthermore, (9 out of 10) verses are Meccan where much talk about Meccan people who denied the oneness of Allah after seeing His signs and who believed in many Gods and this is uniquely confirmed by the phrases ‘Do they not see that We have created for them of what Our Hands have created the cattle’[36:71], ‘And they have taken besides All  h  ihah (gods)’[36:74], ‘And He shows you His Ay   (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the Ay   (signs and proofs) of All  h do you deny?’ [40:81]. Furthermore, 3 out of 9 verses are repeated in surah An-Nahl which talks about the miracle of honey, the ability of Allah and other graces that Allah has made for human beings and absolutely the cattle are among of them. Anyway, (1 out of 10) is a Medinan verse (3:14) where much talk about the believers and the people who lived near them (the Jews) because the Jews showed the power, intensity, wealth and weapons, so Allah has displayed that these things will not last forever and they are only earthly pleasures. Another important key point, is that, in surah Ya-Sin 36:71 after Allah has pointed to the benefits of cattle He showed that the cattle are subdued for human and this is supported in 36:72 ‘And We have subdued them unto them so that some of them they have for riding and some they eat’ and this absolutely shows the role of cattle on Earth.

3.4 The Fourth Response: The Cattle and the Lawfulness and Forbiddance

People of the time of ignorance made lawful and forbidden of animals, plants and goods on their own liking. Allah said, “Say (O Muhammad SAWS to these polytheists): "Tell me, what provision All  h has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad SAWS): "Has All  h permitted you (to do so), or do you invent a lie against All  h?" [10:59] The cattle and their relation to lawfulness and forbiddance are mentioned 6 times in the Noble Quran as follows:

Table 4. Distribution of the ‘cattle’ and the lawfulness and forbiddance in the Noble Quran

Surah	Verse No.	Place of revelation	Cattle are associated with	Theme of verse
Al-An’am 6	136	Meccan	Distribution and division	Informing about what polytheists did with their cattle
Al-An’am 6	138 X3	Meccan	lawfulness and forbiddance	Informing about what polytheists made lawful and made forbidden of cattle
Al-An’am 6	139	Meccan	lawfulness and forbiddance	Informing about what polytheists made lawful and made forbidden of cattle
Al-Hajj 22	30	Medinan	lawfulness and	Shows rites of Pilgrimage

			forbiddance	
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In table 4, it can be seen that the word ‘cattle’ is used 6 times (6 out of 34) for the purposes of informing from Allah about what the Mushrikun (polytheists) did with their cattle (made lawful and forbidden of cattle) and for the purpose of showing the rites of Pilgrimage as follows: first, in surah Al-An’am 6:136 the word cattle is used to indicate the way that the polytheists followed when sharing their cattle between their partners and Allah and this is confirmed by the phrase ‘and they say: "This is for Allāh according to their claim, and this is for our (Allāh’s so-called) partners."’. Furthermore, this distribution is considered as a kind of lawfulness and forbiddance because the verse ends with the phrase ‘Evil is the way they judge!’ Second, in surah Al-An’am 6:138,139 the word cattle is straightforwardly used 3 times in verse 138 and once in verse 139 to indicate what the polytheists made lawful and made forbidden of cattle and this is clearly confirmed by the phrases ‘they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow’, ‘And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allāh is not pronounced’, and ‘And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women)". In addition to , these verses are Meccan where much talk about the Meccan people especially the Mushrikun (polytheists) who are mentioned in verse 137 and then by the pronoun ‘they’ in verses 138 and 139 and this is confirmed by the phrase ‘they say that such and such cattle and crops are forbidden’. Finally, The word cattle is used once in surah Al-Hajj 22:30 to show a pilgrimage (Hajj) rite to make it clear for the believers what is lawful and forbidden for them and this is supported by the phrases ‘That (Manâsik- prescribed duties of Hajj is the obligation that mankind owes to Allāh), and whoever honours the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions)’. Another key point, is that, surah Al-Hajj is Medinan where absolutely much talk about the believers because only believers go to Al-Hajj.

