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Zabīdī. *Tāj*.

Zamakhsharī. *Kashshāf*.

See also: ADULTERY AND FORNICATION; AGGRESSION; ALLIANCE AND TREATY; APOSTASY; ASTRAY; AVARICE AND GREED; BEAUTIFUL NAMES OF ALLAH; BELIEVERS; BLOOD; BOOKS; BOOTY; BOUNDARIES OF ALLAH; CALF OF THE CHILDREN OF ISRĀʾĪL; CHILDREN OF ISRĀʾĪL; CONTENTMENT; DISBELIEVERS; ENVY; HAPPINESS AND SADNESS; HYPOCRISY AND HYPOCRITES; JĀHILIYYA; LOVE, LUST, AND DESIRE; MARRIAGE AND DIVORCE; MŪSĀ, UPON HIM PEACE; POLYTHEISM; REWARD AND PUNISHMENT; SATAN; TAWĪĪD; YŪNUS, UPON HIM PEACE.

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ANIMALS

This article comprises the following sections: i. Definition and Usage; ii. The Ant; iii. The Ass; iv. Bees; v. Birds; vi. The Camel; vii. The Cow; viii. The Dog; ix. The Elephant; x. Fish; xi. The Fly; xii. Frogs; xiii. Game; xiv. The Gnat; xv. Goats and Sheep; xvi. The Hoopoe; xvii. Horses; xviii. Hunting Animals; xix. Land Predators; xx. Lice; xxi. The Lion; xxii. Livestock; xxiii. Locusts; xxiv. Monkeys; xxv. Moths; xxvi. Mules; xxvii. The Pig; xxviii. Quail; xxix. The Raven; xxx. The Snake; xxxi. The Spider; xxxii. Termites; xxxiii. The Wolf; xxxiv. Bibliography; xxxv. Animals of the Prophet, upon him blessings and peace; xxxvi. Bibliography.

Definition and Usage

Animals (*dawābb*, sing. *dābba*), often used specifically for mounts, from the root *d-b-b*, contracted verbal form *dabba*, “to tread the earth,” imperfect *yadibbu*, infinitive noun *dabīb* (Jawharī, *Ṣiḥāh*). Animals appear in the Qurʾān in the following contexts;

- The unfathomable cohesion and richness of the Divine design in Creation (*q.v.*), specifically that of animal life through the highlighting of various common denominators such as economy, intelligence, utility, and beauty (see below, section on livestock);
- His Lordship over all creation, including animals and sustenance He provides to them: *And there is*

no moving creature on earth but its provision comes from Allah. And He knows its dwelling place and its final abode; all is in a Clear Book (Q 11:6);

- Allah’s bounteous blessings on humanity as He made animals subservient, useful, and food for humanity (Q 36:71-73);
- Multifarious creatural communities (*umam*) similar to those of human beings, that recognize Allah as their Creator, submit to Him and worship Him through all of their life cycles, each in its own mode and language: *There is not an animal in the earth, nor a flying creature flying on two wings, that are not communities like you* (Q 6:38); *Have you not seen that unto Allah pays adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind?* (Q 22:18);
- His restrictions, to expose who, among His creation, follows His commandments, whether as temporary alimentary prohibitions during pilgrimage (see ḤAJJ) (Q 5:1, 5:96-96), or on a permanent basis (see sections on the land predator and the pig), or as the test of belief for an entire people as in the case of the Thamūd (*q.v.*) with the she-camel of their Prophet Ṣāliḥ (*q.v.*) (Q 7:73-79) and the Israelites’ circumvention of Sabbath prohibitions (see CHILDREN OF ISRĀʾĪL) (Q 7:163);
- Moral parables about unbelief and similitudes between human beings and animals, demonstrating Divine Justice, Power, and Will to the recipients of the Message (see below, sections on livestock, monkeys, and pigs). The Ashʿarī al-Rāghib (d. ca.502/1108) expounds a Qurʾānic anthropology with reference to such moral parables:

The human being, since the forces of all existent beings are gathered in him, has become a container for the meanings of the universe, the clay of its forms, the vessel of its impressions, the cluster of its realities. It is as if he were a compound of inanimate forms and plants and cattle and beasts and devils and angels! Hence he may show himself in the guise of any one of them. At times, he may act like inanimate forms in laziness, sluggishness and apathy. This is what Allah Most High warned against when He said, *Then your hearts hardened and became as rocks, or harder still* (Q 2:74). Or he may show himself in the guise of various plants—good or bad—becoming like the citron that is fragrant, just as its flowers, branches, and