



HAL
open science

The Representation of Animals in the Qur'an and the Mufaḍḍaliyyāt

Nicolas Payen

► **To cite this version:**

Nicolas Payen. The Representation of Animals in the Qur'an and the Mufaḍḍaliyyāt. *Journal of Qur'anic Studies*, 2021, 23 (2), pp.112-158. 10.3366/jqs.2021.0467 . hal-03723783

HAL Id: hal-03723783

<https://hal.sorbonne-universite.fr/hal-03723783v1>

Submitted on 14 Dec 2022

HAL is a multi-disciplinary open access archive for the deposit and dissemination of scientific research documents, whether they are published or not. The documents may come from teaching and research institutions in France or abroad, or from public or private research centers.

L'archive ouverte pluridisciplinaire **HAL**, est destinée au dépôt et à la diffusion de documents scientifiques de niveau recherche, publiés ou non, émanant des établissements d'enseignement et de recherche français ou étrangers, des laboratoires publics ou privés.

The Representation of Animals in the Qur'an and the *Mufaḍḍaliyyāt*

Nicolas Payen

Sorbonne Université (PARIS) – Ludwig-Maximilians-Universität (MUNICH)

The following text is the final draft post-refereeing of Payen, Nicolas. “The Representation of Animals in the Qur'an and the *Mufaḍḍaliyyāt*.” *Journal of Qur'anic Studies* 23.2 (2021): 112-158. The page numbers in the edition are indicated in square brackets.

[p. 112] The representation of animals in the Qur'an is fundamental, as it informs the way Muslim communities perceive the animal kingdom. The Qur'anic viewpoint is situated in the historical context of the first/seventh-century Western Arabian Peninsula, which means that a certain, specific conceptualisation of the animal world may be identifiable in the text. In this article, I shall compare the representation of animals in the Qur'an with that in the *Mufaḍḍaliyyāt*, an anthology of poems composed between 550 and 30/650 by poets from nomadic tribes living in the Central and Eastern Arabian Peninsula.¹ The authority in charge of its compilation, al-Mufaḍḍal al-Ḍabbī (d. 164–170/781–787), is credited with statements against forgeries and while this does not guarantee the authenticity of all the poems, it means that they should be representative of the poetry which was produced in Arabia at the time of Muḥammad's predication.² Comparing the two texts should therefore enable us to grasp the specificity of the Qur'anic bestiary in its historical context. Such comparison with a historical source composed relatively near to the Qur'an in space and time represents a new approach in the study of animals in this text. Up until now, the position allocated to animals in the Qur'an has been studied according either to the principles of internal criticism or in terms of the framework of theologians' reception of the Qur'an. By looking at the Qur'anic text in a comparative context, I will demonstrate that the Qur'anic vision differs significantly from the poets' main viewpoint as the animal world is concerned, as these discourses were not produced in the same milieu.

Three lists of Qur'anic occurrences that relate to animals have been established by scholars, each with its own focus. The first, compiled by Jalīl Abū al-Ḥabb and published in 1978, set out to order the species mentioned in the Qur'an according to a modern taxonomy, specifying their scientific Latin name.³ He distinguished between five categories: domestic and farm animals (*al-ḥayawānāt al-dājina al-zirā'iyya*), wild beasts (*al-ḥayawānāt al-waḥshiyya*), birds (*al-ṭuyūr*), insects and spiders, which are deemed to be related by Abū al-Ḥabb (*al-ḥaṣarāt wa-qarībuhā al-'ankabūt*), and

[p. 113] finally aquatic animals (*al-ḥayawānāt al-mā'iyya*). No such classification is explicitly drawn up in the Qur'an. However, when discussing the position of animals in the sacred book, Abū al-Ḥabb does try to pay attention to the historical context, and remarks that the Qur'an focuses on domestic and farm animals. Nevertheless, he takes for granted that Muḥammad's predication took place in a Bedouin environment, where those animals must have been rare, with the exception of the camel.

The second study addressed the issue using a cursory statistic-based approach. In an article focusing on comparing the animal and the vegetal kingdom in the Qur'an published in 1990, Arne Amadeus Ambros endorsed internal criticism of the Qur'anic text, which does not allow him to determine to what extent its position towards animals is special. Though he does suggest establishing a comparison with Arabic poetry, he does not produce any statistical analysis and simply notes that the poets' bestiary, which depicts gazelles, ostriches, and other animals relating to hunting, reflects the vision of the aristocratic steppe society, whereas the Qur'an, displaying a very different bestiary, addresses a middle-class urban audience.⁴

The third and last work published on this subject endeavoured to reconcile Muslim thought with modern antispeciesist ethics. In her 2012 monograph *Animals in the Qur'an*, Sarra Tlili attempted to provide a non-anthropocentric reading of the Qur'an.⁵ She therefore includes as many references as possible in her 'list of nonhuman animal species', even extending the scope to include the Arabic letter, *nūn*, inasmuch as the word *nūn* also means 'fish'.⁶ Tlili analyses references to animals through discussion of them in exegetical works. She does not consider, in her recension, the Qur'anic context of the occurrences, as opposed to Abū al-Ḥabb.⁷

I provide here a new review of terms relating to animals in the Qur'an (see Appendix 1) and in the *Mufaḍḍaliyyāt* (see Appendix 2). With regards to the Qur'an, my list differs little from Tlili's. We have nearly the same method for selecting occurrences, however the method we use for analysing them differs. The Qur'an and the *Mufaḍḍaliyyāt* have specific differing features, but a reference method can be established for collecting data in both texts. With regard to the Qur'an, the former studies mentioned above have only considered substantives. Yet, in the poems that constitute the *Mufaḍḍaliyyāt*, the evocation of animals is frequently implied by an adjective, a pronoun, or a verb. In order not to speculate about the most elliptic references, I will focus on nominal and adjectival phrases. Moreover, I will not discuss general terms that might also encompass non-living things, such as *māl* ('wealth' or, when defined restrictively, 'flock'), *nahb* ('booty'), *rizq* ('means of subsistence'), and *ṭayyibāt* ('good things'). Human beings, djinns, and divinities will also be put to one side, as well as products derived from animals, such as food and leather. In some cases, a word can refer metonymically to an animal, for instance *raḥl* ('saddle' but also 'mount') and *zu'n* ('litter' but also the animal that bears it): I will not consider these

references, for it is [p. 114] difficult to assess to what extent it refers directly to the animal. Finally, though I do not take into account personal names or tribal names that refer to animals, such as Kalb or Tha‘laba, toponyms, such as *rawḍāt al-qaṭā* (‘the trough of the sandgrouse’), are included in the study, for they tie animals to a natural setting.

Let me now discuss the terms that I use to describe a given reference. First, an item will be classified either as a hyponym (a phrase whose semantic field is included within that of another phrase), a hypernym (a phrase whose semantic field includes that of another phrase), a proper noun, or a non-explicit reference. Other characteristics will be added, such as the significance of the reference in the discursive unit as, in some cases, the animal is central to the discursive unit, whereas, in others, it is part of the backdrop. If the animal features in comparisons or metaphors, the reference will be deemed as a ‘background’ one. On the other hand, if the animal is introduced into the text by textual digression, its appearance will be judged as a ‘foreground’ one, as it is subjected to a longer discussion. Nevertheless, there is no clear boundary between a metaphor and a digression, and scholarly understanding comes into play.

The deconstruction of the respective textual structures will enable us to characterise, through semiotic analysis, the *Weltanschauung* displayed in the Qur’an and the *Mufaddaliyyāt*. The consistence of any discourse is reflected in its ‘isotopy’, that is ‘a principle of consistence based on the repetition of units’.⁸ The way those units are repeated might be characteristic of the society for which the text was first intended. We can measure with precision the isotopic rate within an excerpt through what can be called ‘semiotic compression’, a fraction with the number of isotopes as its numerator and the length of the excerpt as its denominator. This method proves valuable when dealing with the representations of animals within texts displaying various themes, for not only does it allow us to assess the proportion of the discourse which is dedicated to the animal kingdom, but it enables us also to engage deeply when undertaking comparative analysis, taking into account many elements, such as the identity of the mentioned species and the associations between species within units. Thus, we will be able to go beyond the differences of nature between both texts, ensuring comparability.

The Extent of the Animal World in the Qur’anic *Weltanschauung*

In classical Arabic, the most common word used to refer to an animal is *ḥayawān*. In the Qur’an, this word only occurs once, in Q. 29:64, and does not have the same meaning, but refers instead to the afterlife.⁹ In the following discussion of the way that the animal world is conceptualised in the Qur’anic *Weltanschauung*, I will conclude with an argument for why the Qur’an does not use this specific term to refer to an animal, even if it were in current usage at the time.

[p. 115] According to Ambros, the Qur’anic *Weltanschauung* does not formalise the concept of ‘animal’, as opposed to the concept of ‘vegetation’.¹⁰ Ambros attributes the absence of the concept of ‘animal’ to the diversity of the realities that it covers.¹¹ In his view, it is therefore inaccurate to say that the Qur’an draws a clear dichotomy between plants and animals within the biosphere.¹² Incidentally, it is also difficult to appreciate the scope of *hayy*, which occurs nine times with the general meaning of ‘biosphere’ according to Ambros, and the Qur’anic hapax *anām* (Q. 55:10).¹³ In the third/ninth century, the Ikhwān al-Ṣafā’ have defined *anām* as a category that encompasses both animals (*ḥayawān*) and plants (*nabāt*), but it is impossible to determine the meaning of the word at the time of the Prophet, for the Qur’anic clause does not offer enough indications.¹⁴ Another term, *dābba*, which is derived from the root *d-b-b*, connoting a movement, generally slow, is also often used in the Qur’an to refer to an animal.¹⁵ Ambros does not manage to ascertain its signification: according to him, nothing in the Qur’an allows us to elucidate the scope of its meanings.¹⁶ Tlili, who seeks to show that the Qur’an considers human beings to be part of the animal world, reaches the same conclusion: it is impossible to establish indisputably the Qur’anic meaning of *dābba*.¹⁷

So, what kind of beings does the Qur’an encompass within its conceptualisation of the living world? Part of the answer is provided by Q. 2:164: *God thereby revived (ahyā) the earth after its death and dispersed all kinds of moving creatures (dābba) therein.* God gives life to the earth, so that it becomes, so to speak, a living being. The earth denotes, metonymically, what lives on it, though the Qur’an makes a clear distinction between what is living, such as the earth, and what is moving, such as a *dābba*.

However, the Qur’an deals with mountains and birds in the same way, for it animates both in the same verses (Q. 21:79, Q. 34:10, and Q. 38:18–19). From looking at these verses, we get an indication that the Qur’anic conception of the biosphere is certainly different from the modern-day perspective, as it encompasses both the animal and the mineral kingdoms. The Qur’anic association of mountains with birds may be an invitation to look beyond the human level.¹⁸ When one wants to admire a bird or a mountain, he must look up. Then he might realise that something is towering over him, and that a transcendent being might well do the same. The very subject of those verses is transcendence, and in them living creatures are envisioned as signs acting as mediating tools between the divinity and the human beings.¹⁹

In fact, birds are not the only animals to be associated with mountains, as we can see in Q. 88:17–20:

Then, do they not look at the camels (ibil), how they were created? And at the sky, how it was raised? And at the mountains, how they were erected? And at the earth, how it was spread out?

[p. 116] The collective noun *ibil* does not occur anywhere else, and the parallelism here between the camels, the sky, the mountains, and the earth is a hapax. The sky, the mountains and the earth are not static, but moving elements. Nature, as a whole, is animated. In this respect, the possession of life constitutes a temporary property of the body, rendered as an attribute (*hayy*). This is why the term *hayawān*, a substantive referring to an entity that is living by essence, is not a relevant, useful term in the Qur'an, except in the case in which it is used to refer to the afterlife (Q. 29:64), where life is not a temporary state, but an essential, lingering element.

To return to the word *dābba*, we cannot know whether or not the first audience of the Qur'an thought of *dābba* as a technical word, that is an uncommon phrase used because of its outstanding semantic precision, but it does seem to be the only word used in the Qur'an to refer to the class of land animals.²⁰ *Dābba* and its plural *dawābb* occur eighteen times in the Qur'an, but apart from the two hyponymic uses of *dābba*, denoting, on the one hand, the beast from the earth in the context of the Last Judgement (Q. 27:82) and, on the other hand, a termite (Q. 34:14), *dābba* is preceded by the preposition *min*, twelve times out of sixteen.²¹ This linguistic marker suggests that *dābba* refers to a particular category of beings. Five times, the Qur'an makes uses of the formal expression *mā min dābba*.²² *Dawābb* appears twice in a clause introduced by the particle *inna*, expressing an assertion.²³ In this context, the word has a formal meaning. Elsewhere, it appears in an enumeration, together with the sun (*shams*), the moon (*qamar*), the stars (*nujūm*), the mountains (*jibāl*), the trees (*shajar*), and many human beings (*kathīr mina'l-nās*) (Q. 22:18). Inasmuch as *dābba* is a class, it can be argued that it carries a technical signification, which the Qur'an itself defines in Q. 24:45, *God created every moving creature (dābba) from water. Of them are those that move on their bellies. Of them are those that walk on two legs. Of them are those that walk on four.* If a word needs a definition, as it does in this verse, it indicates that its signification is not immediately obvious, thus clarification is useful so that the audience can correctly interpret statements that contain the term in the Qur'an. The gnomic context in which *dābba* can be found in this text rarely occurs in poetry, which does not seek to state general truths. To sum up, neither *dābba* and *hayawān* appear in the *Mufaḍḍaliyyāt*, nor do the poems use any other word to refer to the animal kingdom as a whole.

The Position Allocated to the Animal World in the Qur'an

As discussed in the previous section, although the concept of animal is not defined as such, the Qur'an defines the word *dābba*, as opposed to the poems in the *Mufaḍḍaliyyāt*, which do not consider the animal kingdom as a whole at all. In the *Encyclopaedia of the Qur'ān*, Herbert Eisenstein claims that 'animal life is not a predominant theme in the Qur'ān'.²⁴ Let us quantify this assumption.

[p. 117] Each occurrence referring to an animal is part of a ‘discursive unit’. One can measure either the number of words, or the number of Qur’anic verses, or lines of poetry contained in the unit. The first measurement tool is more precise, as lines and verses do not contain the same number of words. On average, a line from the *Mufaḍḍaliyyāt* measures 9.2 words. Poem 15 has the smallest average, with 7.7 words, while poem 66 has the highest, with 11.6 words. In the Qur’an, a verse measures 12.4 words on average, but the statistical dispersion is higher, with a minimal average of 3.2 words for *Sūrat ‘Abasa* (Q. 80), and a maximum of 26.8 words for *Sūrat al-Mumtaḥina* (Q. 60). Therefore, on the quantitative level, it is not possible to compare poetry lines with Qur’anic verses. Thus, the word is the most suitable unit for comparison.

Defining a ‘discursive unit’ is a somewhat arbitrary process. Where are we to locate the transition from one unit to another? In the case of the comparison of one animal with another, or in the case of the description of a landscape teeming with different animals, the discursive units would be intertwined. Several occurrences may belong to a single discursive unit. The more one finds occurrences inside a single unit, the more the ‘semiotic compression’ grows.

Some Qur’anic clauses begin with the imperative *qul*, ‘Say!’, or with a vocative. In this study, those beginnings will be regarded as part of the unit they introduce. The units sometimes end up with a *clausula*, a clause underlying some qualities ascribed to God. For instance, the excerpt on Jewish food prohibitions in Q. 6 which includes references to sheep, goats, camels, and cattle, ends up with the clause *And indeed, We are truthful (wa-innā la-ṣādiqūna)* at Q. 6:146. Here, there is no conspicuous link between the cited animals and God’s truthfulness. Therefore, I do not regard these *clausulae*, which are rather standard formulae with prosodic purposes, as part of the discursive units that precede them.²⁵ Furthermore, I only take into account, as part of a single discursive unit, the verses that refer to an animal without being separated by one verse or more that do not imply keeping the previously-mentioned animal in mind. For instance, the units concerning the calf (‘*ijl*’) revered by Moses’s contemporaries (Q. 7:148 and Q. 7:152) are different.²⁶

Discursive units referring to animals only represent 3.7% of the Qur’an, whereas they account for 35.2% of the chosen anthology.²⁷ How are we to explain this significant difference? One could posit that animals may have mattered less in the life of the inhabitants of the Western Arabian Peninsula as a whole. However, in the *Mufaḍḍaliyyāt*, poets coming from this specific region referred to animals as often as those from other regions did.²⁸ Hence, one can infer that the Western Arabian poets and the Qur’an did not endorse the same views on animals not because of their geographical differences, but because the texts did not have the same aim.

[p. 118]

	Number of units	Average length	Longer unit	Semiotic compression (number of references to animals per unit)
Qur'an	143	20 words; 1.7 verse	159 words; 13 verses	$\frac{206}{143} \approx 1.4$
<i>Mufaḍḍaliyyāt</i>	368	23 words; 2.6 lines	199 words; 22 verses	$\frac{686}{368} \approx 1.9$
Units mentioning explicitly the camel	113	40 words; 3.6 lines	182 words; 22 verses	$\frac{272}{110} \approx 2.5$
Units mentioning explicitly the horse	120	26 words; 3 lines	166 words; 20 verses	$\frac{247}{93} \approx 2.7$
Units mentioning no mount	134	16 words; 1.9 line	199 words; 21 verses	$\frac{202}{136} \approx 1.5$

Table 1: Data relating to the discursive units that mention animals in the Qur'an and the *Mufaḍḍaliyyāt*.

