

Cosmic and Animal Piety in Islam

Speaker:

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Wednesday, September 16, 2026

19:00 – 21:00 (GMT +3)

Classroom 48 (A.00.048), Minaretein
Education City

كلية الدراسات الإسلامية
College of Islamic Studies

جامعة حمد بن خليفة
HAMAD BIN KHALIFA UNIVERSITY



باسم الله الرحمن الرحيم

Adorateurs de Dieu avant toute chose

De la piété animale en Islam



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التقوى والإيمان في سلوك الحيوان



Orient &



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Colloque international
Paris, 16–17 novembre 2022



"سبحو ح قدوس
ر ب الملائكة والروح"

Ibn Tugharba'i, Ahmed

هذا كتاب النطق الفهوم من أهل الصمت
المعلوم تأليف الشيخ الامام والحافظ
الهمام أحمد بن طغربك
رحمه الله ونفعنا
ببركاته
آمين

الحمد لله الذي انطق الجمادات، لسيد المخلوقات محمد
الأكرم صلى الله عليه وسلم، فسبح بكفه الحجر ونطق
له البعير والشجر

الحمد لله الذي انطق الجمادات * لسيد المخلوقات * محمد الأكرم
صلى الله عليه وسلم * فسبح بكفه الحجر * ونطق له البعير والشجر
* فكم له من معجزات ظاهرة * وفصائل باهية باهرة * واشهد
ان لا اله الا الله وحده لا شريك له * ولا ضئله ولا ند له * الذي فضل
هذا النبي عليه افضل الصلاة واشرف السلام * واظهر لامته
ببركته كرامات واضحة بين الخاص والعام * واشهد ان سيدنا
ومولانا محمد عبده ورسوله * وصفيه وخليله * الذي اجتباه من
كافة خلقه وجعله لانبائه اماما * وختم به المرسلين خاتما * صلى
الله وسلم عليه وعلى آله وصحبه وشيعته ووارثيه وحزبه الابرار

"سبحان ربي المعبود المسيح"



Ecological conditions of religious practices:

**Is there a close dependence between
worshipping the Creator
and
living among His other-than-human creatures?**

در تریخ اول سوال سئو
سجده نواب کامیار اشرف اقدس
ارفع خلد لله ملكه وسلطانہ سمع تحریر یافت رقم كیند شفع كیاس



قال زعيم الطيور:

"أنا عارفون بربنا مسلمون
مؤمنون به، موحدون به غير شاكين

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ يَخَافُونَ
رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

It is before God that what is in the heavens and the beasts that are on earth
prostrate, as well as angels – they are free from arrogance: they fear their Lord
above them, and they do as they are commanded

FINALISTE - ESSAI - 2025

Le culte des saints musulmans

CATHERINE MAYEUR-JAOUEN

Gallimard



(1998) « L'animal dans l'islam »

(1999) « L'animal exemplaire dans les récits de miracles en islam »

(2000) « Miracles des saints musulmans et règne animal »

(2000) « Crocodiles et saints du Nil : du talisman au miracle »

(2008) « Quelques aspects de la faune nilotique dans la relation d'Evliyâ Celebî, voyageur ottoman »

(2010) « Badawi and his camel: an animal as the attribute of a Muslim saint in Mamluk and Ottoman Egypt »

(2012) « Le Mont-des-Oiseaux en Égypte dans la relation de voyage d'Evliyâ Celebî. Essai de déconstruction d'un texte ottoman »

Submission (*islam*): Āl Imrān, 83

﴿وَلَهُ أُسْلِمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

The fear of God (*khashiya*): al-Baqara, 74

﴿الْمَجَارَةُ لَمَّا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَّا يَشَقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَّا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ﴾

Praise (*tasbih*): al-Ra'd, 13

﴿وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ﴾

Prostration (*sujud*): al-Ra'd, 15

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

Worship (*'ibada*): Maryam, 93

﴿إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا﴾

Ṣad, 17-19

﴿وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ وَالطَّيْرَ مُحْشُورَةً كُلٌّ لَهُ أَوَّابٌ﴾

Remember Our worshipper David, a man of strength who always turned to Us: “We made the“
mountains join him in praising Us at sunset and sunrise; and the flying creatures, too, in flocks, all
”.echoed [his praise]

Psalm 148

“Praise the Lord from the heaven, praise Him from the heights [...]