3.5 The Fifth Response: The Cattle and Simile

Simile is one of the basic elements of the rhetoric language and it is a technique to convey meanings superbly. Simile is uniquely used in Al Quran to convey the intended meanings, to display the facts and to be a sign of the rhetorical miracle in the Noble Quran. The cattle and simile are mentioned 3 times in the Noble Quran as follows:

Table 5. Distribution of the ‘cattle’ and simile in the Noble Quran

Surah	Verse No.	Place of revelation	Cattle are associated with	Theme of verse
Al-A‘raf 7	179	Meccan	Simile	Likening jinn and mankind with cattle
Al-Furqan 25	44	Meccan	Simile	Likening who takes his god as his own vain desire with cattle

Muhammad 47	12	Medinan	Simile	Those who disbelieve enjoy themselves and eat as cattle
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In table 5, it can be seen that the word ‘cattle’ is used 3 times (3 out of 34) for the purpose of simile. To start with, in surah Al-A‘raf 7:179 simile is uniquely used to liken many of jinn and mankind with cattle and this is confirmed by the phrase ‘They are like cattle’. Moreover, these jinn and mankind are created for hell because they have hearts, eyes and ears but they did not use them properly just like the cattle that they do not use their senses for guidance and this is supported by the phrases ‘They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle’. Additionally, these jinn and mankind are even more astray than cattle because cattle are able to distinguish between what food is good and is not good for them and they are able to obey their shepherd unlike the jinn and mankind who are able to recognise Allah but they do insist to go to hell. Second, in surah Al-Furqan 25:44 simile is also used to liken the polytheists with cattle and this is supported by the phrase ‘They are only like cattle’. Here, simile is used in terms of hearing or understanding and this is confirmed by the phrase ‘Or do you think that most of them hear or understand? They are only like cattle’. Third, in surah Muhammad 47:12 simile is also inimitably used to liken the disbelievers with cattle and this is confirmed by the phrase ‘while those who disbelieve enjoy themselves and eat as cattle eat’. Here, simile is uniquely used after explaining the reward for the believers of Allah and who do righteous good deeds and this reward is gardens with rivers in the Paradise and this is not an Earthly scene. After that, simile is inimitably used as an Earthly scene because disbelievers can only enjoy themselves and eat on Earth. Then, the scene is uniquely transferred to the reward that is prepared for the disbelievers that is the fire and this is supported by the phrase ‘while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode’. And here relies the greatness of the Noble Quran in its figurative language. Another key point, 2out of 3 verses here are Meccan where absolutely much talk about Meccan polytheists in particular whereas the other verse is Medinan where much talk about the believers and their reward in contrast with the reward that waiting the disbelievers.

3.6 The Sixth Response: The Cattle and Hypocrisy and Satan

As Allah told us in His Noble Quran about the former nations and told us about many things, He also told us about the hypocrites and their actions. The relationship between the cattle and hypocrisy and Satan is mentioned twice in the Noble Quran as follows:

Table 6. Distribution of the ‘cattle’ and hypocrisy and Satan in the Noble Quran

Surah	Verse No.	Place of revelation	Cattle are associated with	Theme of verse
Al-Baqarah 2	205	Medinan	Indication of mischief	Shows the goals of the hypocrites: destroy the crops and the cattle

An-Nisa' 4	119	Medinan	Indication of an ignorance act	Shows that who follow Satan will lose
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In table 6, it can be seen that the word 'cattle' is uniquely used twice (2 out of 34) as follows: first, in surah Al-Baqarah 2:205 the word cattle is used to indicate the damage that is done by a hypocrite and this hypocrite is mentioned in verse 204 of the same surah. In addition to, the word cattle indicates the bad work that is done by a hypocrite and this is confirmed by the phrase 'And when he turns away (from you "O Muhammad " SAWS), his effort in the land is to make mischief therein and to destroy the crops and the cattle', so this verse discloses hypocrites' aims of destroying and mischief. Second, in surah An-Nisa' 4:119 the word cattle is used to indicate the ordered work that is done by the Satan and this is supported by the phrase in verse 118 of the same surah 'And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves' and he (Satan) continues to say in verse 119, "I will order them to slit the ears of cattle" and this is a kind of torture or it might be a kind of changing the creatures of Allah. But Allah said, "And whoever takes Shaitân (Satan) as a Walî (protector or helper) instead of Allâh, has surely suffered a manifest loss". Furthermore, these two verses are Medinan where much talk about the hypocrites and about the people who lived around the believers.