In comparison with the Qur'an, the *Mufaḍḍaliyyāt* dedicate longer units to animals (see Table 1). In addition, semiotic compression in the poetic collection substantially exceeds that of the Qur'an. Thus, the *Mufaḍḍaliyyāt* are more interested in animals than the Qur'an, on both quantitative and qualitative grounds. Nevertheless, the result is substantially different if one considers the identity of the described animal. The longer units are those that the poets dedicate to their mounts, that is camels and horses. Although the longest unit does not mention any mount, the average length of the units mentioning no mount is clearly lower than that of the units mentioning explicitly the camel or the horse. In other words, apart from the poets' consideration for their mounts, the *Mufaḍḍaliyyāt* are not meaningfully more interested in animals than the Qur'an. The average length of the units mentioning no mount, in the *Mufaḍḍaliyyāt*, is almost equal to that of the Qur'an. The camel and the horse are the only two animals that benefit from closer attention in poetry. In the Qur'an, the discursive units devoted to the camel average 24 words, as opposed to 19 words in the other units.²⁹ This statistical comparison shows that, in the Qur'an, the discourse focuses less on animals, whereas, in the collection of poems, the assessment is more complex, as the poets do not consider all animals with the same interest.

Figure 1 overleaf depicts a network model, edited using Gephi 0.9.2, which provides insight into the bestiary depicted by the *Mufaḍḍaliyyāt*. The more often an animal is mentioned in the *Mufaḍḍaliyyāt*, the bigger the corresponding node; and the more often an animal is associated to another within discursive units, the thicker the link between them.

I have been able to identify four groups of animals, structured around three poles. A first group of nodes, coloured in blue, is polarised around the camel. The second, in

red, is [p. 119] organised around the horse. A third, in green, is structured around the oryx. A last one gathers the independent animals that are not associated with the camel, the horse, or the oryx.

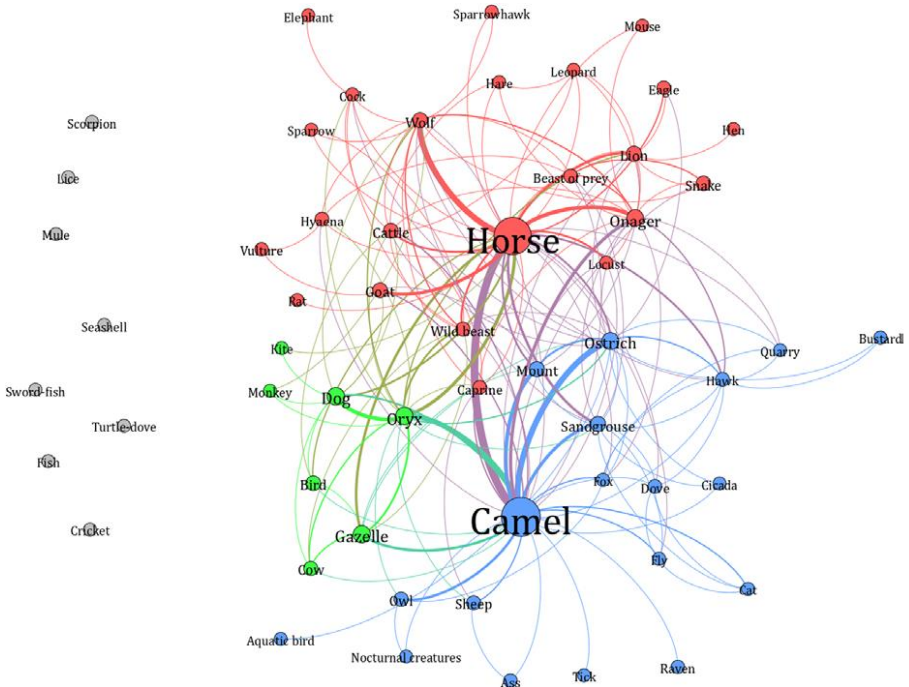


Figure 1: Network model representing the bestiary of the *Mufaḍḍaliyyāt*.

In the *Mufaḍḍaliyyāt*, 75 out of the 126 poems (60%) mention the camel, exclusive of camel meat, as the living animal, alone, is considered. Apart from the horse, the camel is mainly associated with the ostrich and the oryx, which figures in another pole, though this is secondary. The poets usually compare the camel to the ostrich to underline their mounts' speed;³⁰ only one poet compares these two animals for another reason.³¹ As eight out of the nine occurrences date back to the pre-Islamic period, we can assume that the comparison between the camel and the ostrich is an old one.³² The poets compare the camel with the oryx for the same reasons, but this comparison is tied neither to a specific period or geographic area.³³

The poets also compare the horse with the oryx due to its speed in two poems.³⁴ In total, 70 poems (56%) mention the horse, mainly in a military context.³⁵ Thus, Rabī'a b. Maqrūm, a Central Arabian poet whose death would have occurred at the paleo-Islamic period, compares the enemy to a restive horse (*ṭamūḥ*).³⁶ Horses and war are combined to the point that, sometimes, poets do not bother to mention the animal explicitly. For instance, 'Awf b. 'Atīyya, a pre-Islamic poet, uses a series of third-person feminine verbs in lines that describe military manoeuvres; he does not [p. 120] mention their subject, but it is clear from the context that mares are implicitly

meant.³⁷ There is another aspect to the poets' treatment of animals that is worthy of note: the only animals to possess proper nouns are horses and dogs.³⁸ Personified horses are associated with war.³⁹ It appears that horses, like sabres, are of service to humans on the battlefield, and are thus deserving of names. For instance, the pre-Islamic poet, 'Alqama b. 'Abada, who hails from Central Arabian Peninsula, quotes the name of the king's horse, al-Jawn, along with those of his sabres (*su'yūf*), which are called Mikhdām and Rasūb.⁴⁰ In poetry, the horse assumes a role that is different from that of the camel. Whereas the camel is a means of transportation, the horse is a war mount. Consequently, the poets often associate the horse with the wolf, as comparison with this hunting animal highlights the horse's strong position on the battlefield, where it gives chase to the enemy.⁴¹ As to the personified dogs, they all belong to a hunter.⁴²

Although poets slaughter camels to provide for visitors, they never butcher horses, apart from a hapax: to boast about his braveness, 'Alqama b. 'Abada claims that he would sacrifice horses instead of camels for a game of chance.⁴³ This is presumably because the usefulness of horses in war makes them especially valuable to their owner: the horse is important because of the bonded unit that it forms with the warrior. As a result, the word *khayl* is often used to refer to both the horses and their riders.

As can be seen in Fig. 1, the oryx pole revolves around three main animals: the oryx, mentioned in 20 poems; the dog, mentioned in 16 poems; and the gazelle, mentioned in 17 poems. They are mentioned in a total of 39 poems (31%). We can also see that, in comparison with the camel pole and that of the horse, the oryx pole remains secondary. Furthermore, the oryx and the dog are connected, as are the oryx and the gazelle, but the dog and the gazelle are not. The oryx thus links two different environments that are specific to poetry: the universe of the hunt, and that of the women and the abandoned settlement.

To summarise, pre-Islamic and paleo-Islamic poets spotlight mounts due to the arrangement they form with man. In the poets' minds, the ideal animal is perpetually travelling. This vision is consistent with what one could expect from nomads or semi-nomads. The Qur'an does not deal with animals less than the *Mufaḍḍaliyyāt*; it is just that poetry has its favourite animals, the mounts, and they are subject to longer digressions. Additionally, in the Qur'an, a majority of occurrences place animals in the foreground of the discourse, whereas animals are generally background elements in the *Mufaḍḍaliyyāt*.⁴⁴

Now, why does the Qur'an mention animals? According to Eisenstein, the Qur'an conceives animals as signs of God's omnipotence above all.⁴⁵ In line with this, the signified animal has no value other than as an allusion to God, the signifier. Tlili likewise underlines the primary semiotic value of a number of animals mentioned in the Qur'an, namely camels, livestock, bees, birds, and human beings.⁴⁶ Each of these

[p. 121] brings to light a paradox that is deemed wonderful. For instance, bees sting, though they produce honey.⁴⁷ Indeed, a wide scope of animals can be deemed as signs for humans: *How many a moving creature (dābba) does not carry its means of subsistence (rizq). God sustains it and you (Q. 29:60).*

According to the Qur'an, every *dābba* succeeds in surviving because God gives it its provision. Addressing humans, the Qur'an specifies that this applies both to animals and to human beings. Animals have undoubtedly a semiotic dimension. The Qur'anic semiotisation of animals is supported by the fact that, in the *Mufaḍḍaliyyāt*, animals acquire a semantic dimension from the paleo-Islamic period.⁴⁸ Ambros defines four contexts into which animals can be divided: legends, prohibitions, sermons, and comparisons.⁴⁹ In the first case, the animal is only one element of the myth among others. In the second, the Qur'an only names the animal, without describing it much. In the third case, the Qur'an uses animals as signs of God's power, wisdom, and mercy. (This categorisation agrees with Eisenstein's abovementioned remark on the semiotic dimension of animals.) The fourth case only concerns eleven occurrences, in which animals display mainly negative features. In three out of the four cases, the Qur'an does not consider the animal as a subject: prohibitions, sermons, and comparisons are directly related to the human beings. As for the legends, all of which come from foreign sources, they include four personifications, all in the same sura (Q. 27:16, 18, 22–26, and 82). Apart from the mention of the beast from the earth, Solomon is always involved. Solomon, who claims that he has been taught the language of birds, is depicted conversing with an ant and a hoopoe. Indeed, the ability to speak granted to animals sheds further light on Solomon's supernatural dispositions.

In addition to myths, comparisons, and their semiotic dimension, 'real' animals as referenced in the Qur'an happen to be of some kind of use to human beings, and the Qur'an regulates their use in order for humans to benefit from them.⁵⁰ According to Ambros, it endorses a utilitarian vision of animals, from the outset of the predication.⁵¹ This view figures explicitly in *Sūrat al-An'ām*, at Q. 6:142–144:

Of the livestock (an'ām) are carriers and beasts that ought to be slaughtered. Eat of that which God provided to you ... [He provided to you] eight mates: of sheep, two; of goats, two; ... of camels, two; of oxen, two.

The discursive unit of which Q. 6:142–144 is a part contains the highest number of references to animals, with eleven occurrences.⁵² The utilitarian vision is also reflected in *Sūrat al-Naḥl*, at Q. 16:5–8:

The livestock (an'ām) has He created for you. There is warmth and benefits in them. From them you eat. There is beauty in them for you, when you bring them home, and when you take them out to pasture.

[p. 122] *They carry your loads to a land you could not have reached, except with hardship to yourselves. Indeed, your Lord is Kind, Merciful. [He created] the horses, the mules and the asses for you to ride them, and as adornment. He creates that which you do not know.*

With four occurrences, this segment belongs to the 6% units that contain four or more occurrences. Whenever a reader wants to know the Qur'anic views on animals, it is likely that he or she will first consider the verses where they are most frequently mentioned, i.e. the passages where semiotic compression is highest, as in Q. 16:5–8. Semiotic compression thus reinforces the utilitarian vision of animals, which also happens less explicitly in a legendary context, for instance when God sends quails to Moses's group and advises them to eat the good things (*tayyibāt*).

To sum up, the Qur'an prizes animals as consumable goods at the disposal of humanity, and only discusses animals through, or in terms of, their relationship with humans. Like poetry, it does not take animals as its primary focus. However, unlike the *Mufaḍḍaliyyāt*, the Qur'an's references to animals are scattered throughout the whole text, and systematically relegated to the background inasmuch as the text puts animals at the service of God and humankind.

The Qur'anic Bestiary as a System

The preceding assessment of the position allocated to the animal world in the Qur'an and in the *Mufaḍḍaliyyāt* has enabled us so far to demonstrate that both texts mainly consider animals through their relationship with humankind. This raises another question: to what extent does the Qur'anic bestiary convey information on the environment of the Qur'anic predication? Ambros hypothesises that the poets' bestiary differs from the Qur'anic one, as they belong to two different backgrounds: the steppe inhabited by a nomadic elite, and the sedentary environment of the Western Arabian Peninsula respectively.⁵³ Although such a simple dichotomy between nomadism and sedentarism may be far too simplistic, it can be recognised that two different environments imply two ways of conceiving the human relationship with animals, and this is not to say that they are not intertwined in one way or another. Given this, I will now explore the categorisation system endorsed by each text.

In order to understand the categorisation system endorsed by the Qur'an, the hypernyms referring to animals have been collected and sorted according to the number of times they occur (see Table 2).

The substantive *rikāb* ('mount'), could have been considered as a hypernym, though it refers specifically to the camel in the contexts it occurs, and therefore has not been included in the table.⁵⁴ Table 2 shows that references to domestic animals prevail over those to wild ones. The collective *na'am* and its plural *an'ām*, meaning 'livestock', [p. 123] amount to 40% of the total hypernyms that stand for animals in the Qur'an.

Budn ('fattened livestock'), *ghanam* ('caprines'), and *jawāriḥ* ('hunting animals'), also refer to domestic animals, while *sabu* ('predator'), *ṣayd* ('game'), and *wuḥūsh* ('wild beasts') are the only hypernyms that refer explicitly to wild animals, and are the fewest. Apart from *sabu*, all of the aforementioned words conceptualise animals in terms of their relationship with humankind: livestock (*na'am*, *ghanam*, and *budn*) is to be raised, and then slaughtered; game (*ṣayd*) is to be hunted by humans; hunting animals (*jawāriḥ*) assist their masters; wild animals (*wuḥūsh*) are so called because they are untamed by humans. As for the two other hypernyms, *ṭā'ir* and *dābba*, they come from animals' movement: they fly, or they walk the earth. In other words, the Qur'anic hypernyms can be classified in two categories. On the one hand, the hypernyms grounded in the relationship with humankind represent 45 occurrences. On the other hand, the hypernyms based on physical characteristics stand for 39 occurrences.⁵⁵ What about poetry?

Expression	Number of occurrences
<i>Na'am/an'am</i>	34
<i>Ṭā'ir/tayr</i> ⁵⁶	23
<i>Dābba/dawābb</i> ⁵⁷	16
<i>Ṣayd</i>	5
<i>Ghanam</i>	3
<i>Budn</i>	1
<i>Jawāriḥ</i>	1
<i>Sabu'</i>	1
<i>Wuḥūsh</i>	1
Total	85

Table 2: Frequency of hypernyms in the Qur'an.

Whereas hypernyms stand for about 41% of the references to animals in the Qur'an, they only account for about 10% in the *Mufaḍḍaliyyāt* (see Table 3). This suggests that the Qur'an conceptualises animals in a more generic, and therefore distanced, way than poetry. The Qur'an's high rate of hypernyms hints at its tendency to categorise the world, which may be explained by the very nature of the scripture. The hypernyms based on a phenotypic or environmental characteristic stand for about 4% of the references to animals in the *Mufaḍḍaliyyāt*, as opposed to 20% with regard to the Qur'an.⁵⁸ Although the Qur'anic categorisation is devoid of any large-scale naturalistic ambition, for it is only based on nine hypernyms, five of which are determined by the human relationship with animals, the Qur'an's use of classes reflects an endeavour to grasp the universe conceptually. Poetry includes hypernyms based on an individual feature, such as age or fecundity, due to a higher individualisation of animals.

Expression	Number of times
Hypernyms based on the use by humankind:	30
- <i>maṭiyya/maṭiyy/maṭāyā</i>	11
- <i>ghanam/ghanamān/ghanā'im</i>	4
- <i>sarb</i>	4
- <i>na'am</i>	3
- <i>sawām</i>	3
- <i>manṭha/manā'ih</i>	2
- <i>muḍarra'a</i>	1
- <i>ṣayd</i>	1
- <i>ṭarīda</i>	1
Hypernyms based on a phenotypic or environmental characteristic:	27
- <i>ṭā'ir/ṭayr</i>	9
- <i>sab' /sab'ān/sibā'</i>	7
- <i>wahsh/wuḥūsh</i>	5
- <i>awābid</i>	4
- <i>ash'ab</i>	1
- <i>rawāmis</i>	1
Hypernyms based on an individual feature (age, fecundity):	13
- <i>fahl</i>	5
- <i>sakhl/sikhāl</i>	2
- <i>'āqir</i>	1
- <i>aṭlā'</i>	1
- <i>bahm</i>	1
- <i>faṣīl</i>	1
- <i>jiḍā'</i>	1
- <i>ḥiskil</i>	1
Total	70

Table 3: Frequency of hypernyms in the *Mufaḍḍaliyyāt*.

In the *Mufaḍḍaliyyāt*, identification of animals through their mode of locomotion is a minor trope, so, for example, the use of *ṭā'ir*, which refers to a flying creature, and, more specifically, to a bird, is less frequent.⁵⁹ Generally, in the *Mufaḍḍaliyyāt*, *ṭā'ir/ṭayr* has a hypernymic meaning: no one species of bird can be visualised more than another.⁶⁰ Thus, in Salama b. al-Khurshub's poem, *ṭā'ir* is clearly used to refer to a bird of prey, presumably an eagle, for the mount is compared with the latter for its

speed.⁶¹ In contrast, Suwayd b. Abī Kāhil, who lived both in the pre-Islamic and in the [p. 125] paleo-Islamic period, in Iraq, includes *tā'ir* in the idiom *tā'ir al-itrāf*, 'the bird of opulence',⁶² and in 'Awf b. 'Aṭīyya's pre-Islamic ode, *tā'ir* means a bird of ill omen, specifically.⁶³ (The Qur'an equally features this latter meaning in Q. 7:131.) Finally, in Tha'laba b. Ṣu'ayr's poem, *tā'ir* denotes a cockerel, for the poet depicts a bird singing in the small hours.⁶⁴ Stylistic conventions may have compelled the poet to use the hypernymic *tā'ir* instead of *dīk* ('cockerel'), fostering the non-hypernymic use of a word that has, initially, a hypernymic meaning. Therefore, theoretically, words with a hypernymic meaning must occur more frequently in poetry than they do in natural language.