Praise Him, sun and moon, praise Him,, all you stars of light! [...]

Praise the Lord from the earth, you sea monsters and all deeps [...]

Mountains and all hills, fruitful trees and all cedars!

Wild animals and all cattle, small creatures and flying birds”

Psalm 151

“My hands fashioned a reed pipe, and my fingers a lyre. And so, I gave glory to the Lord. I said in my mind: ‘Do not the mountains testify to him, nor the hills proclaim? Lift up my words, you trees, and my compositions, you sheep.”

Al-Mu'minūn, 18

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ
وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يَهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

Do you not realise [Prophet] that who is in the heavens and *who* is on earth prostrate before God: the sun, the moon, the stars, the mountains, the trees, the *beasts*, and many human beings, though many deserve punishment. Anyone disgraced by God will have no one to honour him: God does whatever He will



Hymn to the Sun-God Amun-Ra

Frank Lothar Hossfeld et Eric Zenger, *Psalms* 3

**“You are the One who created all beings,
The One alone, who created what is.**

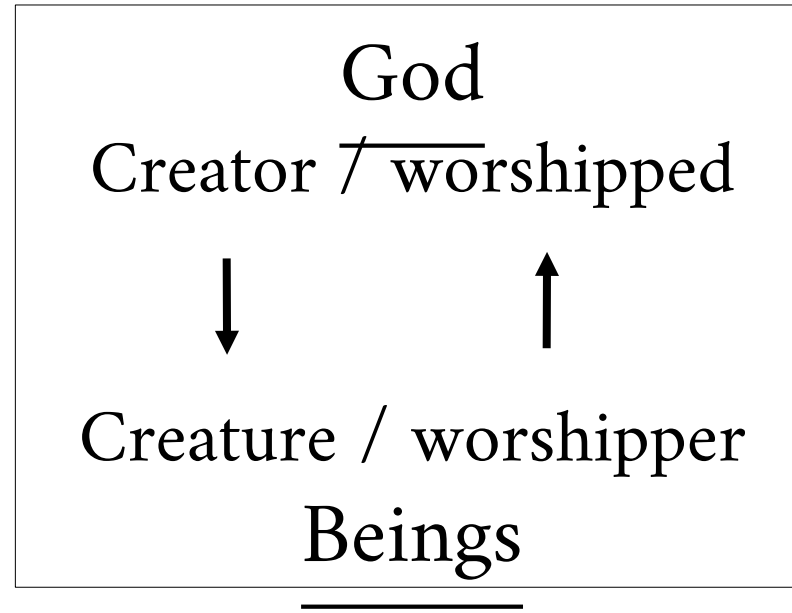
...

‘Greetings to you’ cry all the wild beasts,
‘Jubilation’ cries every foreign land,
As high as is the heaven and as wide as is the earth, as deep as is the ocean.

**The gods bow down before your majesty
And exalt the power of their creator,
Rejoicing as they draw near to the one who made them.**

They say to you: ‘Welcome,
Father of the fathers of all the gods!
Who lifted up the heavens and stretched out the earth,
Who created what exists and brought forth what is,
Ruler – long may he live, may he be safe and sound – highest of the gods;

We worship your power, how you created us,
We perform songs of praise for you because you brought us forth,
We join in your praises, because you have taken pains with us!”