3.7 The Seventh Response: The Cattle and the Beast(s) of cattle

To start with, cattle indicates four animals (sheep, goats, camels, and oxen) as explained in surah Al-An'am:143,144 and the item 'cattle' has generally been used in contexts to show the benefits of cattle, the ability of Allah, etc., on the contrary of the use of the idiom 'the beast(s) of cattle' that is particularly used in contexts to show the lawful food and to show a pilgrimage (Hajj) rite in Eid al-Adha: the Feast of Sacrifice. Another key point, the word 'beast' might be attached to the word 'cattle' for the purpose of showing the features of the four animals which have been sent down for human, subjected for human and subdued for human and this is confirmed by the phrase 'Thus have We made them subject to you' [22:36] and this is clearly noticeable when Allah's name is being said over sacrifice because the animal is submissive to Allah. Kareem (2013) demonstrates this process: <https://www.youtube.com/watch?v=ZZfmGzgbF8> . The beast(s) of cattle is mentioned 3 times in the Noble Quran as follows:

Table 7. Distribution of the 'beast(s) of cattle' in the Noble Quran

Surah	Verse No.	Place of revelation	Cattle are associated with	Theme of verse
Al-Ma'idah 5	1	Medinan	Al-Hajj	Shows what is lawful and forbidden in Ihram Shows what food is lawful and forbidden
Al-Hajj 22	28	Medinan	Al-Hajj	Shows the reward of Hajj
Al-Hajj 22	34	Medinan	Al-Hajj	Shows a Hajj rite

It can be seen from table 7 that the idiom ‘the beast(s) of cattle’ is inimitably used 3 times (3 out of 34) for the purpose of clarifying certain matters related to Al-Hajj and this is supported by the phrases ‘and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice)’ and ‘game (also) being unlawful when you assume Ihr ân for Hajj or ‘Umrah (pilgrimage)’ or in the preceding verse such as verse 22:33 ‘they are brought for sacrifice unto the ancient House (the Haram - sacred territory of Makkah)’. Accordingly, these three idioms are involved in one context of pilgrimage. Another key point, is that, in order to make the beast of cattle lawful, the believers should fulfill their obligations by saying *Bismillah*, *Wall âhu-Akbar* over the sacrifice and by subdue the sacrifice under the terms of the sacrifice and under the provisions of Islamic Sharia (law) such as the person who slaughters a sacrifice is to be a Muslim or from the People of the Book. Equally important, pilgrims have to thank Allah for subduing And the Budn (cows, oxen, or camels) because Allah has made them for the believers and this is confirmed by the phrase ‘Thus have We made them subject to you that you may be grateful’ [22:36] Anyway, the sacrifice should not be one of the taboos that Allah has forbidden and this is confirmed in surah Al-Ma’idah by verse 3 ‘Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine-’. Finally, all the verses that include the idiom ‘the beast(s) of cattle’ are Medinan and 2 of them are mentioned in surah Al-Hajj where absolutely much talk about the believers and this is confirmed by the phrase ‘O you who believe’.

4. Results

After shedding light on the word ‘cattle’ and analysing its significances in the Noble Quran, this section highlights on the results that were achieved in this research. To start with, the major purpose of mentioning cattle in the Noble Quran was to display the benefits that human makes use of them and lessons that human must learn from. On the other hand, the minor purpose was to display the categories and number of cattle and this is enough to know what the intended cattle are required in a rite of Al-Hajj for example. The results of the repetition of the word ‘cattle’ according to the response are shown in table 1.

Table 1.