To sum up, the use of hypernyms in poetry seems to be mainly motivated by stylistic constraints, whereas their use in the Qur'an seems to be mainly motivated by the cosmological perspective of the predication. Stylistic constraints, in poetry, enable frequent mention of some animals, notably those with a short name. The frequency with which the poets use *khayl* ('horses', or, metonymically, 'riders'), may be due to the brevity of the word.⁶⁵ With only two syllables, it turns out to be practical in terms of metrics. In the Qur'an, the camel and the horse, the poets' favourite mounts, only represent 16% of the occurrences referring to animals. The scripture rather values livestock (camels, bovines, goats, and sheep), for it stands for 43% of the occurrences (see Fig. 2).

For example, *na'am/an'am* occurs 34 times (16.5% of the occurrences) in the Qur'an, in which it refers to livestock in a general sense, whereas it had previously, in earlier times, been restricted to camels.⁶⁶ The word *an'am* is defined by the Qur'an itself as encompassing camels, bovines, sheep, and goats in Q. 6:142–144, meaning that in the Qur'anic era, the signification of the hypernym had enlarged. The root *n-'m* covers positive ideas, such as comfort and luxury.⁶⁷ Likewise, the word *māl*, which formerly meant a 'flock' and occurs 86 times in the Qur'an, including the plural *amwāl*, ended up referring to 'wealth'. Considering the scarcity of historical sources dating back to early Islam, it is hard to date the formation of this acceptance. However, one can ascertain that livestock was associated from early on with the positive idea of wealth. A man's wealth was measured by the size of his herd. Thus, generous men, who slaughtered camels one after the other, were praised in pre-Islamic times.⁶⁸ The anthology supports such a conceptualisation.⁶⁹ In Qur'anic times, livestock goes on being perceived as a form of wealth, as in Q. 22:28:

[Proclaim to the pilgrims] that they may witness benefits for them and mention the name of God, on known days, over what He has provided for them of livestock (bahīmat al-an'am). So, eat of them and feed the wretched poor.

In this verse, the Qur'an addresses wealthy people, who are able to slaughter part of their livestock and to donate it to the poor. In its diatribe against Muḥammad's [p. 126] half-paternal uncle, the Qur'an underlines that his wealth was useless: *May Abū Lahab's hands perish! May he perish! His flocks (māl) and what he has earned avail him not. He shall enter a blazing fire* (Q. 111:1–3).⁷⁰

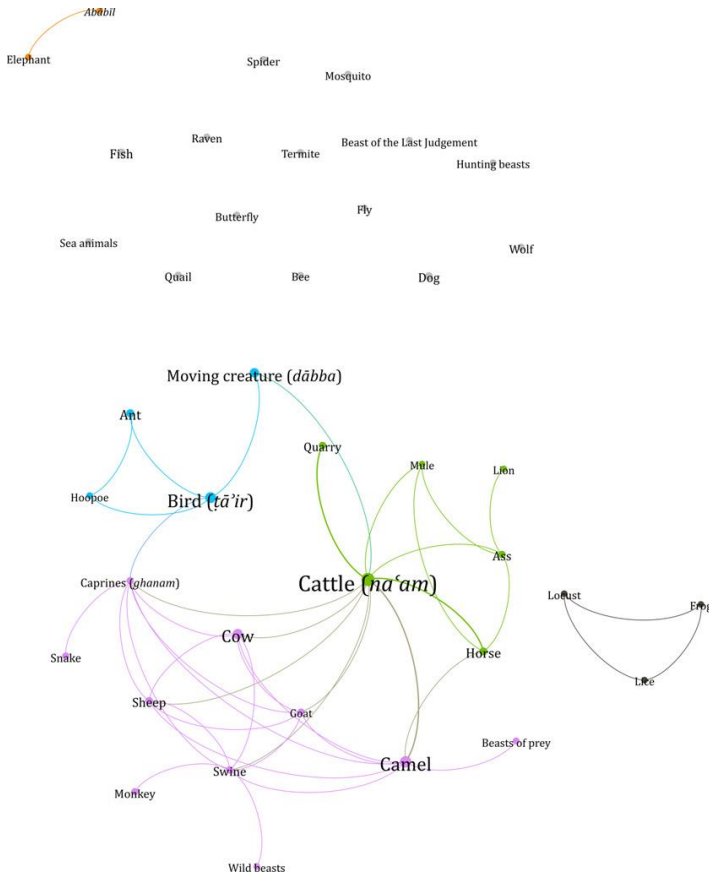


Figure 2: Network model representing the bestiary of the Qur'an.

These verses testify to a change in attitude from pre-Islamic poetry. According to the Qur'an, a man's status is not proportionate to the size of his herd. (The Qur'an refers to cattle more than any other kind of animal, for livestock represents human riches.) The Qur'anic discourse favours intangible over tangible capital, in the context of an eschatological perspective, which poetry does not embrace. Acting as a foil, livestock embodies some behaviours, such as misguidance (Q. 7:179 and Q. 25:44) and gluttony (Q. 47:12 and Q. 56:55).⁷¹

[p. 127] To sum up, the poets' bestiary fits the fauna of the steppe, inhabited by a nomadic elite, which valued expensive mounts. This also fits with the general picture created by animal engravings from Central Arabian Peninsula, which were undoubtedly drawn up by nomads, for they represent mounts rather than livestock.⁷² In contrast, the Qur'anic bestiary largely relies on imagery relating to animal husbandry, similar to Biblical imagery, which might have been more appealing to the Western Arabian audience. The Qur'an deals with animals collectively, as can be seen in the fact that two thirds of the occurrences referring to animals in the sacred book are either in the plural or dual, as opposed to half of those in the *Mufaḍḍaliyyāt*.⁷³ When the Qur'an uses an animal as a background element, less important than the narrative, it always appears to be a domestic one: a calf (*'ijl*) brought to the angels by Abraham after his son's birth (Q. 11:69 and Q. 51:26), a camel caravan (*'ir*) in the background of Joseph's story (Q. 12:94), the dog (*kalb*) belonging to the People of the Cave (Q. 18:18), the sheep (*ghanam*) that Moses guided with his crook (Q. 20:18), or the pilgrims' lean mounts (*dāmir*) (Q. 22:27). None of these elements directly relate to Muḥammad's lifetime, though a significant part of the Qur'an deals with it. Nevertheless, the latter reference is very interesting, as the mounts are considered as a regular means of transportation. I will discuss this verse in conclusion.

Conclusion

In *Sūrat al-Ḥajj*, God supposedly assigns the announcement of the pilgrimage to Abraham: *And proclaim to the people the pilgrimage (hajj); they shall come to you on foot and upon all lean mounts (dāmir), coming from all deep passes* (Q. 22:27). Although this commandment is projected as taking place in a distant past, the clear analogy between Abraham's environment and Muḥammad's suggests that the mention of 'lean mounts' should reflect the setting of Muḥammad's predication. The word *dāmir* does not appear anywhere else in the Qur'an and, whereas poets frequently use independent adjectives to refer to an animal, this is rarer in the Qur'an.⁷⁴ Therefore, this verse raises a question: why are the mounts depicted as lean ones? Early commentators do not provide any explicit answer to this question.⁷⁵ Nonetheless, Thomas Bauer pointed out possible similarities between this verse and poetic constructions.⁷⁶

As it happens, the *Mufaḍḍaliyyāt* turn out to be a useful tool for comparison. Tha'labā b. Ṣu'ayr, a poet from the Central Arabian Peninsula, applies the adjective *dāmir* to two different animals in the same poem. On the one hand, he highlights the leanness of a she-camel (*ḥarf dāmir*).⁷⁷ On the other hand, the adjective is applied to a far-seeing steed (*shayyi'ān dāmir*).⁷⁸ A reason for the leanness of the mounts is given by al-Akhnas b. Shihāb, a pre-Islamic poet who lived in Mesopotamia:⁷⁹

They drink our milk in the evening, and again in the morning.

The ride has made them lithe (*qubb*) and lean (*shawāzib*).

[p. 128] The two hemistiches, separated by the conjunction *fa-*, express two different ideas. In the first hemistich, the poet stresses the attention that is delivered to the mounts. In the second one, he focuses on the optimisation of their ride. The good treatments were meaningful on condition that the horses were pushed to the brink of exhaustion. This verse exemplifies one of the pre-Islamic favourite *topoi*: the description of the emaciated mount as a result of an exhausting ride.⁸⁰ This *topos* even survived the beginning of Islam.⁸¹ The comparison between the poems and the Qur'an thus allows us to establish that the scripture, in exhorting pilgrims to race to the sacred mosque (*al-masjid al-ḥarām*), appreciates the indispensable emaciation of the mounts for the sake of faith. Both the anthology and the Qur'an approach animals in utilitarian terms, but the Qur'an defends greater control over the flocks: whereas poets boast about the freedom of their herds, the Qur'an disapproves of livestock going astray and it forbids the common pre-Islamic practice of freeing a camel on special occasions.⁸² This element tallies with the fact that the Qur'an promotes community affiliation as opposed to individualism. In the same way that praiseworthy human beings form a community of believers, animals form communities (Q. 6:38). From the Qur'anic viewpoint, every animal is of potential usefulness to humans, as supplies or as instruments of war.⁸³ Therefore, it denounces the useless accumulation of animals, such as Solomon's obsession with steeds which distracts him from the remembrance of God.⁸⁴

Overall, the Qur'anic representation of animals contrasts sharply with the poets' viewpoint. As opposed to the Prophetic traditions, the Qur'an does not give any clue regarding the way one should treat animals.⁸⁵ Although poetry does not have prescriptive aspirations, a few poets describe animals complaining about mistreatment at the hands of humans.⁸⁶ On the other hand, Rabī' a b. Maqrūm, a paleo-Islamic poet living in the Central Arabian Peninsula, praises the mounts for not complaining about being injured.⁸⁷ The Qur'an takes on more distanced views regarding animals, not dealing with them as individuals, but collectively. As I have demonstrated, the Qur'an departs from the nomadic *Weltanschauung* and supports pastoral conceptions of animals that are associated with the prophetic archetype. Prophets are occasionally portrayed as shepherds: after entering prophetic history in Q. 37:107, when God replaces Abraham's son with a beast that exegetical tradition identifies with a ram,⁸⁸ sheep are tended by Moses in Q. 20:18, and finally become the objects of judgements that David and Solomon pronounced in Q. 21:78 and Q. 38:23–24. Sheep thus constitute a standard object of regulation that is emblematic of the prophetic tradition that Muḥammad follows, as this is attested in his discussion of the restrictions that Meccans impose on themselves, along with Jewish food prohibitions, in Q. 6:142–146. This overview tallies with the representation of Muḥammad as a shepherd, which is dominant in early *ḥadīth* and biographical literature, as demonstrated by Sean Anthony.⁸⁹ As a result, we should revise the common opinion stating that the Qur'an

[p. 129] appeared in a Bedouin society, similar to that of the poets. This conclusion is in line with Peter Webb's theory ascribing the confusion between the Qur'anic environment and the Bedouin one to a later development.⁹⁰

NOTES

1 Elements on the poets of the *Mufaḍḍaliyyāt* are provided by Charles Lyall in his introduction to their translation: al-Mufaḍḍal al-Ḍabbī, *Mufaḍḍaliyyāt*, pp. xxi–xxii.

2 al-Mufaḍḍal al-Ḍabbī, *Mufaḍḍaliyyāt*, p. xxi.

3 Abū al-Ḥabb, 'Malāmiḥ', p. 23.

4 Ambros, 'Gestaltung und Funktionen', p. 310.

5 Tili, *Animals*, p. 252.

6 Tili, *Animals*, p. 261.

7 One of the main advantages of Abū al-Ḥabb's list is that he provides the statement in which he has found the reference, so each item is contextualised: Abū al-Ḥabb, 'Malāmiḥ', pp. 36–43.

8 According to Catherine Kerbrat-Orecchioni's definition, which remodels Algirdas Julien Greimas's (Kerbrat-Orecchioni, 'Problématique', p. 21).

9 This fact has already been noticed by Ambros, 'Gestaltung und Funktionen', p. 294.

10 Ambros, 'Gestaltung und Funktionen', p. 296.

11 Ambros, 'Gestaltung und Funktionen', p. 296.

12 Ambros, 'Gestaltung und Funktionen', p. 297.

13 With regards to *ḥayy*, see Ambros, 'Gestaltung und Funktionen', pp. 293–297. In the other cases, *ḥayy* refers to God or rational beings.

14 Ikhwān al-ṣafā', *Rasā'il*, p. 207.

15 Tili, 'The Meaning of the Qur'anic Word "dābba"', p. 182.

16 Ambros, 'Gestaltung und Funktionen', p. 295.

17 Tili, 'The Meaning of the Qur'anic Word "dābba"', p. 182.

18 Another instance of the association of mountains with birds features in Q. 2:260. God asks Abraham to place birds on mountains, and call them, so that they return to him.

19 According to Ambros, the Qur'an, in line with Judaism, values birds more than other animals (Ambros, 'Gestaltung und Funktionen', p. 305).

20 Ambros, 'Gestaltung und Funktionen', p. 324, has already noticed that *dābba* is typical of the suras dating from the end of the predication exclusively, when the Prophet rendered decisions. However, dating cannot ascertain the technical dimension of the word.

21 Q. 2:164, Q. 6:38, Q. 11:6, Q. 11:56, Q. 16:49, Q. 16:61, Q. 29:60, Q. 31:10, Q. 35:28, Q. 35:45, Q. 42:29, Q. 45:4.

22 Q. 6:38, Q. 11:6, Q. 11:56, Q. 16:49, Q. 45:4.

23 Q. 8:22 and Q. 8:55.

24 Eisenstein, 'Animal Life', p. 94.

25 With regards to the *clausulae*, see Stewart, 'Divine Epithets and the Dibacchius', p. 57. [p. 130]

26 The broken units are the following: units no. 30 and 31, concerning a she-camel (*nāqa*) sent by God to the Banū Thamūd (Q. 7:74–76, located between both units, do not evoke the camel, but insist on the tribe's denial); units no. 35 and 36, concerning a calf (*'ijl*), revered by Moses's

contemporaries (Q. 7:149–151, between both units, do not evoke the calf); units no. 51 and 52, concerning a wolf which would have devoured Joseph according to his brothers (Q. 12:15–16, located between both units, do not evoke the wolf); units no. 53 and 54, concerning birds seen in dreams (Q. 12:37–40, located between both units, do not evoke the birds); units no. 70 and 71, concerning the dog of the People of the Cave (Q. 18:19–21 do not evoke the dog).

27 They represent 2,846 out of 77,436 words in the Qur'an, whereas they account for 8,356 out of 23,706 words in the *Mufaḍḍaliyyāt*.

28 Discursive units referring to animals represent about 35.8% of West Arabian poems in the *Mufaḍḍaliyyāt*, with 1,711 out of 4,774 words. The poems no. 1, 8, 10, 12, 15, 17, 20, 29, 31, 33, 34, 75, 88, 89, 90, 102, 103, 122, and 126 are concerned.

29 Discursive units referring to the camel are the following: no. 23, 28, 29, 30, 31, 49, 56, 57, 58, 68, 80, 93, 124, 126, 127, 132, 136, 137, and 138.

30 *Mufaḍḍaliyyāt*, poem 10, line 20; *Mufaḍḍaliyyāt*, poem 11, line 8; *Mufaḍḍaliyyāt*, poem 24, lines 9–12; *Mufaḍḍaliyyāt*, poem 56, line 2; *Mufaḍḍaliyyāt*, poem 62, line 9; *Mufaḍḍaliyyāt*, poem 82, line 4; *Mufaḍḍaliyyāt*, poem 120, line 18; *Mufaḍḍaliyyāt*, poem 122, line 8.

31 *Mufaḍḍaliyyāt*, poem 28, line 7: 'slumber' is the common point between the camel and the ostrich.

32 In the *Mufaḍḍaliyyāt*, poem no. 24 goes back to an unknown period. 80 of the poems found in the anthology have been composed by poets who died in the pre-Islamic era or at the age of the predication. 43 have been composed by poets who died after the Prophet's death, in 11/632. The three poems remaining date back to an unknown period. Thus, it is significant that most of the comparisons of camels and ostriches go back to the pre-Islamic period.

33 *Mufaḍḍaliyyāt*, poem 15, line 22 (Western Arabian Peninsula, paleo-Islamic); *Mufaḍḍaliyyāt*, poem 26, line 24 (Eastern Arabian Peninsula, paleo-Islamic); *Mufaḍḍaliyyāt*, poem 48, line 4 (Eastern Arabian Peninsula, pre-Islamic); *Mufaḍḍaliyyāt*, poem 49, line 10 (Eastern Arabian Peninsula, pre-Islamic); *Mufaḍḍaliyyāt*, poem 97, line 12 (Central Arabian Peninsula, pre-Islamic); *Mufaḍḍaliyyāt*, poem 119, line 14 (Central Arabian Peninsula, pre-Islamic); *Mufaḍḍaliyyāt*, poem 120, line 17 (Central Arabian Peninsula, pre-Islamic).