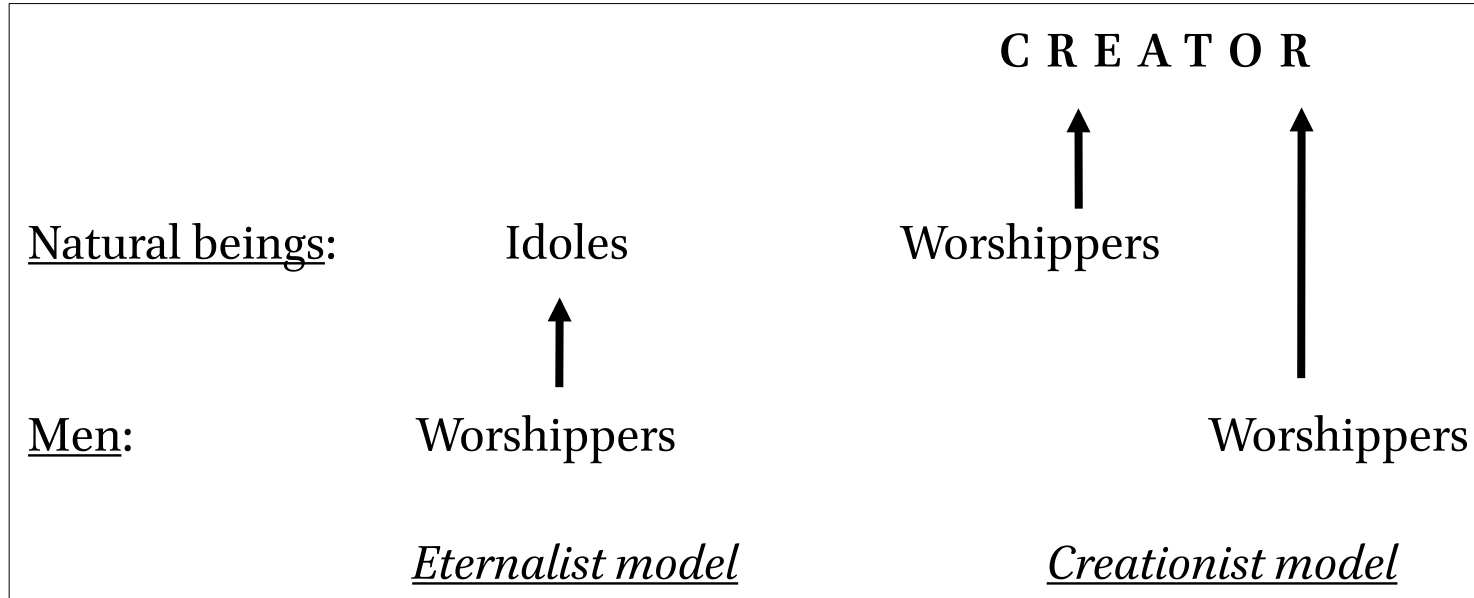


Al-Baqara, 21

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ﴾

People, worship your Lord, who created you

From idolatry to cosmic *tasbīḥ*



Al-Qurṭubī, On surah *al-raḥmān*, 55:6

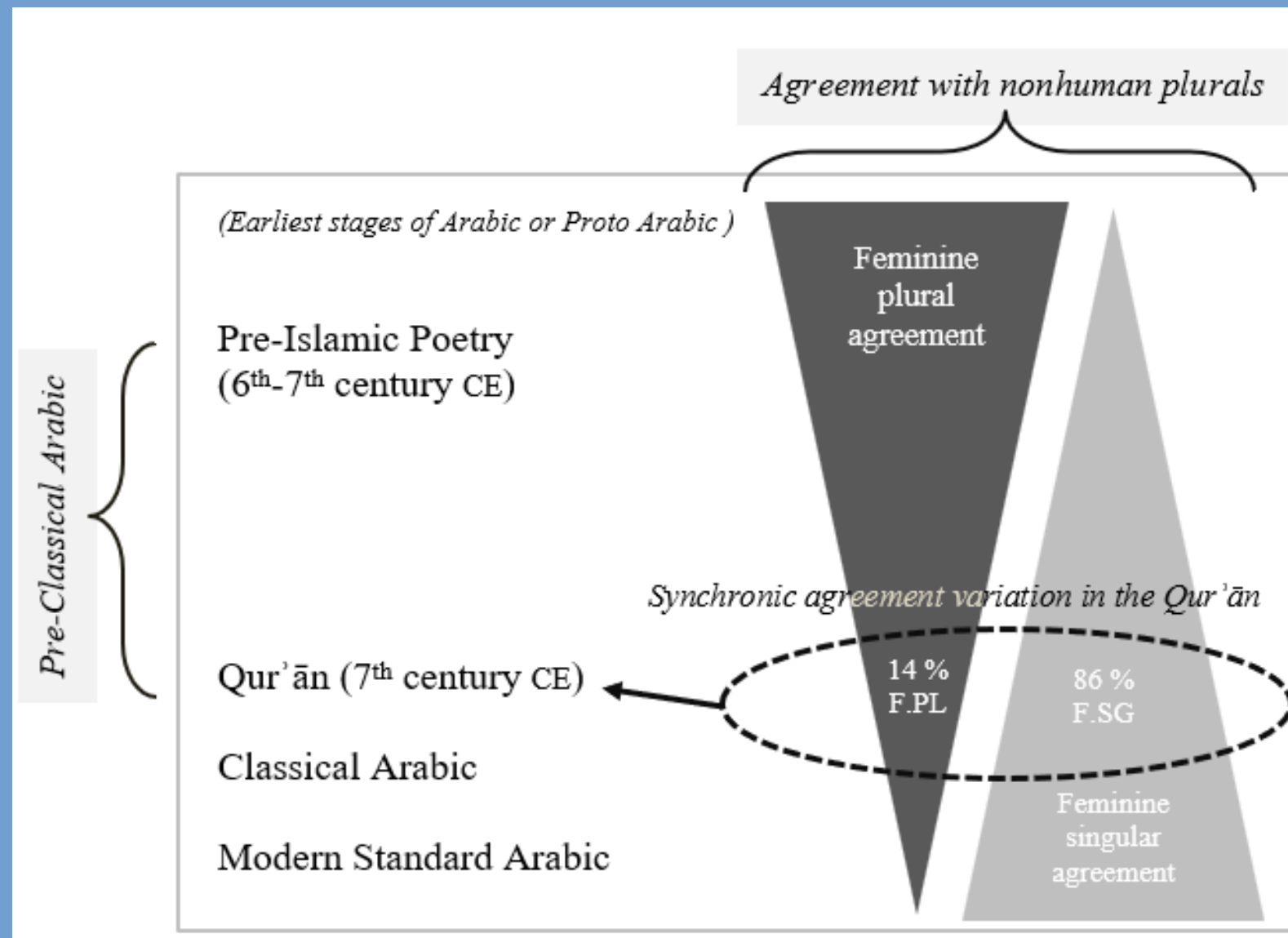
"إن جميع ذلك مسخر لله، فلا تعبدوا النجم كما عبد قوم من الصابئين النجوم، وعبد كثير من العجم الشجر"

All of that (stars and trees) is subjugated to God, so do not worship the stars as a group of “
”.Sabeans did, nor the trees as a lot of foreigners did

Al-Mu'minūn, 18

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ
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طَبِيتُ أُحِلَّتْ / وَسَخَّرْنَا مَعَ دَاوُودَ
الْجِبَالِ يَسْبَحْنَ

Elements that take f.pl. agreement as a marker of perceptual salience or other-than-human personhood (high individuation)

Nonhumans involved in *tashīr* and worship (notably *tasbīḥ* and *suḡūd*)