Response 1	Response 2	Response 3	Response 4	Response 5	Response 6	Response 7
Repetition						
1	9	10	6	3	2	3
2.9 %	26.5 %	29.5 %	17.7 %	8.8 %	5.8 %	8.8 %
Total: 34 Repetitions						

Second, the cattle were mentioned in the Noble Quran in 23 Meccan and Medinan surahs. The results showed that the Meccan surahs were the major ones and this shows the importance of the place of revelation in understanding the context of the verses and in determining the quality of the people who the speech is directed to. Similarly, the results showed that the Meccan verses were also the major ones. The results of mentioning the word ‘cattle’ according to the place of revelation are shown in table 2.

Table 2.

Number of surahs	Meccan surahs	Medinan surahs	Number of verses	Meccan verses	Medinan verses
23	17	6	32	24	8
	73.9 %	26.1 %		75 %	25 %

Third, in order to understand the intended purpose of the cattle and the context of the verse it sometimes must be referred to the preceding verse(s) or to the following verse(s) of the same surah at other times. The results of verses that were referred to preceding or following verses according to the total number of the word cattle (34) are shown in table 3

Table 3.

Response	1	2	3	4	5	6	7
Reference Verses	2	2	3	1	—	2	2
Total	12		Percentage		35.2 %		

Finally, it is important to point out here that the number of surahs in which the cattle were mentioned in was approximately a fifth of the Holy Quran and this attribution showed that the cattle have important purposes and significances and this is shown in table 4.

Table 4.

Number of surahs of the Noble Quran	Number of surahs that includes the cattle	Percentage
114	23	20 %

5. Conclusion

After examining the words ‘cattle’ in the Noble Quran analytically and statistically, it is proved that they were not used in vain. The analysis proves that there are several purposes of cattle, some were clear to understand within the same verse and some were needed to move to the preceding verse(s) or the following one(s) so that the intended meaning could be understood. Furthermore, it is proved that before reading a surah or a verse of the Noble Quran, it is important to know whether it is Meccan or Medinan. As a result of this, the place of revelation adds information that increases the understanding of the verse’s context and therefore, of course, increases the contemplation of the Noble Quran.

Recommendations

Although the current research shed light on cattle, it was not possible to shed light on some members of the cattle’s family such as the camel and the cow that are mentioned in many verses in the Noble Quran, so the researcher recommends that studying these cattle may reveal new results that can be linked together and therefore enrich this field with new facts about Allah’s creations and the Noble Quran.

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Appendix

No	Surah	Surah No	Place of revelation	Verse No	Repetition of the word cattle
1	Al-Baqarah	2	Medinan	205	1
2	Âl-‘Imran	3	Medinan	14	1
3	An-Nisa’	4	Medinan	119	1
4	Al-Ma’idah	5	Medinan	1	1
5	Al-An’am	6	Meccan	136	1
6	Al-An’am	6	Meccan	138	3
7	Al-An’am	6	Meccan	139	1
8	Al-An’am	6	Meccan	142	1
9	Al-A‘raf	7	Meccan	179	1
10	Yunus	10	Meccan	24	1
11	An-Nahl	16	Meccan	5	1
12	An-Nahl	16	Meccan	10	1
13	An-Nahl	16	Meccan	66	1
14	An-Nahl	16	Meccan	80	1
15	Ta-Ha	20	Meccan	54	1
16	Al-Hajj	22	Medinan	28	1
17	Al-Hajj	22	Medinan	30	1
18	Al-Hajj	22	Medinan	34	1
19	Al-Mu‘minun	23	Meccan	21	1
20	Al-Furqan	25	Meccan	44	1
21	Al-Furqan	25	Meccan	49	1
22	Ash-Shu‘ara	26	Meccan	133	1
23	As-Sajdah	32	Meccan	27	1
24	Fatir	35	Meccan	28	1

25	Ya-Sin	36	Meccan	71	1
26	Az-Zumar	39	Meccan	6	1
27	Ghafir	40	Meccan	79	1
28	Ash-Shura	42	Meccan	11	1
29	Az-Zukhruf	43	Meccan	12	1
30	Muhammad	47	Medinan	12	1
31	An-Nazi‘at	79	Meccan	33	1
32	‘Abasa	80	Meccan	32	1

Table 1 shows the verses that were used in this research.

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