34 *Mufaḍḍaliyyāt*, poem 44, line 32; *Mufaḍḍaliyyāt*, poem 105, line 25.

35 *Khayl* often occurs in a military context: *Mufaḍḍaliyyāt*, poem 10, line 34; *Mufaḍḍaliyyāt*, poem 12, line 8; *Mufaḍḍaliyyāt*, poem 22, line 5; *Mufaḍḍaliyyāt*, poem 30, lines 6, 17, and 19; *Mufaḍḍaliyyāt*, poem 32, lines 6 and 11; *Mufaḍḍaliyyāt*, poem 67, line 9; *Mufaḍḍaliyyāt*, poem 75, line 16; *Mufaḍḍaliyyāt*, poem 85, lines 3–4; *Mufaḍḍaliyyāt*, poem 91, lines 6 and 11; *Mufaḍḍaliyyāt*, poem 99, lines 11 and 18; *Mufaḍḍaliyyāt*, poem 107, lines 2–4; *Mufaḍḍaliyyāt*, poem 118, line 1; *Mufaḍḍaliyyāt*, poem 126, line 57. *Katība/katā'ib*, that refers to a squadron from 100 to 1,000 riders, also occurs: *Mufaḍḍaliyyāt*, poem 96, line 18; *Mufaḍḍaliyyāt*, poem 108, line 2.

36 *Mufaḍḍaliyyāt*, poem 39, line 12.

37 *Mufaḍḍaliyyāt*, poem 124, lines 28 (*jallalna*), 30 (*adrakat*), 34 (*'alawna*), and 36 (*laqiyat*).

38 A caprine is an exception: *Mufaḍḍaliyyāt*, poem 33, line 2.

39 *Mufaḍḍaliyyāt*, poem 78, line 1 (the mare is called *Sabḥa*); *Mufaḍḍaliyyāt*, poem 79, line 1 (*Shamūs*).

40 *Mufaḍḍaliyyāt*, poem 119, lines 24–26. [p. 131]

41 *Mufaḍḍaliyyāt*, poem 12, line 12 (*sirḥān* and *sīd*); *Mufaḍḍaliyyāt*, poem 17, line 19 (*sīd*); *Mufaḍḍaliyyāt*, poem 26, line 61 (*sirḥān*); *Mufaḍḍaliyyāt*, poem 73, line 2 (*sīd*); *Mufaḍḍaliyyāt*, poem 92, line 7: al-Saffāḥ compares the riders' assault to that of a wolf (*dhi'b*); *Mufaḍḍaliyyāt*, poem 113, line 9 (*sīd*).

42 *Mufaḍḍaliyyāt*, poem 17, line 66. Their names are Suḥām, Miqlā' al-Qanīs, Salhab, Jdlā', al-Sirḥān, and al-Mutanāwil.

43 The commonplace of generosity figures in the following poems: *Mufaḍḍaliyyāt*, poem 4, line 9; *Mufaḍḍaliyyāt*, poem 5, line 11; *Mufaḍḍaliyyāt*, poem 8, lines 20–21; *Mufaḍḍaliyyāt*, poem 14, lines 1–2; *Mufaḍḍaliyyāt*, poem 18, lines 18–19; *Mufaḍḍaliyyāt*, poem 23, lines 12–17; *Mufaḍḍaliyyāt*, poem 36, line 7; *Mufaḍḍaliyyāt*, poem 50, line 14; *Mufaḍḍaliyyāt*, poem 113, line 7; *Mufaḍḍaliyyāt*, poem 123, line 9. For the exception, refer to *Mufaḍḍaliyyāt*, poem 120, line 48.

44 62% of occurrences are deemed foreground ones in the Qur'an (see Appendix 1), as opposed to 41% in the *Mufaḍḍaliyyāt* (see Appendix 2).

45 Eisenstein, 'Tiere im Koran', p. 5; Eisenstein, 'Animal Life', p. 97.

46 Tlili, *Animals*, pp. 154, 159, and 161–163. She considers the human being as part of the animal kingdom.

47 Tlili, *Animals*, p. 162.

48 *Mufaḍḍaliyyāt*, poem 37, lines 6–8, mentions a lesson learned through a mountain goat (ʿuṣm). The poem is attributed to a Jew who may have died in 129/746–747. 'Paleo-Islam' has been coined by Aziz al-Azmeh to refer to a period ending up at the end of the first/seventh century (al-Azmeh, *The Emergence of Islam*, p. 279).

49 Ambros, 'Gestaltung und Funktionen', p. 309. This quadripartition is useful in that it covers the entirety of occurrences.

50 Eisenstein, 'Animal Life', p. 96.

51 Ambros, 'Gestaltung und Funktionen', p. 324.

52 Discursive unit no. 28 contains the following references to animals: *an ʿām* (twice), *farsh*, *ḥamūla*, *ma ʿz*, *ḍa ʿn*, *ibil*, *baqar* (twice), *khinzīr*, and *ghanam*.

53 Ambros, 'Gestaltung und Funktionen', p. 310.

54 [Endnote no. 56 in the edition.] *Mufaḍḍaliyyāt*, poem 10, line 3; *Mufaḍḍaliyyāt*, poem 26, line 19; *Mufaḍḍaliyyāt*, poem 122, line 7. It is clear beyond doubt from the context of these mentions that *rikāb* refers to the camel. In Q. 59:6, *rikāb* stands in contrast to horses (*ḥayl*).

55 [Endnote no. 57 in the edition.] The total number would even be brought to 40 including *sabu ʿ*, for the predator is so qualified due to its shape.

56 [Endnote no. 54 in the edition.] Not taking into account Q. 105:3, because the birds are defined as *abābil*, therefore the occurrence does not take on any hypernymic meaning.

57 [Endnote no. 55 in the edition.] Not taking into account Q. 27:82, because *dābba* refers to the beast from the earth, and Q. 34:14, because *dābba* refers to a termite.

58 Considering as such *dābba/dawābb*, *sabu ʿ*, *ṭā ʿir/ṭayr*, and *wuḥūsh*.

59 *ṭā ʿir/ṭayr* occurs 9 times in the *Mufaḍḍaliyyāt*, as opposed to 23 times in the Qur'an.

60 *Mufaḍḍaliyyāt*, poem 47, line 1; *Mufaḍḍaliyyāt*, poem 54, line 27; *Mufaḍḍaliyyāt*, poem 93, line 8; *Mufaḍḍaliyyāt*, poem 119, line 32; *Mufaḍḍaliyyāt*, poem 120, line 5.

61 *Mufaḍḍaliyyāt*, poem 5, line 8.

62 *Mufaḍḍaliyyāt*, poem 40, line 98.

63 *Mufaḍḍaliyyāt*, poem 124, line 23. [p. 132]

64 *Mufaḍḍaliyyāt*, poem 24, line 17.

65 *Khayl* and its dual form, *khaylān*, are the most frequent words referring to animals in the *Mufaḍḍaliyyāt*, with 38 occurrences. A pre-Islamic poet, al-Ḥuṣayn b. al-Ḥumām, who hails from the Western Arabian Peninsula, uses the word three times within one poem, including twice in the same line: *Mufaḍḍaliyyāt*, poem 12, lines 8 (twice) and 11. Antonini de Maigret and Robin, 'Le cheval', p. 3, hypothesise that the *khayl*, which denoted 'power' at first, applied

metaphorically to the animal at a later time. Indeed, it is tempting to imagine that its intensive use in poetry resulted in the loss of its first meaning.

66 Benkheira, in Benkheira, Mayeur-Jaouen, and Sublet, *L'Animal en Islam*, p. 27.

67 Benkheira, in Benkheira, Mayeur-Jaouen, and Sublet, *L'Animal en Islam*, p. 27.

68 Bonner, 'Poverty and Charity', pp. 19–21.

69 *Mufaḍḍaliyyāt*, poem 4, line 9; *Mufaḍḍaliyyāt*, poem 5, line 11; *Mufaḍḍaliyyāt*, poem 8, lines 20–21; *Mufaḍḍaliyyāt*, poem 14, lines 1–2; *Mufaḍḍaliyyāt*, poem 18, lines 18–19; *Mufaḍḍaliyyāt*, poem 23, lines 12–17; *Mufaḍḍaliyyāt*, poem 36, line 7; *Mufaḍḍaliyyāt*, poem 50, line 14; *Mufaḍḍaliyyāt*, poem 113, line 7; *Mufaḍḍaliyyāt*, poem 123, line 9.

70 I chose to render *māl* by 'flocks', as Régis Blachère did. As opposed to 'wealth', this translation conveys a sense different from that of *mā kasaba*, 'what he has earned'.

71 According to Tlili, *Animals*, p. 134, the Qur'anic references to misguided livestock can be explained by the beasts' common wandering at that time. Although a comparison with the Biblical corpus may be hard with respect to the context, it should be pointed out that wandering ewes are a commonplace in the Bible (1 Kings 22:17; Ezekiel 34:4; Psalms 119:176; Mark 6:34; 1 Peter 2:25). Therefore, this *topos* is not a Qur'anic specificity.

72 Tchernov, 'A Study of the Fauna', pp. 240–241 (inset), provides a list of animals represented by Central Arabian engravings. Horses, camels, snakes, dogs, ibex, asses, and an ostrich were engraved during the Islamic period.

73 136 plural or dual occurrences out of a total of 206 occurrences in the Qur'an; 345 out of 686 occurrences in the *Mufaḍḍaliyyāt*.

74 For a list of metonymies in the Qur'an, see Bauer, 'The Relevance of Early Arabic Poetry', p. 714.

75 Muqātil b. Sulaymān, *Tafsīr*, vol. 3, p. 123, only reports that they are camels. Ṭabarī, *Tafsīr*, vol. 16, p. 514, adds that they are emaciated. However, the verse has not conclusively caught commentators' attention.

76 Bauer, 'The Relevance of Early Arabic Poetry', pp. 707–713. His main concern is the meaning of *kull*, which he translates as 'all those'.

77 *Mufaḍḍaliyyāt*, poem 24, line 6.

78 *Mufaḍḍaliyyāt*, poem 24, line 20.

79 *Mufaḍḍaliyyāt*, poem 41, line 20.

80 See, for instance, *Mufaḍḍaliyyāt*, poem 79, line 3.

81 *Mufaḍḍaliyyāt*, poem 26, lines 18 and 62, attributed to 'Abda b. al-Ṭabīb (paleo-Islamic period); *Mufaḍḍaliyyāt*, poem 123, line 18, attributed to 'Amr b. al-Ahtam (d. 57/676).

82 *Mufaḍḍaliyyāt*, poem 41, line 27; Q. 47:12 and Q. 56:51–55 (livestock going astray); Q. 5:103 (freeing a camel). In pre-Islamic times, certain kinds of livestock were consecrated to God, and were called *sā'iba*, *waṣīla*, or *ḥām*, depending on the occasions.

83 Q. 3:14, Q. 6:142–144, Q. 8:60, Q. 16:8, Q. 16:80, Q. 20:54, Q. 22:38, Q. 22:34, Q. 22:36, Q. 23:21, Q. 26:133, Q. 36:71, Q. 39:6, Q. 40:79, Q. 42:11, Q. 59:6.

84 Q. 38:31–33. [p. 133]

85 Regarding *ḥadīth*, see Bousquet, 'Des animaux et de leur traitement', pp. 40–42. Bousquet's section about the Qur'an does not contain anything regarding the way animals should be treated.

86 *Mufaḍḍaliyyāt*, poem 48, line 10; *Mufaḍḍaliyyāt*, poem 76, lines 35–36.

87 *Mufaḍḍaliyyāt*, poem 38, line 45.

88 Muqātil b. Sulaymān, *Tafsīr*, vol. 3, p. 615; Ṭabarī, *Tafsīr*, vol. 19, p. 587.

89 Anthony, *Muhammad and the Empires of Faith*, pp. 64–67.

90 Webb, *Imagining the Arabs*, p. 358.

Appendix 1: List of References to Animals in the Qur'an

Abbreviations: Hypo.: hyponym. Hyper.: hypernym. Fg.: foreground. Bg.: background. Sg.: singular. Pl.: plural.

Word	Type	Environment	Sura	Verse	Significance	Number	Unit
<i>ba'ūda</i>	Hypo.	Wild	2	26	Bg.	Sg.	1
<i>'ijl</i>	Hypo.	Domestic	2	51	Bg.	Sg.	2
<i>'ijl</i>	Hypo.	Domestic	2	54	Bg.	Sg.	3
<i>salwā</i>	Hypo.	Wild	2	57	Fg.	Pl.	4
<i>qirada</i>	Hypo.	Unknown	2	65	Fg.	Pl.	5
<i>baqara</i>	Hypo.	Domestic	2	67	Fg.	Sg.	6
<i>baqara</i>	Hypo.	Domestic	2	68	Fg.	Sg.	6
<i>baqara</i>	Hypo.	Domestic	2	69	Fg.	Sg.	6
<i>baqar</i>	Hypo.	Domestic	2	70	Fg.	Pl.	6
<i>baqara</i>	Hypo.	Domestic	2	71	Fg.	Sg.	6
<i>'ijl</i>	Hypo.	Domestic	2	92	Bg.	Sg.	7
<i>'ijl</i>	Hypo.	Domestic	2	93	Bg.	Sg.	7
<i>dābba</i>	Hyper.	Unknown	2	164	Fg.	Pl.	8
<i>khinzīr</i>	Hypo.	Domestic	2	173	Fg.	Sg.	9
<i>ḥimār</i>	Hypo.	Domestic	2	259	Fg.	Sg.	10
<i>ṭayr</i>	Hyper.	Wild	2	260	Fg.	Pl.	11
<i>an'ām</i>	Hyper.	Domestic	3	14	Fg.	Pl.	12
<i>khayl</i>	Hypo.	Domestic	3	14	Fg.	Pl.	12
<i>ṭayr</i>	Hyper.	Wild	3	49	Fg.	Pl.	13
<i>ṭayr</i>	Hyper.	Wild	3	49	Fg.	Pl.	13
<i>dharra</i>	Hypo.	Wild	4	40	Bg.	Sg.	14
<i>an'ām</i>	Hyper.	Domestic	4	119	Fg.	Pl.	15
<i>'ijl</i>	Hypo.	Domestic	4	153	Bg.	Sg.	16
<i>bahīmat al-an'ām</i>	Hyper.	Domestic	5	1	Fg.	Pl.	17
<i>ṣayd</i>	Hyper.	Wild	5	1	Fg.	Pl.	17
<i>khinzīr</i>	Hypo.	Domestic	5	3	Fg.	Sg.	18
<i>sabu'</i>	Hyper.	Wild	5	3	Fg.	Sg.	18
<i>jawāriḥ</i>	Hyper.	Domestic	5	4	Fg.	Pl.	19
<i>ghurāb</i>	Hypo.	Wild	5	31	Fg.	Sg.	20
<i>ghurāb</i>	Hypo.	Wild	5	31	Fg.	Sg.	20

<i>qirada</i>	Hypo.	Unknown	5	60	Fg.	Pl.	21
<i>khanāzīr</i>	Hypo.	Domestic	5	60	Fg.	Pl.	21
<i>şayd</i>	Hyper.	Wild	5	94	Fg.	Pl.	22
<i>na`am</i>	Hyper.	Domestic	5	95	Fg.	Pl.	22
<i>şayd</i>	Hyper.	Wild	5	95	Fg.	Pl.	22
[p. 135] <i>şayd al-barr</i>	Hyper.	Wild	5	96	Fg.	Pl.	22
<i>şayd al-bahr</i>	Hyper.	Wild	5	96	Fg.	Pl.	22
<i>bahīra</i>	Hypo.	Domestic	5	103	Fg.	Pl.	23
<i>hām</i>	Hypo.	Domestic	5	103	Fg.	Pl.	23
<i>sā`iba</i>	Hypo.	Domestic	5	103	Fg.	Pl.	23
<i>waşīla</i>	Hypo.	Domestic	5	103	Fg.	Pl.	23
<i>ţayr</i>	Hyper.	Wild	5	110	Bg.	Pl.	24
<i>ţayr</i>	Hyper.	Wild	5	110	Bg.	Pl.	24
<i>dābba</i>	Hyper.	Unknown	6	38	Fg.	Pl.	25
<i>ţā`ir</i>	Hyper.	Wild	6	38	Fg.	Pl.	25
<i>an`ām</i>	Hyper.	Domestic	6	136	Fg.	Pl.	26
<i>an`ām</i>	Hyper.	Domestic	6	138	Fg.	Pl.	27
<i>an`ām</i>	Hyper.	Domestic	6	138	Fg.	Pl.	27
<i>an`ām</i>	Hyper.	Domestic	6	138	Fg.	Pl.	27
<i>an`ām</i>	Hyper.	Domestic	6	139	Fg.	Pl.	27
<i>an`ām</i>	Hyper.	Domestic	6	142	Fg.	Pl.	28
<i>farsh</i>	Hypo.	Domestic	6	142	Fg.	Pl.	28
<i>an`ām</i>	Hyper.	Domestic	6	142	Fg.	Pl.	28
<i>hamūla</i>	Hypo.	Domestic	6	142	Fg.	Pl.	28
<i>ma`z</i>	Hypo.	Domestic	6	143	Fg.	Pl.	28
<i>da`n</i>	Hypo.	Domestic	6	143	Fg.	Pl.	28
<i>ibil</i>	Hypo.	Domestic	6	144	Fg.	Pl.	28
<i>baqar</i>	Hypo.	Domestic	6	144	Fg.	Pl.	28
<i>khinzīr</i>	Hypo.	Domestic	6	145	Fg.	Sg.	28
<i>baqar</i>	Hypo.	Domestic	6	146	Fg.	Pl.	28
<i>ghanam</i>	Hyper.	Domestic	6	146	Fg.	Pl.	28
<i>jamal</i>	Hypo.	Domestic	7	40	Bg.	Sg.	29
<i>nāqa</i>	Hypo.	Domestic	7	73	Fg.	Sg.	30
<i>nāqa</i>	Hypo.	Domestic	7	77	Fg.	Sg.	31
<i>thu`bān</i>	Hypo.	Wild	7	107	Fg.	Sg.	32
<i>ţā`ir</i>	Hyper.	Wild	7	131	Bg.	Sg.	33
<i>dafādi`</i>	Hypo.	Wild	7	133	Fg.	Pl.	34