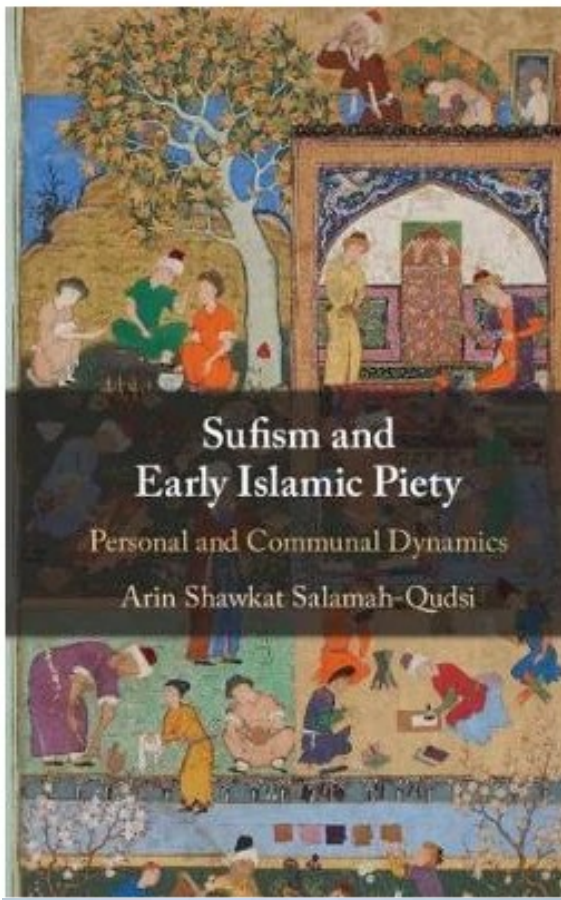
Al-Baqara, 74

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لِمَا يُتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لِمَا يَشَقُّ
فِيخْرَجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لِمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

*Then, your hearts became hard after that, like rocks, or even harder. There are rocks from which streams spring out, some that split open and let the water flow out, and others that fall down
•in awe of God. God is not unaware of what you do*

Ibn Taymiya, *Epistle on the Innate Knowledge of God* (رسالة في الكلام على الفطرة)

“This is evidence that [rocks] have knowledge (*maʿrifa*) of their Lord, and that this knowledge affects them. Otherwise, they would not fall down in awe of God. Therefore, such fear necessarily implies the knowledge of what is feared, and such a science (*ilm*) precedes the fear.”



Al-Sarrāğ, *Kitāb al-Lumaʿ*

‘One day, I went to al-Sarrī (d. 243/857), who said to me, “A sparrow was coming every day, so I broke some bread for it to eat it in my hand. It once came down without landing on my hand. I tried to think what the reason could be, when I remembered that I was eating salty [food] with seeds, so I told myself, ‘I won’t eat anymore. I repent of it.’ Then it landed on my hand and ate.”

Al-Isrā', 47

﴿وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾



•Al-Ṭabarī

”•Akrima said: The tree praises God, the cylinder praises God“

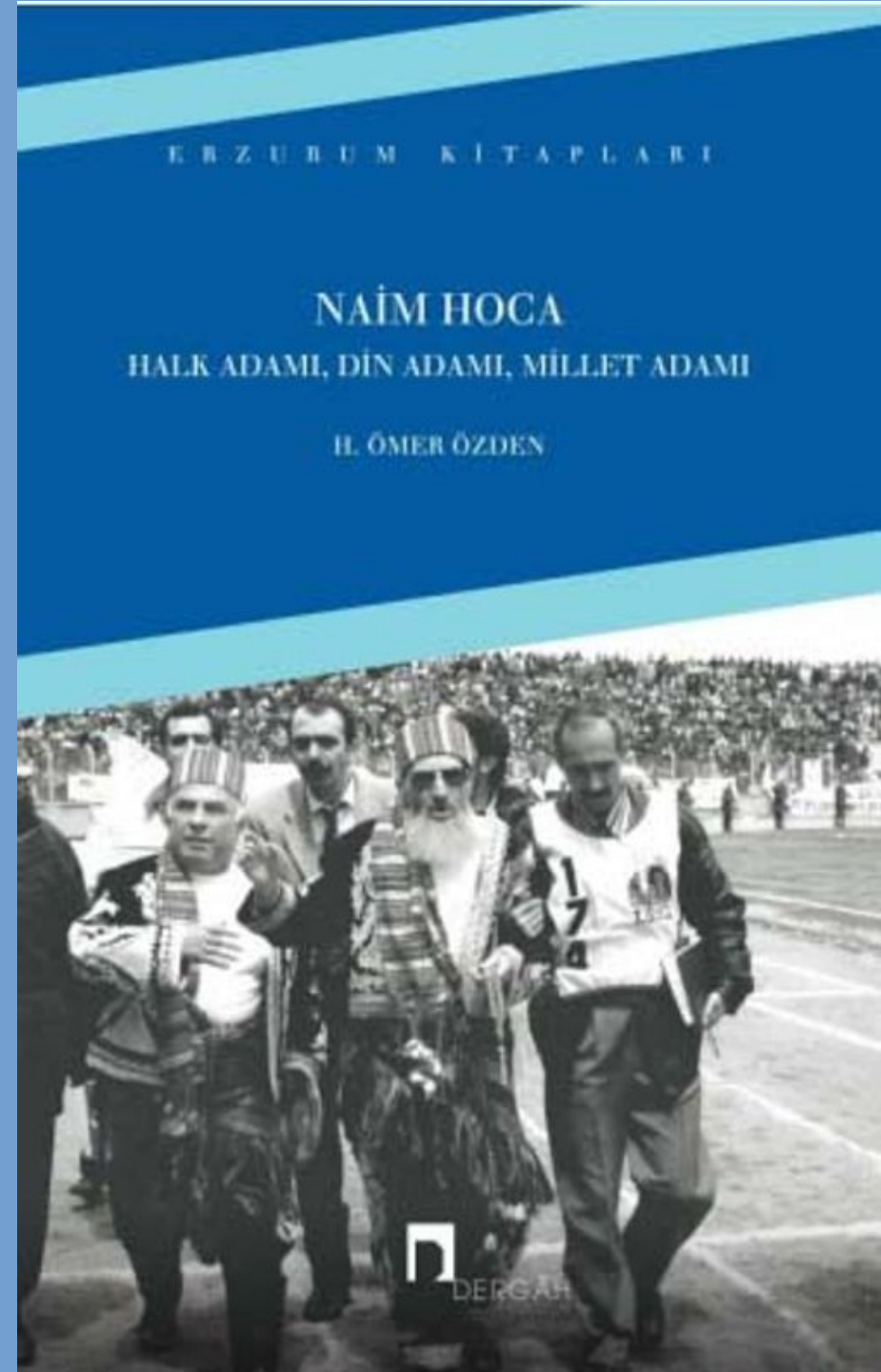
•Ibn al-Ḥanbal

Ġābir b. ‘Abd Allāh (d. 78/697) narrated that the Messenger of God would give a sermon leaning against a piece of raw wood. When a pulpit was made for him to sit upon, the piece of wood sobbed like a she-camel sobbing for its offspring, so he went to it and placed his hand on it until it became serene

•Al-Ṭabarī

He was once with Yazīd al-Ruqāšī, who was along with al-“Ḥasan for dinner. When the table was presented, Yazīd asked: Abu Sa‘īd, does this table praise God? He answered: It once praised Him

“With the inspiration he drew from Alvarlı Efe, a man of virtue, Naim Gölleroğlu took his first steps on the path of the Good through the meaning he attributed to the sounds made by machines. Naim Hoca likened the noise produced by machines as they turned on a belt to the *dhikr* of Alvarlı Efe’s path, and he began to accompany the sound of the machines with his voice, saying, ‘*Yā Allāh, yā Allāh, yā Allāh...*’ When asked about this, he would reply that, in this world, it is not only living beings that praise the name of God through *dhikr*,



EDITED BY GUILLAUME DE VAULX D'ARCY,
ASMAA EL MAAROUFI, WALID GHALI
AND NICOLAS PAYEN

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Everything Glorifies God



الحمد لله

Q&A Session Questions and Discussion





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