<i>qummal</i>	Hypo.	Wild	7	133	Fg.	Pl.	34
<i>jarād</i>	Hypo.	Wild	7	133	Fg.	Pl.	34
<i>ʿijl</i>	Hypo.	Domestic	7	148	Fg.	Sg.	35
<i>ʿijl</i>	Hypo.	Domestic	7	152	Bg.	Sg.	36
<i>salwā</i>	Hypo.	Wild	7	160	Fg.	Pl.	37
<i>ḥūtān</i>	Hypo.	Wild	7	163	Fg.	Pl.	38
<i>qirada</i>	Hypo.	Unknown	7	166	Fg.	Pl.	39
<i>kalb</i>	Hypo.	Domestic	7	176	Bg.	Sg.	40
<i>an ʿām</i>	Hyper.	Domestic	7	179	Bg.	Pl.	41
<i>dawābb</i>	Hyper.	Unknown	8	22	Fg.	Pl.	42
[p. 136] <i>dawābb</i>	Hyper.	Unknown	8	55	Fg.	Pl.	43
<i>khayl</i>	Hypo.	Domestic	8	60	Fg.	Pl.	44
<i>an ʿām</i>	Hyper.	Domestic	10	24	Bg.	Pl.	45
<i>dharra</i>	Hypo.	Wild	10	61	Bg.	Sg.	46
<i>dābba</i>	Hyper.	Unknown	11	6	Fg.	Pl.	47
<i>dābba</i>	Hyper.	Unknown	11	56	Fg.	Pl.	48
<i>nāqa</i>	Hypo.	Domestic	11	64	Fg.	Sg.	49
<i>ʿijl</i>	Hypo.	Domestic	11	69	Bg.	Sg.	50
<i>dhi ʿb</i>	Hypo.	Wild	12	13	Bg.	Sg.	51
<i>dhi ʿb</i>	Hypo.	Wild	12	14	Bg.	Sg.	51
<i>dhi ʿb</i>	Hypo.	Wild	12	17	Bg.	Sg.	52
<i>ṭayr</i>	Hyper.	Wild	12	36	Bg.	Pl.	53
<i>ṭayr</i>	Hyper.	Wild	12	41	Bg.	Pl.	54
<i>baqarāt</i>	Hypo.	Domestic	12	43	Bg.	Pl.	55
<i>baqarāt</i>	Hypo.	Domestic	12	46	Bg.	Pl.	55
<i>ba ʿir</i>	Hypo.	Domestic	12	65	Bg.	Sg.	56
<i>ʿir</i>	Hypo.	Domestic	12	70	Bg.	Pl.	57
<i>ba ʿir</i>	Hypo.	Domestic	12	72	Bg.	Sg.	57
<i>ʿir</i>	Hypo.	Domestic	12	94	Bg.	Pl.	58
<i>an ʿām</i>	Hyper.	Domestic	16	5	Fg.	Pl.	59
<i>ḥamīr</i>	Hypo.	Domestic	16	8	Fg.	Pl.	59
<i>khayl</i>	Hypo.	Domestic	16	8	Fg.	Pl.	59
<i>bighāl</i>	Hypo.	Domestic	16	8	Fg.	Pl.	59
<i>dābba</i>	Hyper.	Unknown	16	49	Fg.	Pl.	60
<i>dābba</i>	Hyper.	Unknown	16	61	Fg.	Pl.	61
<i>an ʿām</i>	Hyper.	Domestic	16	66	Fg.	Pl.	62
<i>naḥl</i>	Hypo.	Unknown	16	68	Fg.	Pl.	63
<i>ṭayr</i>	Hyper.	Wild	16	79	Fg.	Pl.	64

<i>an'ām</i>	Hyper.	Domestic	16	80	Fg.	Pl.	65
<i>khinzīr</i>	Hypo.	Domestic	16	115	Fg.	Sg.	66
<i>tā'ir</i>	Hyper.	Wild	17	13	Bg.	Sg.	67
<i>nāqa</i>	Hypo.	Domestic	17	59	Fg.	Sg.	68
<i>khayl</i>	Hypo.	Domestic	17	64	Bg.	Pl.	69
<i>kalb</i>	Hypo.	Domestic	18	18	Bg.	Sg.	70
<i>kalb</i>	Hypo.	Domestic	18	22	Bg.	Sg.	71
<i>kalb</i>	Hypo.	Domestic	18	22	Bg.	Sg.	71
<i>kalb</i>	Hypo.	Domestic	18	22	Bg.	Sg.	71
<i>hūt</i>	Hypo.	Wild	18	61	Fg.	Sg.	72
<i>hūt</i>	Hypo.	Wild	18	63	Fg.	Sg.	72
<i>ghanam</i>	Hyper.	Domestic	20	18	Bg.	Pl.	73
<i>ḥayya</i>	Hypo.	Wild	20	20	Fg.	Sg.	73
<i>an'ām</i>	Hyper.	Domestic	20	54	Fg.	Pl.	74
[p. 137] <i>salwā</i>	Hypo.	Wild	20	80	Fg.	Pl.	75
<i>'ijl</i>	Hypo.	Domestic	20	88	Fg.	Sg.	76
<i>ghanam</i>	Hyper.	Domestic	21	78	Bg.	Pl.	77
<i>ṭayr</i>	Hyper.	Wild	21	79	Bg.	Pl.	77
<i>nūn</i>	Hypo.	Wild	21	87	Bg.	Sg.	78
<i>dawābb</i>	Hyper.	Unknown	22	18	Fg.	Pl.	79
<i>dāmīr</i>	Hypo.	Domestic	22	27	Bg.	Pl.	80
<i>bahīmat al-an'ām</i>	Hyper.	Domestic	22	28	Fg.	Pl.	80
<i>an'ām</i>	Hyper.	Domestic	22	30	Fg.	Pl.	81
<i>ṭayr</i>	Hyper.	Wild	22	31	Bg.	Pl.	82
<i>bahīmat al-an'ām</i>	Hyper.	Domestic	22	34	Fg.	Pl.	83
<i>budn</i>	Hyper.	Domestic	22	36	Fg.	Pl.	84
<i>dhubāb</i>	Hypo.	Wild	22	73	Bg.	Pl.	85
<i>dhubāb</i>	Hypo.	Wild	22	73	Bg.	Pl.	85
<i>an'ām</i>	Hyper.	Domestic	23	21	Fg.	Pl.	86
<i>ṭayr</i>	Hyper.	Wild	24	41	Bg.	Pl.	87
<i>dābba</i>	Hyper.	Unknown	24	45	Fg.	Pl.	88
<i>an'ām</i>	Hyper.	Domestic	25	44	Bg.	Pl.	89
<i>an'ām</i>	Hyper.	Domestic	25	49	Bg.	Pl.	90
<i>thu'bān</i>	Hypo.	Wild	26	32	Fg.	Sg.	91
<i>an'ām</i>	Hyper.	Domestic	26	133	Fg.	Pl.	92
<i>nāqa</i>	Hypo.	Domestic	26	155	Fg.	Sg.	93
<i>ṭayr</i>	Hyper.	Wild	27	16	Bg.	Pl.	94

<i>ṭayr</i>	Hyper.	Wild	27	17	Bg.	Pl.	94
<i>naml</i>	Hypo.	Wild	27	18	Fg.	Pl.	94
<i>naml</i>	Hypo.	Wild	27	18	Fg.	Pl.	94
<i>namla</i>	Hypo.	Wild	27	18	Fg.	Sg.	94
<i>hudhud</i>	Hypo.	Unknown	27	20	Fg.	Sg.	94
<i>ṭayr</i>	Hyper.	Wild	27	20	Fg.	Pl.	94
<i>ṭā`ir</i>	Hyper.	Wild	27	47	Bg.	Sg.	95
<i>dābba</i>	Hypo.	Unknown	27	82	Fg.	Sg.	96
<i>`ankabūt</i>	Hypo.	Wild	29	41	Bg.	Sg.	97
<i>`ankabūt</i>	Hypo.	Wild	29	41	Bg.	Sg.	97
<i>dābba</i>	Hyper.	Unknown	29	60	Fg.	Pl.	98
<i>dābba</i>	Hyper.	Unknown	31	10	Fg.	Pl.	99
<i>ḥamīr</i>	Hypo.	Domestic	31	19	Fg.	Pl.	100
<i>an`ām</i>	Hyper.	Domestic	32	27	Bg.	Pl.	101
<i>dharra</i>	Hypo.	Wild	34	3	Bg.	Sg.	102
<i>ṭayr</i>	Hyper.	Wild	34	10	Bg.	Pl.	103
[p. 138] <i>dābbat</i> <i>al-arḍ</i>	Hypo.	Wild	34	14	Bg.	Sg.	104
<i>dharra</i>	Hypo.	Wild	34	22	Bg.	Sg.	105
<i>an`ām</i>	Hyper.	Domestic	35	28	Bg.	Pl.	106
<i>dawābb</i>	Hyper.	Unknown	35	28	Bg.	Pl.	106
<i>dābba</i>	Hyper.	Unknown	35	45	Fg.	Pl.	107
<i>ṭā`ir</i>	Hyper.	Wild	36	19	Bg.	Sg.	108
<i>an`ām</i>	Hyper.	Domestic	36	71	Fg.	Pl.	109
<i>dhibḥ</i>	Hypo.	Domestic	37	107	Bg.	Sg.	110
<i>ḥūt</i>	Hypo.	Wild	37	142	Fg.	Sg.	111
<i>ṭayr</i>	Hyper.	Wild	38	19	Fg.	Pl.	112
<i>na`ja</i>	Hypo.	Domestic	38	23	Fg.	Pl.	113
<i>na`ja</i>	Hypo.	Domestic	38	23	Fg.	Sg.	113
<i>na`ja</i>	Hypo.	Domestic	38	24	Fg.	Sg.	113
<i>ni`āj</i>	Hypo.	Domestic	38	24	Fg.	Pl.	113
<i>ṣāfināt</i> <i>jiyād</i>	Hypo.	Domestic	38	31	Fg.	Pl.	114
<i>an`ām</i>	Hyper.	Domestic	39	6	Fg.	Pl.	115
<i>an`ām</i>	Hyper.	Domestic	40	79	Fg.	Pl.	116
<i>an`ām</i>	Hyper.	Domestic	42	11	Bg.	Pl.	117
<i>dābba</i>	Hyper.	Unknown	42	29	Fg.	Pl.	118
<i>an`ām</i>	Hyper.	Domestic	43	12	Fg.	Pl.	119
<i>dābba</i>	Hyper.	Unknown	45	4	Fg.	Pl.	120

<i>an'ām</i>	Hyper.	Domestic	47	12	Bg.	Pl.	121
<i>'ijl</i>	Hypo.	Domestic	51	26	Bg.	Sg.	122
<i>jarād</i>	Hypo.	Wild	54	7	Bg.	Pl.	123
<i>nāqa</i>	Hypo.	Domestic	54	27	Fg.	Sg.	124
<i>ṭayr</i>	Hyper.	Wild	56	21	Bg.	Pl.	125
<i>hīm</i>	Hypo.	Domestic	56	55	Bg.	Pl.	126
<i>rikāb</i>	Hypo.	Domestic	59	6	Bg.	Pl.	127
<i>khayl</i>	Hypo.	Domestic	59	6	Bg.	Pl.	127
<i>ḥimār</i>	Hypo.	Domestic	62	5	Bg.	Sg.	128
<i>ṭayr</i>	Hyper.	Wild	67	19	Fg.	Pl.	129
<i>ḥūt</i>	Hypo.	Wild	68	48	Bg.	Sg.	130
<i>ḥumur</i>	Hypo.	Unknown	74	50	Bg.	Pl.	131
<i>qaswara</i>	Hypo.	Wild	74	51	Bg.	Pl.	131
<i>jimālat</i>	Hypo.	Domestic	77	33	Bg.	Pl.	132
<i>sābiqāt</i>	Hypo.	Domestic	79	4	Bg.	Pl.	133
<i>an'ām</i>	Hyper.	Domestic	79	33	Fg.	Pl.	134
<i>an'ām</i>	Hyper.	Domestic	80	32	Fg.	Pl.	135
<i>'išār</i>	Hypo.	Domestic	81	4	Bg.	Pl.	136
<i>wuḥūsh</i>	Hyper.	Wild	81	5	Bg.	Pl.	136
[p. 139] <i>ibīl</i>	Hypo.	Domestic	88	17	Fg.	Pl.	137
<i>nāqa</i>	Hypo.	Domestic	91	13	Fg.	Sg.	138
<i>dharra</i>	Hypo.	Wild	99	7	Bg.	Sg.	139
<i>dharra</i>	Hypo.	Wild	99	8	Bg.	Sg.	139
<i>'ādiyāt</i>	Hypo.	Domestic	100	1	Fg.	Pl.	140
<i>farāsh</i>	Hypo.	Wild	101	4	Bg.	Pl.	141
<i>fīl</i>	Hypo.	Unknown	105	1	Bg.	Sg.	142
<i>ṭayr</i> <i>abābīl</i>	Hypo.	Unknown	105	3	Fg.	Pl.	142

Appendix 2: List of References to Animals in the *Mufaḍḍaliyyāt*

Abbreviations: Hypo.: hyponym. Hyper.: hypernym. Prop.: proper noun. N. Expl.: non-explicit reference. Fg.: foreground. Bg.: background. Sg.: singular. Pl.: plural.

Word	Type	Environment	Poem	Line	Significance	Number	Unit
<i>hayyāt</i>	Hypo.	Wild	1	2	Bg.	Pl.	1
<i>huṣṣ</i>	N. Expl.	Wild	1	6	Bg.	Sg.	2
<i>umm khishf</i>	Hypo.	Wild	1	6	Bg.	Sg.	2
<i>dhū 'udhar</i>	N. Expl.	Domestic	1	7	Bg.	Sg.	2
<i>dhū janāḥ</i>	N. Expl.	Wild	1	7	Bg.	Sg.	2
<i>naghghāq</i>	N. Expl.	Wild	1	14	Bg.	Sg.	3
<i>thalla</i>	Hypo.	Domestic	1	15	Bg.	Pl.	4
<i>bahm</i>	Hypo.	Domestic	1	15	Bg.	Pl.	4
<i>'arāda</i>	Prop.	Domestic	2	5	Fg.	Sg.	5
<i>'arāda</i>	Prop.	Domestic	3	1	Fg.	Sg.	6
<i>faras</i>	Hypo.	Domestic	3	2	Fg.	Sg.	6
<i>asad</i>	Hypo.	Wild	3	2	Bg.	Sg.	6
<i>kumayt</i>	N. Expl.	Domestic	3	5	Fg.	Sg.	6
<i>malhūz</i>	N. Expl.	Domestic	4	2	Bg.	Sg.	7
<i>mujriya</i>	N. Expl.	Wild	4	5	Bg.	Sg.	8
<i>dhīb</i>	Hypo.	Wild	4	6	Bg.	Sg.	9
<i>ibil</i>	Hypo.	Domestic	4	8	Fg.	Pl.	10
<i>halūba</i>	N. Expl.	Domestic	4	8	Fg.	Pl.	10
<i>ṣirma</i>	Hypo.	Domestic	4	9	Fg.	Pl.	10
<i>ḥumur</i>	Hypo.	Domestic	4	10	Bg.	Pl.	10
<i>ḍa'n</i>	Hypo.	Domestic	4	12	Bg.	Sg.	10
<i>ḍummar</i>	N. Expl.	Domestic	5	3	Fg.	Pl.	11
<i>riḥāla</i>	Prop.	Domestic	5	6	Fg.	Sg.	12
<i>ṭā'ir</i>	Hyper.	Wild	5	8	Bg.	Sg.	12
<i>buzl</i>	N. Expl.	Domestic	5	11	Fg.	Pl.	13
<i>'ishār</i>	N. Expl.	Domestic	5	11	Fg.	Pl.	13
<i>afrās</i>	Hypo.	Domestic	5	12	Fg.	Pl.	14
<i>rawāḥil</i>	N. Expl.	Domestic	5	12	Bg.	Pl.	14
<i>qurāqir</i>	Prop.	Domestic	5	13	Bg.	Sg.	14

<i>khawṣā'</i>	N. Expl.	Domestic	5	14	Fg.	Pl.	14
<i>fanīq</i>	Hypo.	Domestic	5	14	Bg.	Sg.	14
<i>qurzul</i>	Prop.	Domestic	5	15	Bg.	Sg.	15
<i>rubd</i>	N. Expl.	Wild	6	3	Bg.	Pl.	16
<i>sabūh</i>	N. Expl.	Domestic	6	4	Fg.	Sg.	16
<i>kumayt</i>	N. Expl.	Domestic	6	8	Fg.	Sg.	16
<i>shahhāj</i>	Hypo.	Wild	6	12	Bg.	Sg.	16
[p. 141] <i>'uqāb</i>	Hypo.	Wild	6	13	Bg.	Sg.	16
<i>'ikriṣha</i>	Hypo.	Wild	6	13	Bg.	Sg.	16
<i>qurzul</i>	Prop.	Domestic	7	2	Fg.	Sg.	17
<i>sabūh</i>	N. Expl.	Domestic	7	5	Fg.	Sg.	18
<i>jardā'</i>	Hypo.	Domestic	7	6	Fg.	Sg.	18
<i>qāriḥ</i>	N. Expl.	Domestic	7	8	Fg.	Sg.	19
<i>khayl</i>	Hypo.	Domestic	7	8	Fg.	Pl.	19
<i>ghazāl</i>	Hypo.	Wild	8	3	Bg.	Sg.	20
<i>ghazāl</i>	Hypo.	Wild	8	18	Bg.	Sg.	22
<i>sawāhim</i>	N. Expl.	Domestic	8	22	Fg.	Pl.	23
<i>hīm</i>	N. Expl.	Domestic	8	23	Bg.	Pl.	23
<i>maṭiyya</i>	Hyper.	Domestic	8	25	Fg.	Sg.	24
<i>maṭiyya</i>	Hyper.	Domestic	8	25	Fg.	Sg.	24
<i>qaṭā</i>	Hypo.	Wild	8	29	Bg.	Pl.	25
<i>dhi'liba</i>	N. Expl.	Domestic	8	31	Fg.	Sg.	26
<i>'ans</i>	Hypo.	Domestic	9	5	Fg.	Sg.	27
<i>gurāb</i>	Hypo.	Wild	9	7	Bg.	Sg.	27
<i>'ilj</i>	Hypo.	Wild	9	9	Fg.	Sg.	28
<i>qadhūr</i>	N. Expl.	Wild	9	9	Fg.	Sg.	28
<i>ḥajsh</i>	Hypo.	Wild	9	10	Fg.	Sg.	28
<i>ja'b</i>	Hypo.	Wild	9	12	Fg.	Sg.	28
<i>samḥaj</i>	N. Expl.	Wild	9	13	Fg.	Sg.	28
<i>nahd</i>	N. Expl.	Domestic	9	20	Fg.	Sg.	29
<i>ri'm</i>	Hypo.	Wild	9	23	Bg.	Sg.	29
<i>kilāb</i>	Hypo.	Domestic	9	23	Bg.	Pl.	29
<i>shawl</i>	Hypo.	Domestic	9	25	Bg.	Pl.	29
<i>'arfā'</i>	N. Expl.	Wild	9	31	Fg.	Sg.	30
<i>rakā'ib</i>	Hypo.	Domestic	10	3	Bg.	Pl.	31
<i>'ayrāna</i>	N. Expl.	Domestic	10	10	Fg.	Sg.	32
<i>ḥāqifāt</i>	N. Expl.	Wild	10	11	Bg.	Pl.	32
<i>faṣīl</i>	Hyper.	Domestic	10	13	Bg.	Sg.	32
<i>rubd</i>	N. Expl.	Wild	10	20	Bg.	Sg.	32

<i>hayq</i>	Hypo.	Wild	10	20	Bg.	Sg.	32
<i>maṭiyy</i>	Hyper.	Domestic	10	25	Fg.	Pl.	32
<i>khayl</i>	Hypo.	Domestic	10	34	Fg.	Pl.	33
<i>khamīša</i>	N. Expl.	Domestic	11	7	Fg.	Sg.	34
<i>dhi 'liba</i>	N. Expl.	Wild	11	8	Bg.	Sg.	34
<i>nīb</i>	N. Expl.	Domestic	11	18	Bg.	Pl.	35
<i>bulq al-khayl</i>	Hypo.	Domestic	11	21	Bg.	Pl.	36
<i>mukhdīr layth</i>	Hypo.	Wild	11	22	Bg.	Sg.	37
<i>'uqāb</i>	Hypo.	Wild	11	24	Bg.	Sg.	38
<i>khayl</i>	Hypo.	Domestic	12	8	Fg.	Pl.	39
[p. 142] <i>khayl</i>	Hypo.	Domestic	12	8	Fg.	Pl.	39
<i>jurđ</i>	Hypo.	Domestic	12	9	Fg.	Pl.	39
<i>khayl</i>	Hypo.	Domestic	12	11	Fg.	Pl.	40
<i>ajrad</i>	Hypo.	Domestic	12	12	Fg.	Sg.	40
<i>sirhān</i>	Hypo.	Wild	12	12	Bg.	Sg.	40
<i>maḥbūka</i>	N. Expl.	Domestic	12	12	Fg.	Sg.	40
<i>sīd</i>	Hypo.	Wild	12	12	Bg.	Sg.	40
<i>wajra</i>	Prop.	Domestic	13	2	Fg.	Sg.	42
<i>faluww</i>	Hypo.	Domestic	13	3	Fg.	Sg.	42
<i>nasr</i>	Hypo.	Wild	13	7	Bg.	Sg.	43
<i>hajma</i>	Hypo.	Domestic	14	1	Fg.	Pl.	44
<i>ibil</i>	Hypo.	Domestic	14	3	Fg.	Pl.	45
<i>labūn</i>	Hypo.	Domestic	14	3	Fg.	Sg.	45
<i>sā'ima</i>	N. Expl.	Domestic	14	8	Bg.	Pl.	45
<i>ra'la</i>	Hypo.	Wild	15	4	Bg.	Pl.	46
<i>ša'l</i>	N. Expl.	Wild	15	5	Bg.	Sg.	46
<i>asāwid</i>	N. Expl.	Wild	15	8	Bg.	Pl.	47
<i>a'nuz</i>	Hypo.	Domestic	15	9	Fg.	Pl.	48
<i>kalbayn</i>	Hypo.	Domestic	15	9	Fg.	Pl.	48
<i>la'bāniyya</i>	N. Expl.	Domestic	15	9	Fg.	Pl.	48
<i>liqāh</i>	Hypo.	Domestic	15	16	Fg.	Pl.	49
<i>liqāh</i>	Hypo.	Domestic	15	20	Fg.	Pl.	49
<i>ṣubba khiyāl</i>	N. Expl.	Domestic	15	21	Fg.	Pl.	49
<i>fahl</i>	Hyper.	Domestic	15	21	Bg.	Sg.	49
<i>rubđ</i>	N. Expl.	Wild	15	22	Bg.	Sg.	49
<i>hijān awābid</i>	Hyper.	Wild	15	22	Bg.	Pl.	49
<i>dhawđ</i>	Hypo.	Domestic	15	23	Fg.	Pl.	49
<i>dirghām</i>	Hypo.	Wild	15	28	Bg.	Sg.	49
<i>jadājīd</i>	Hypo.	Wild	15	33	Bg.	Pl.	50

<i>ghazāl</i>	Hypo.	Wild	16	6	Bg.	Sg.	51
<i>ba'ūd</i>	N. Expl.	Domestic	16	8	Fg.	Sg.	52
<i>munkadir</i>	Prop.	Domestic	16	8	Bg.	Sg.	52
<i>na'ām</i>	Hypo.	Wild	16	12	Bg.	Pl.	52
<i>ṭimirr</i>	Hypo.	Domestic	16	13	Bg.	Sg.	52
<i>'ayrayn</i>	Hypo.	Wild	16	14	Bg.	Pl.	52
<i>tha'lab</i>	Hypo.	Wild	16	21	Bg.	Sg.	52
<i>ya'fūr</i>	Hypo.	Wild	16	21	Bg.	Sg.	52
<i>ṣayd</i>	Hyper.	Wild	16	23	Bg.	Sg.	52
<i>bāz</i>	Hypo.	Unknown	16	23	Bg.	Sg.	52
<i>afrās</i>	Hypo.	Domestic	16	26	Bg.	Pl.	52
<i>a'wajyyāt</i>	Prop.	Domestic	16	26	Bg.	Pl.	52
<i>'īdiyya</i>	N. Expl.	Domestic	16	27	Fg.	Sg.	53
[p. 143] <i>bāzil</i>	Hypo.	Domestic	16	29	Fg.	Sg.	53
<i>'āqir</i>	Hyper.	Domestic	16	29	Fg.	Sg.	53
<i>'addā'</i>	N. Expl.	Wild	16	31	Bg.	Sg.	53
<i>qaṭā</i>	Hypo.	Wild	16	31	Bg.	Pl.	53
<i>fahl</i>	Hyper.	Wild	16	32	Bg.	Sg.	53
<i>wahsh</i>	Hyper.	Wild	16	37	Bg.	Pl.	53
<i>namir</i>	Hypo.	Wild	16	44	Bg.	Sg.	54
<i>kilāb</i>	Hypo.	Domestic	16	50	Fg.	Pl.	55
<i>kalb</i>	Hypo.	Domestic	16	51	Fg.	Sg.	55
<i>qaṭā</i>	Hypo.	Wild	16	60	Bg.	Pl.	56
<i>khadhūl</i>	N. Expl.	Wild	16	67	Bg.	Sg.	57
<i>ri'm</i>	Hypo.	Wild	16	71	Bg.	Sg.	58
<i>ju'dhar</i>	Hypo.	Wild	16	86	Bg.	Sg.	59
<i>sāq ḥurr</i>	Hypo.	Unknown	16	95	Bg.	Sg.	60
<i>mahāh</i>	Hypo.	Wild	17	9	Bg.	Sg.	61
<i>asāwid</i>	N. Expl.	Wild	17	10	Bg.	Pl.	62
<i>ṭuwāl al-qarā</i>	N. Expl.	Domestic	17	16	Fg.	Sg.	63
<i>ṣarīḥī</i>	Prop.	Domestic	17	17	Fg.	Sg.	63
<i>bāz</i>	Hypo.	Unknown	17	18	Bg.	Sg.	63
<i>sīd</i>	Hypo.	Wild	17	19	Bg.	Sg.	63
<i>aḥṣān</i>	Hypo.	Domestic	17	20	Bg.	Pl.	63
<i>jiyād</i>	N. Expl.	Domestic	17	20	Bg.	Pl.	63
<i>'āna</i>	Hypo.	Wild	17	21	Bg.	Pl.	63
<i>dhawd</i>	Hypo.	Domestic	17	21	Bg.	Pl.	63
<i>khayl</i>	Hypo.	Domestic	17	23	Bg.	Pl.	63
<i>salhaba</i>	Hypo.	Domestic	17	28	Fg.	Sg.	64

<i>kumayt</i>	N. Expl.	Domestic	17	29	Fg.	Sg.	64
<i>khayl</i>	Hypo.	Domestic	17	29	Fg.	Pl.	64
<i>ṣarīḥ</i>	Prop.	Domestic	17	29	Fg.	Sg.	64
<i>jāfil</i>	Prop.	Domestic	17	29	Fg.	Sg.	64
<i>khayl</i>	Hypo.	Domestic	17	32	Bg.	Pl.	64
<i>qaṭāh</i>	Hypo.	Wild	17	33	Bg.	Sg.	64
<i>ajādīl</i>	Hypo.	Unknown	17	33	Bg.	Pl.	64
<i>nūn</i>	Hypo.	Wild	17	39	Bg.	Sg.	65
<i>thu' bān</i>	Hypo.	Wild	17	51	Bg.	Sg.	66
<i>aklab</i>	Hypo.	Domestic	17	65	Fg.	Pl.	67
<i>suḥām</i>	Prop.	Domestic	17	66	Fg.	Sg.	67
<i>miqalā' al-qanīṣ</i>	Prop.	Domestic	17	66	Fg.	Sg.	67
<i>salhab</i>	Prop.	Domestic	17	66	Fg.	Sg.	67
<i>jadlā'</i>	Prop.	Domestic	17	66	Fg.	Sg.	67
<i>sirḥān</i>	Prop.	Domestic	17	66	Fg.	Sg.	67
[p. 144] <i>mutanāwil</i>	Prop.	Domestic	17	66	Fg.	Sg.	67
<i>salūqiyyayn</i>	Hypo.	Domestic	17	67	Bg.	Pl.	67
<i>mudharra'a</i>	Hyper.	Domestic	18	3	Fg.	Sg.	69
<i>nājiya</i>	N. Expl.	Domestic	18	13	Fg.	Sg.	70
<i>maṭiyy</i>	Hyper.	Domestic	18	14	Fg.	Pl.	70
<i>ajrad</i>	Hypo.	Domestic	18	15	Fg.	Sg.	71
<i>ṣā'idī</i>	Prop.	Domestic	18	15	Fg.	Sg.	71
<i>awābid</i>	Hyper.	Wild	18	16	Fg.	Pl.	71
<i>shamalla</i>	N. Expl.	Domestic	19	4	Fg.	Sg.	72
<i>shayzam</i>	N. Expl.	Domestic	19	5	Fg.	Sg.	73
<i>maṭiyy</i>	Hyper.	Domestic	20	2	Bg.	Pl.	74
<i>'ayr</i>	Hypo.	Wild	20	23	Bg.	Sg.	75
<i>'āna</i>	Hypo.	Wild	20	23	Bg.	Pl.	75
<i>ḥasīl</i>	Hypo.	Domestic	20	26	Bg.	Pl.	76
<i>baqar</i>	Hypo.	Wild	21	8	Bg.	Pl.	77
<i>ārām</i>	Hypo.	Wild	21	8	Bg.	Pl.	77
<i>udm</i>	Hypo.	Wild	21	8	Bg.	Pl.	77
<i>aṭlā'</i>	Hyper.	Wild	21	9	Bg.	Pl.	77
<i>jādhīr</i>	Hypo.	Wild	21	9	Bg.	Pl.	77
<i>ghizlān</i>	Hypo.	Wild	21	9	Bg.	Pl.	77
<i>bahm</i>	Hyper.	Wild	21	9	Bg.	Pl.	77
<i>lukhm</i>	Hypo.	Wild	21	15	Bg.	Sg.	78
<i>qaṭā</i>	Hypo.	Wild	21	23	Bg.	Pl.	79

<i>midh`ān</i>	Hypo.	Domestic	21	24	Fg.	Sg.	79
<i>qarm</i>	Hypo.	Domestic	21	24	Bg.	Sg.	79
<i>ri`m</i>	Hypo.	Wild	21	32	Bg.	Sg.	79
<i>udm</i>	Hypo.	Domestic	21	37	Bg.	Pl.	80
<i>uṣm</i>	Hypo.	Wild	21	38	Bg.	Pl.	81
<i>ya`āqīb</i>	N. Expl.	Domestic	22	2	Bg.	Pl.	82
<i>khayl</i>	Hypo.	Domestic	22	5	Fg.	Pl.	83
<i>ādīyāt</i>	N. Expl.	Domestic	22	6	Fg.	Pl.	83
<i>ghanam</i>	Hyper.	Domestic	22	10	Bg.	Pl.	83
<i>jūn</i>	N. Expl.	Wild	22	13	Fg.	Pl.	83
<i>wajnā` nājiya</i>	N. Expl.	Domestic	22	30	Fg.	Pl.	84
<i>jardā` surhūb</i>	N. Expl.	Domestic	22	30	Fg.	Pl.	84
<i>mahlūb</i>	N. Expl.	Domestic	22	31	Fg.	Pl.	84
<i>bark</i>	Hypo.	Domestic	23	12	Fg.	Pl.	86
<i>maqāhīd kawm</i>	N. Expl.	Domestic	23	12	Fg.	Pl.	86
<i>mirbā` al-nitāj</i>	N. Expl.	Domestic	23	13	Fg.	Pl.	86
<i>fanīq</i>	Hypo.	Domestic	23	13	Bg.	Sg.	86
<i>azhar</i>	Hypo.	Domestic	23	16	Fg.	Sg.	86
<i>ḥarf</i>	Hypo.	Domestic	24	6	Fg.	Sg.	87
[p. 145] <i>maṭīyy</i>	Hyper.	Domestic	24	8	Fg.	Pl.	87
<i>ḡalīm</i>	Hypo.	Wild	24	9	Bg.	Sg.	87
<i>rā`iḥa</i>	N. Expl.	Wild	24	10	Bg.	Sg.	87
<i>saqb</i>	Hypo.	Wild	24	12	Bg.	Sg.	87
<i>tā`ir</i>	Hyper.	Unknown	24	17	Bg.	Sg.	88
<i>shārif</i>	N. Expl.	Domestic	24	18	Fg.	Sg.	89
<i>jarād</i>	Hypo.	Wild	24	20	Bg.	Pl.	90
<i>shayyi`ān</i>	N. Expl.	Domestic	24	20	Fg.	Sg.	90
<i>mahāh</i>	Hypo.	Wild	24	22	Bg.	Sg.	91
<i>aṣwira</i>	Hypo.	Wild	25	2	Bg.	Pl.	92
<i>jiyād</i>	N. Expl.	Domestic	25	3	Bg.	Pl.	93
<i>zībā`</i>	Hypo.	Wild	25	5	Bg.	Pl.	94
<i>ḥarf</i>	Hypo.	Domestic	25	7	Fg.	Sg.	95
<i>duhm</i>	N. Expl.	Domestic	25	11	Bg.	Pl.	96
<i>dīk</i>	Hypo.	Domestic	26	2	Bg.	Sg.	97
<i>fil</i>	Hypo.	Unknown	26	2	Bg.	Sg.	97
<i>jasra</i>	N. Expl.	Domestic	26	9	Fg.	Sg.	99
<i>marāsīl</i>	N. Expl.	Domestic	26	11	Fg.	Pl.	99
<i>qaṭā</i>	Hypo.	Wild	26	14	Bg.	Pl.	99

ʿīs	N. Expl.	Domestic	26	17	Fg.	Pl.	99
<i>muzjayāt</i>	N. Expl.	Domestic	26	18	Fg.	Pl.	99
<i>rikāb</i>	Hypo.	Domestic	26	19	Bg.	Pl.	99
<i>salūf</i>	N. Expl.	Domestic	26	19	Fg.	Sg.	99
<i>ash‘ab</i>	Hyper.	Wild	26	24	Fg.	Sg.	100
<i>aklab</i>	Hypo.	Domestic	26	27	Fg.	Pl.	100
<i>qird</i>	Hypo.	Unknown	26	28	Bg.	Sg.	100
<i>dawārī</i>	N. Expl.	Domestic	26	29	Bg.	Pl.	100
<i>sirhān</i>	Hypo.	Wild	26	30	Bg.	Sg.	100
<i>ḥamm</i>	N. Expl.	Domestic	26	46	Bg.	Sg.	101
<i>jurd</i>	Hypo.	Domestic	26	51	Fg.	Pl.	102
ʿīs	N. Expl.	Domestic	26	52	Fg.	Pl.	102
<i>awābid</i>	Hyper.	Wild	26	58	Bg.	Pl.	103
<i>rubd</i>	N. Expl.	Wild	26	58	Bg.	Pl.	103
ʿīn	Hypo.	Wild	26	58	Bg.	Pl.	103
<i>na‘ām</i>	Hypo.	Wild	26	59	Bg.	Pl.	103
<i>wuhūsh</i>	Hyper.	Wild	26	60	Bg.	Pl.	103
<i>na‘am</i>	Hyper.	Domestic	26	60	Bg.	Pl.	103
<i>sāhim</i>	N. Expl.	Domestic	26	61	Fg.	Sg.	103
<i>sirhān</i>	Hypo.	Wild	26	61	Bg.	Sg.	103
<i>dīk</i>	Hypo.	Domestic	26	67	Bg.	Sg.	103
<i>dajāj</i>	Hypo.	Domestic	26	71	Bg.	Pl.	104
<i>asad</i>	Hypo.	Wild	26	71	Bg.	Pl.	104
[p. 146] <i>ḥimār waḥsh</i>	Hypo.	Wild	26	75	Bg.	Sg.	106
<i>‘aqārib</i>	Hypo.	Wild	27	12	Fg.	Pl.	107
<i>wad‘atayn</i>	Hypo.	Wild	27	22	Fg.	Pl.	108
<i>ṣawādīḥ</i>	N. Expl.	Wild	28	5	Bg.	Pl.	109
<i>dharī‘a</i>	N. Expl.	Domestic	28	6	Fg.	Sg.	109
<i>na‘āma</i>	Hypo.	Wild	28	7	Bg.	Sg.	109
<i>jūn</i>	N. Expl.	Wild	28	11	Bg.	Sg.	109
<i>‘iqbān</i>	Hypo.	Wild	28	22	Bg.	Pl.	110
<i>ya‘āsīb</i>	N. Expl.	Domestic	28	23	Fg.	Pl.	110
<i>maqaṣṣī</i>	N. Expl.	Domestic	28	26	Fg.	Pl.	110
<i>jaḥra</i>	Hypo.	Domestic	29	4	Fg.	Sg.	111
<i>khayl</i>	Hypo.	Domestic	30	6	Bg.	Pl.	113
<i>nahda</i>	N. Expl.	Domestic	30	6	Bg.	Sg.	113
<i>jīyād</i>	N. Expl.	Domestic	30	6	Bg.	Pl.	113
<i>layth</i>	Hypo.	Wild	30	14	Bg.	Sg.	115

<i>maṭiyy</i>	Hyper.	Domestic	30	15	Fg.	Pl.	115
<i>maṭiyya</i>	Hyper.	Domestic	30	16	Fg.	Sg.	115
<i>khayl</i>	Hypo.	Domestic	30	17	Fg.	Pl.	115
<i>jarād</i>	Hypo.	Wild	30	18	Bg.	Pl.	115
<i>jawād</i>	N. Expl.	Domestic	30	19	Bg.	Sg.	115
<i>khayl</i>	Hypo.	Domestic	30	19	Bg.	Pl.	115
<i>hāma</i>	Hypo.	Wild	31	3	Bg.	Sg.	116
<i>makhād</i>	N. Expl.	Domestic	31	9	Bg.	Pl.	117
<i>‘uqāb</i>	Hypo.	Wild	32	2	Bg.	Sg.	119
<i>na`ām</i>	Hypo.	Wild	32	4	Bg.	Pl.	119
<i>khayl</i>	Hypo.	Domestic	32	6	Bg.	Pl.	120
<i>khayl</i>	Hypo.	Domestic	32	11	Fg.	Pl.	118
<i>manīḥa</i>	Hyper.	Domestic	33	1	Fg.	Sg.	121
<i>manā`ih</i>	Hyper.	Domestic	33	1	Bg.	Pl.	121
<i>ghamra</i>	Prop.	Domestic	33	2	Fg.	Sg.	121
<i>ahḥād</i>	N. Expl.	Domestic	34	3	Bg.	Pl.	122
<i>qalā`iṣ</i>	Hypo.	Domestic	34	10	Fg.	Pl.	123
<i>mukhlifa</i>	N. Expl.	Domestic	34	11	Fg.	Sg.	123
<i>jadaliyya</i>	N. Expl.	Domestic	34	11	Fg.	Sg.	123
<i>jawāzi`</i>	N. Expl.	Wild	34	15	Bg.	Pl.	124
<i>miqlāt</i>	N. Expl.	Domestic	34	20	Fg.	Sg.	125
<i>khadūġ</i>	N. Expl.	Domestic	34	20	Fg.	Sg.	125
<i>jumāliyya</i>	Hypo.	Domestic	34	21	Fg.	Sg.	125
<i>kalbā</i>	N. Expl.	Domestic	35	14	Bg.	Sg.	126
<i>kilāb</i>	Hypo.	Domestic	36	2	Fg.	Pl.	127
<i>shawl</i>	N. Expl.	Domestic	36	7	Fg.	Pl.	128
<i>‘aqīr</i>	N. Expl.	Domestic	36	7	Fg.	Sg.	128
[p. 147] <i>shā`</i>	Hypo.	Domestic	36	10	Fg.	Pl.	129
<i>‘uṣm</i>	N. Expl.	Wild	37	6	Bg.	Pl.	130
<i>nāqa</i>	Hypo.	Domestic	38	3	Bg.	Sg.	131
<i>admā`</i>	N. Expl.	Domestic	38	6	Fg.	Sg.	132
<i>‘ayrāna</i>	N. Expl.	Domestic	38	6	Fg.	Sg.	132
<i>jumāliyya</i>	Hypo.	Domestic	38	7	Fg.	Sg.	132
<i>aqabb</i>	N. Expl.	Wild	38	8	Fg.	Sg.	132
<i>dhubbal</i>	N. Expl.	Wild	38	9	Fg.	Pl.	132
<i>qurūm</i>	Hypo.	Domestic	38	28	Bg.	Pl.	134
<i>jurd</i>	Hypo.	Domestic	38	44	Fg.	Pl.	137
<i>radāḥ</i>	N. Expl.	Domestic	39	9	Fg.	Sg.	138
<i>ṭamūḥ</i>	N. Expl.	Domestic	39	12	Bg.	Sg.	139

<i>sibā`</i>	Hyper.	Wild	39	16	Bg.	Pl.	140
<i>wahm wasā`</i>	Hypo.	Domestic	39	17	Fg.	Sg.	140
<i>ja`b</i>	Hypo.	Wild	39	20	Fg.	Sg.	140
<i>samḥaj</i>	N. Expl.	Wild	39	23	Fg.	Sg.	140
<i>ṣill</i>	Hypo.	Wild	39	28	Bg.	Sg.	140
<i>waḥsh</i>	Hyper.	Wild	39	29	Bg.	Pl.	140
<i>a`ṣam</i>	N. Expl.	Wild	40	18	Bg.	Sg.	141
<i>ṣilāb</i>	N. Expl.	Domestic	40	25	Fg.	Pl.	142
<i>kudr</i>	Hypo.	Wild	40	28	Bg.	Sg.	142
<i>luyūth</i>	Hypo.	Wild	40	40	Bg.	Pl.	143
<i>dhayyāl</i>	N. Expl.	Wild	40	51	Fg.	Sg.	144
<i>dhara`</i>	Hypo.	Wild	40	53	Bg.	Sg.	144
<i>ḍirā`</i>	Hypo.	Domestic	40	54	Fg.	Pl.	144
<i>kilāb al-ṣayd</i>	Hypo.	Domestic	40	55	Fg.	Pl.	144
<i>shāh</i>	Hypo.	Wild	40	57	Fg.	Sg.	144
<i>ḍuwa`</i>	Hypo.	Wild	40	72	Bg.	Sg.	145
<i>thalib`awd</i>	Hypo.	Domestic	40	78	Bg.	Sg.	146
<i>shakht ḍara`</i>	N. Expl.	Domestic	40	78	Bg.	Sg.	146
<i>tā`ir</i>	Hyper.	Wild	40	98	Bg.	Sg.	147
<i>layth</i>	Hypo.	Wild	40	108	Bg.	Sg.	148
<i>rubd al-na`ām</i>	Hypo.	Wild	41	3	Bg.	Pl.	149
<i>hawjā` al-najā` shimilla</i>	N. Expl.	Domestic	41	4	Fg.	Sg.	150
<i>hūsh</i>	N. Expl.	Domestic	41	10	Bg.	Pl.	151
<i>khayl</i>	Hypo.	Domestic	41	19	Fg.	Pl.	152
<i>mi`zā</i>	Hypo.	Domestic	41	19	Bg.	Pl.	152
<i>fāḥl</i>	Hyper.	Domestic	41	27	Fg.	Sg.	154
<i>rahb</i>	Hypo.	Domestic	42	6	Fg.	Sg.	155
<i>hirr</i>	Hypo.	Unknown	42	7	Bg.	Sg.	155
<i>shaqqā` ṣildim</i>	Hypo.	Domestic	42	23	Fg.	Sg.	156
[p. 148] <i>kilāb</i>	Hypo.	Domestic	42	25	Bg.	Pl.	157
<i>sālikh</i>	N. Expl.	Wild	42	27	Bg.	Sg.	158
<i>asad</i>	Hypo.	Wild	42	27	Bg.	Pl.	158
<i>zabya</i>	Hypo.	Wild	43	2	Bg.	Sg.	159
<i>jasra</i>	N. Expl.	Domestic	43	5	Fg.	Sg.	160
<i>aṣdā`</i>	Hypo.	Wild	43	7	Bg.	Pl.	160
<i>mushammir</i>	N. Expl.	Domestic	44	31	Fg.	Sg.	162
<i>awābid</i>	Hyper.	Wild	44	31	Bg.	Pl.	162
<i>waḥad</i>	N. Expl.	Wild	44	32	Bg.	Sg.	162

<i>jasra</i>	N. Expl.	Domestic	44	33	Fg.	Sg.	163
<i>siqāb</i>	Hypo.	Domestic	44	33	Bg.	Sg.	163
<i>‘ayrāna</i>	N. Expl.	Domestic	44	34	Fg.	Sg.	163
<i>qurād</i>	Hypo.	Wild	44	34	Bg.	Sg.	163
<i>sibā‘</i>	Hyper.	Wild	45	6	Fg.	Pl.	165
<i>jay‘alā</i>	Hypo.	Wild	45	6	Fg.	Pl.	165
<i>sibā‘</i>	Hyper.	Wild	45	7	Fg.	Pl.	165
<i>mahā</i>	Hypo.	Wild	46	4	Bg.	Pl.	166
<i>ārām</i>	Hypo.	Wild	46	4	Bg.	Pl.	166
<i>ghizlān</i>	Hypo.	Wild	46	4	Bg.	Pl.	166
<i>najā‘ib</i>	N. Expl.	Domestic	46	11	Bg.	Pl.	167
<i>ṭayr</i>	Hyper.	Wild	47	1	Bg.	Pl.	168
<i>‘īs</i>	N. Expl.	Domestic	47	5	Fg.	Pl.	169
<i>wird</i>	N. Expl.	Domestic	47	6	Bg.	Pl.	169
<i>‘ayhāma</i>	N. Expl.	Domestic	47	7	Fg.	Sg.	169
<i>būm</i>	Hypo.	Wild	47	9	Bg.	Sg.	169
<i>rawāmis</i>	Hyper.	Wild	47	10	Bg.	Pl.	169
<i>aṭlas al-lawn</i>	N. Expl.	Wild	47	12	Fg.	Sg.	170
<i>ḏibā‘</i>	Hypo.	Wild	48	2	Bg.	Pl.	171
<i>bāzil</i>	Hypo.	Domestic	48	3	Fg.	Pl.	171
<i>mahāh</i>	Hypo.	Wild	48	4	Bg.	Sg.	171
<i>bāzil</i>	Hypo.	Domestic	48	11	Fg.	Sg.	172
<i>‘īn</i>	Hypo.	Wild	49	4	Bg.	Sg.	173
<i>bāzil</i>	Hypo.	Domestic	49	6	Fg.	Sg.	174
<i>fāhl</i>	Hyper.	Domestic	49	7	Bg.	Sg.	174
<i>bahm</i>	Hypo.	Domestic	49	8	Bg.	Pl.	174
<i>ghanam</i>	Hyper.	Domestic	49	8	Bg.	Pl.	174
<i>shawl</i>	Hypo.	Domestic	49	9	Bg.	Pl.	174
<i>mufrid</i>	N. Expl.	Wild	49	10	Fg.	Sg.	174
<i>jasra</i>	N. Expl.	Domestic	50	16	Fg.	Sg.	177
<i>muḥāla</i>	N. Expl.	Domestic	51	8	Fg.	Sg.	178
<i>dhubāb</i>	Hypo.	Wild	51	8	Bg.	Pl.	178
<i>jiyād</i>	N. Expl.	Domestic	51	9	Bg.	Pl.	178
[p. 149] <i>nahda</i>	N. Expl.	Domestic	52	3	Fg.	Pl.	180
<i>kumayt</i>	N. Expl.	Domestic	52	3	Fg.	Pl.	180
<i>ṣu‘āb</i>	N. Expl.	Wild	53	2	Bg.	Pl.	181
<i>ḡurāb</i>	Hypo.	Wild	53	3	Bg.	Sg.	182
<i>muzallam</i> <i>a‘ṣam</i>	N. Expl.	Wild	54	10	Fg.	Sg.	183

<i>anūq</i>	Hypo.	Wild	54	12	Bg.	Sg.	183
<i>na`am</i>	Hyper.	Domestic	54	20	Bg.	Pl.	184
<i>ṣaqr</i>	Hypo.	Unknown	54	22	Bg.	Sg.	185
<i>arqam</i>	Hypo.	Wild	54	23	Bg.	Sg.	186
<i>ṭayr</i>	Hyper.	Wild	54	27	Fg.	Pl.	187
<i>kawdan</i>	Hypo.	Domestic	54	28	Bg.	Sg.	188
<i>na`am</i>	Hyper.	Domestic	54	33	Fg.	Pl.	189
<i>zibā`</i>	Hypo.	Wild	55	2	Bg.	Pl.	190
<i>sikhāl</i>	Hyper.	Wild	55	2	Bg.	Pl.	190
<i>jādhir</i>	N. Expl.	Wild	55	2	Bg.	Pl.	190
<i>ṣāf</i>	N. Expl.	Domestic	55	12	Fg.	Sg.	191
<i>kumayt</i>	N. Expl.	Domestic	55	13	Fg.	Sg.	191
<i>zibā`</i>	Hypo.	Wild	55	18	Bg.	Pl.	191
<i>jadāya</i>	Hypo.	Wild	55	18	Bg.	Sg.	191
<i>khūṣ</i>	N. Expl.	Domestic	56	2	Fg.	Pl.	192
<i>na`ā`im</i>	Hypo.	Wild	56	2	Bg.	Pl.	192
<i>jimāl</i>	Hypo.	Domestic	56	10	Bg.	Pl.	194
<i>qulūṣ</i>	Hypo.	Domestic	56	14	Bg.	Sg.	195
<i>hujūm</i>	Hypo.	Domestic	57	3	Bg.	Pl.	196
<i>hām</i>	Hypo.	Wild	60	3	Bg.	Pl.	197
<i>ḏibā`</i>	Hypo.	Wild	60	4	Bg.	Pl.	198
<i>ḏabu`</i>	Hypo.	Wild	60	6	Bg.	Sg.	199
<i>muhr</i>	Hypo.	Domestic	61	4	Fg.	Sg.	200
<i>`ajlā</i>	Prop.	Domestic	61	7	Fg.	Sg.	201
<i>nusayr</i>	Hypo.	Wild	61	8	Bg.	Sg.	202
<i>maṭiyy</i>	Hyper.	Domestic	62	3	Bg.	Pl.	204
<i>muwāshika</i>	N. Expl.	Domestic	62	3	Fg.	Sg.	204
<i>zibā`</i>	Hypo.	Wild	62	4	Bg.	Pl.	205
<i>samḥaj</i>	N. Expl.	Domestic	62	4	Fg.	Sg.	205
<i>ṣaqr</i>	Hypo.	Unknown	62	5	Bg.	Sg.	205
<i>ḥamām</i>	Hypo.	Unknown	62	5	Bg.	Pl.	205
<i>ṣaqr</i>	Hypo.	Unknown	62	6	Bg.	Sg.	205
<i>ḥamāma</i>	Hypo.	Unknown	62	6	Bg.	Sg.	205
<i>liqāḥ</i>	Hypo.	Domestic	62	9	Bg.	Pl.	206
<i>na`ām</i>	Hypo.	Wild	62	9	Bg.	Pl.	206
<i>qaṭā</i>	Hypo.	Wild	64	4	Bg.	Sg.	208
[p. 150] <i>sab`ān</i>	Hyper.	Wild	64	4	Bg.	Pl.	208
<i>wuḥūsh</i>	Hyper.	Wild	64	6	Bg.	Pl.	209

<i>‘ūdḥ al-hijān</i>	N. Expl.	Domestic	64	6	Bg.	Pl.	209
<i>dhawd</i>	Hypo.	Domestic	64	11	Fg.	Pl.	210
<i>ghanamān</i>	Hyper.	Domestic	64	11	Fg.	Pl.	210
<i>abā ‘ir</i>	Hypo.	Domestic	66	6	Fg.	Pl.	211
<i>abā ‘ir</i>	Hypo.	Domestic	66	7	Fg.	Pl.	211
<i>‘alūq</i>	Hypo.	Domestic	66	9	Bg.	Sg.	212
<i>khayl</i>	Hypo.	Domestic	67	9	Bg.	Pl.	213
<i>ba ‘īr</i>	Hypo.	Domestic	67	13	Fg.	Sg.	214
<i>farkh al-hubārā</i>	Hypo.	Wild	67	14	Bg.	Sg.	215
<i>rawā ‘im</i>	Hypo.	Domestic	67	41	Bg.	Pl.	216
<i>ḥuwār</i>	Hypo.	Domestic	67	41	Bg.	Sg.	216
<i>bark</i>	Hypo.	Domestic	67	43	Bg.	Pl.	216
<i>ḥamām</i>	Hypo.	Unknown	68	7	Fg.	Pl.	217
<i>hadīl</i>	Hypo.	Unknown	68	8	Bg.	Sg.	217
<i>liqāḥ</i>	Hypo.	Domestic	68	12	Bg.	Pl.	218
<i>baqar</i>	Hypo.	Wild	69	4	Bg.	Pl.	219
<i>tha ‘lab</i>	Hypo.	Wild	71	2	Bg.	Sg.	221
<i>ṣāḥib</i>	N. Expl.	Domestic	73	2	Fg.	Sg.	222
<i>sīd</i>	Hypo.	Wild	73	2	Bg.	Sg.	222
<i>‘aṣāfir</i>	Hypo.	Wild	73	3	Bg.	Pl.	222
<i>ṣāḥib</i>	N. Expl.	Domestic	73	3	Fg.	Sg.	222
<i>wahsh</i>	Hyper.	Wild	73	4	Bg.	Pl.	222
<i>shawḥā’</i>	N. Expl.	Domestic	74	4	Fg.	Sg.	223
<i>zaby</i>	Hypo.	Wild	74	5	Bg.	Sg.	223
<i>awraq</i>	N. Expl.	Domestic	74	6	Fg.	Sg.	223
<i>aswad</i>	N. Expl.	Domestic	74	10	Bg.	Sg.	224
<i>qaṭā</i>	Hypo.	Wild	75	11	Bg.	Sg.	225
<i>qutayy</i>	Hypo.	Wild	75	11	Bg.	Sg.	225
<i>asad</i>	Hypo.	Wild	75	14	Bg.	Pl.	226
<i>ashbul</i>	Hypo.	Wild	75	14	Bg.	Pl.	226
<i>khayl</i>	Hypo.	Domestic	75	16	Bg.	Pl.	227
<i>admā’ ḥilwā’</i>	N. Expl.	Domestic	75	19	Fg.	Sg.	228
<i>jumāliyya</i>	Hypo.	Domestic	75	20	Fg.	Sg.	228
<i>bukht</i>	Hypo.	Domestic	76	8	Fg.	Pl.	229
<i>ghizlān</i>	Hypo.	Wild	76	10	Bg.	Pl.	229
<i>murshiqāt</i>	N. Expl.	Wild	76	15	Bg.	Pl.	230
<i>dhāt lawth ‘udḥāfira</i>	N. Expl.	Domestic	76	19	Fg.	Sg.	232
<i>hirr</i>	Hypo.	Unknown	76	20	Bg.	Sg.	232

<i>jūn</i>	N. Expl.	Wild	76	23	Bg.	Sg.	232
[p. 151] <i>gharība</i>	N. Expl.	Domestic	76	26	Bg.	Sg.	232
<i>dhubāb</i>	Hypo.	Wild	76	28	Bg.	Pl.	232
<i>hamām</i>	Hypo.	Unknown	76	28	Bg.	Pl.	232
<i>sab</i> ´	Hyper.	Wild	77	6	Bg.	Sg.	233
<i>sabḥa</i>	Prop.	Domestic	78	1	Fg.	Sg.	235
<i>shamūs</i>	Prop.	Domestic	79	1	Fg.	Sg.	237
<i>liqāḥ</i>	Hypo.	Domestic	79	3	Fg.	Pl.	237
<i>tays</i>	Hypo.	Wild	79	4	Bg.	Sg.	237
<i>afrās</i>	Hypo.	Domestic	81	5	Fg.	Pl.	238
<i>bāzil</i>	Hypo.	Domestic	82	2	Fg.	Sg.	240
<i>niqniqa</i>	Hypo.	Wild	82	4	Bg.	Sg.	240
<i>ghayhab</i>	N. Expl.	Wild	82	4	Bg.	Sg.	240
<i>ṣirma</i>	Hypo.	Domestic	82	5	Fg.	Pl.	241
<i>ajrad</i>	Hypo.	Domestic	82	7	Fg.	Sg.	242
<i>ibil</i>	Hypo.	Domestic	82	8	Fg.	Pl.	242
<i>dibā</i> ´	Hypo.	Wild	83	3	Bg.	Pl.	243
<i>nusūr</i>	Hypo.	Wild	83	3	Bg.	Pl.	243
<i>maṭiyy</i>	Hyper.	Domestic	85	1	Bg.	Pl.	244
<i>khayl</i>	Hypo.	Domestic	85	3	Fg.	Pl.	245
<i>khayl</i>	Hypo.	Domestic	85	4	Fg.	Pl.	245
<i>adhwād</i>	Hypo.	Domestic	88	4	Bg.	Pl.	246
<i>hayyāt</i>	Hypo.	Wild	88	5	Bg.	Pl.	247
<i>ḥimār</i>	Hypo.	Domestic	88	7	Bg.	Sg.	248
<i>quluṣ</i>	Hypo.	Domestic	89	1	Fg.	Pl.	249
<i>nāqa</i>	Hypo.	Domestic	89	17	Fg.	Sg.	250
<i>dhubāb</i>	Hypo.	Wild	89	21	Bg.	Pl.	251
<i>siqāb</i>	Hypo.	Domestic	89	22	Bg.	Pl.	251
<i>liqāḥ</i>	Hypo.	Domestic	89	23	Bg.	Pl.	251
<i>ḥārid</i>	N. Expl.	Domestic	90	9	Fg.	Pl.	252
<i>ghufr</i>	Hypo.	Wild	91	5	Bg.	Sg.	253
<i>khayl</i>	Hypo.	Domestic	91	6	Bg.	Pl.	254
´ <i>anāḡġ</i>	N. Expl.	Domestic	91	9	Fg.	Pl.	255
<i>khayl</i>	Hypo.	Domestic	91	11	Fg.	Pl.	255
<i>shawl</i>	Hypo.	Domestic	91	14	Fg.	Pl.	256
<i>tays</i>	Hypo.	Domestic	91	29	Bg.	Sg.	257
<i>bakra</i>	Hypo.	Domestic	92	3	Bg.	Sg.	258
<i>ummahāt al-ribā</i> ´	N. Expl.	Domestic	92	5	Bg.	Pl.	260

<i>shuḡā</i> ´	Hypo.	Wild	92	6	Bg.	Sg.	261
<i>dhi`b</i>	Hypo.	Wild	92	7	Bg.	Sg.	261
<i>sibā</i> ´	Hyper.	Wild	92	7	Bg.	Pl.	261
<i>qāriḥ</i>	N. Expl.	Domestic	92	10	Fg.	Sg.	262
[p. 152] <i>ṭayr</i>	Hyper.	Wild	93	1	Bg.	Pl.	263
<i>sawām</i>	Hyper.	Domestic	93	3	Bg.	Pl.	263
<i>kilāb</i>	Hypo.	Domestic	93	3	Bg.	Pl.	263
<i>ṭayr</i>	Hyper.	Wild	93	8	Bg.	Pl.	264
<i>muḥalla</i> ´	N. Expl.	Domestic	94	3	Bg.	Sg.	265
<i>hajma</i>	Hypo.	Domestic	94	5	Bg.	Pl.	265
<i>asad</i>	Hypo.	Wild	95	5	Bg.	Pl.	266
<i>numr</i>	Hypo.	Wild	95	5	Bg.	Pl.	266
<i>jurashiyya</i>	N. Expl.	Domestic	96	4	Bg.	Sg.	267
<i>qaṭāḥ</i>	Hypo.	Wild	96	7	Bg.	Sg.	268
<i>ḍarūs</i>	Hypo.	Domestic	96	10	Bg.	Sg.	269
<i>shahbā</i> ´	N. Expl.	Domestic	96	10	Fg.	Pl.	269
<i>kalīb</i>	Hypo.	Domestic	96	13	Bg.	Pl.	270
<i>kilāb</i>	Hypo.	Domestic	96	14	Bg.	Pl.	271
<i>jirā</i> ´	Hypo.	Domestic	96	14	Bg.	Pl.	271
<i>mubqiyāt</i>	N. Expl.	Domestic	96	16	Fg.	Pl.	272
<i>ja`bat al-midrā</i>	N. Expl.	Wild	97	7	Bg.	Sg.	274
<i>aḥwā</i>	N. Expl.	Wild	97	8	Bg.	Sg.	274
<i>zibā</i> ´	Hypo.	Wild	97	10	Bg.	Pl.	274
<i>dhi`liba</i>	N. Expl.	Domestic	97	11	Fg.	Sg.	274
<i>akhnas</i>	N. Expl.	Wild	97	12	Fg.	Sg.	274
<i>labūn</i>	Hypo.	Domestic	97	20	Bg.	Sg.	274
<i>sarb</i>	Hyper.	Domestic	97	23	Fg.	Pl.	275
<i>khayl</i>	Hypo.	Domestic	97	25	Fg.	Pl.	276
<i>jidhā</i> ´	Hyper.	Domestic	97	31	Fg.	Pl.	276
<i>ḥamām</i>	Hypo.	Unknown	97	32	Bg.	Pl.	276
<i>zibā</i> ´	Hypo.	Wild	98	7	Bg.	Pl.	277
<i>ishār</i>	N. Expl.	Domestic	98	11	Bg.	Pl.	278
<i>ṣuwār</i>	Hypo.	Wild	98	15	Bg.	Pl.	279
<i>ḥimār</i>	Hypo.	Domestic	98	33	Bg.	Sg.	281
<i>tuyūs</i>	Hypo.	Wild	98	34	Bg.	Pl.	282
<i>musnafa</i>	N. Expl.	Domestic	98	38	Fg.	Pl.	283
<i>jarāda</i>	Hypo.	Wild	98	39	Bg.	Sg.	283
<i>khindhīdh</i>	Hypo.	Domestic	98	43	Fg.	Sg.	283

<i>khayl</i>	Hypo.	Domestic	98	47	Bg.	Pl.	283
<i>arqam</i>	Hypo.	Wild	99	1	Bg.	Sg.	284
<i>jasra</i> 'ayrāna	N. Expl.	Domestic	99	6	Fg.	Sg.	285
<i>fānīq</i>	Hypo.	Domestic	99	6	Bg.	Sg.	285
<i>khayl</i>	Hypo.	Domestic	99	11	Fg.	Pl.	286
<i>sibā</i> '	Hyper.	Wild	99	12	Bg.	Pl.	286
<i>daygham</i>	N. Expl.	Wild	99	12	Bg.	Pl.	286
[p. 153] 'uqāb	Hypo.	Wild	99	15	Bg.	Sg.	287
<i>afdāh</i>	N. Expl.	Wild	99	15	Bg.	Sg.	287
<i>khayl</i>	Hypo.	Domestic	99	18	Fg.	Pl.	288
<i>ṭimirra</i>	Hypo.	Domestic	99	19	Fg.	Pl.	288
<i>muqaṭṭi</i> '	N. Expl.	Domestic	99	19	Fg.	Pl.	288
<i>sawām</i>	Hyper.	Domestic	101	2	Fg.	Pl.	290
<i>shawl</i>	Hypo.	Domestic	101	3	Bg.	Pl.	290
<i>sarb</i>	Hyper.	Domestic	102	3	Fg.	Pl.	291
<i>nahda jardā</i> '	N. Expl.	Domestic	102	5	Fg.	Sg.	292
<i>afrās</i>	Hypo.	Domestic	103	5	Bg.	Pl.	293
<i>dāhis</i>	Prop.	Domestic	103	6	Bg.	Sg.	294
<i>qulūṣ</i>	Hypo.	Domestic	105	9	Fg.	Sg.	295
<i>nājiya</i>	N. Expl.	Domestic	105	10	Fg.	Sg.	296
<i>nāb</i>	Hypo.	Domestic	105	18	Bg.	Sg.	297
<i>ghanā'im</i>	Hyper.	Domestic	105	22	Bg.	Pl.	298
<i>muqalliṣ</i>	N. Expl.	Domestic	105	24	Fg.	Pl.	299
<i>dāfi</i> 'at al-khizām	N. Expl.	Domestic	105	25	Fg.	Pl.	299
<i>shāh</i>	Hypo.	Wild	105	25	Bg.	Sg.	299
<i>kilāb</i>	Hypo.	Domestic	105	25	Bg.	Pl.	299
<i>khayl</i>	Hypo.	Domestic	107	2	Fg.	Pl.	302
<i>kilāb</i>	Hypo.	Domestic	107	2	Bg.	Pl.	302
<i>khayl</i>	Hypo.	Domestic	107	3	Fg.	Pl.	302
<i>khayl</i>	Hypo.	Domestic	107	4	Fg.	Pl.	302
<i>ḥida</i> '	Hypo.	Unknown	107	4	Bg.	Pl.	302
<i>nahd sābiḥ</i>	N. Expl.	Domestic	107	9	Fg.	Pl.	303
<i>dhi</i> 'b	Hypo.	Wild	108	1	Bg.	Sg.	304
<i>jurd</i>	Hypo.	Domestic	109	9	Fg.	Pl.	305
<i>'uṣm</i>	Hypo.	Wild	109	9	Bg.	Pl.	305
<i>mushtarif</i>	N. Expl.	Domestic	109	10	Fg.	Pl.	305
<i>mudmaja</i>	N. Expl.	Domestic	109	10	Fg.	Pl.	305
<i>baliyya</i>	Hypo.	Domestic	109	13	Bg.	Sg.	306

<i>thādiq</i>	Prop.	Domestic	110	1	Fg.	Sg.	307
<i>thādiq</i>	Prop.	Domestic	110	2	Fg.	Sg.	307
<i>khayl</i>	Hypo.	Domestic	110	3	Fg.	Pl.	307
<i>kumayt</i>	N. Expl.	Domestic	110	5	Fg.	Sg.	307
<i>khayl</i>	Hypo.	Domestic	110	6	Bg.	Pl.	307
<i>qaṭā</i>	Hypo.	Wild	110	7	Bg.	Pl.	307
<i>fahl</i>	Hyper.	Domestic	111	3	Bg.	Sg.	308
<i>nājiya</i>	N. Expl.	Domestic	111	3	Fg.	Sg.	308
<i>wāḍiḥ al- agrāb</i>	N. Expl.	Wild	111	4	Fg.	Sg.	308
<i>zāhira</i>	N. Expl.	Domestic	111	10	Bg.	Pl.	309
[p. 154] <i>jawādān</i>	N. Expl.	Domestic	111	11	Bg.	Pl.	310
<i>ibil</i>	Hypo.	Domestic	112	4	Fg.	Pl.	311
<i>ʿūdḥ al-ni-ʿāj</i>	Hypo.	Wild	112	11	Bg.	Pl.	312
<i>khayl</i>	Hypo.	Domestic	112	13	Bg.	Pl.	313
<i>jardāʿ</i>	Hypo.	Domestic	112	13	Fg.	Sg.	313
<i>kūm</i>	Hypo.	Domestic	113	7	Bg.	Pl.	314
<i>wārida</i>	N. Expl.	Domestic	113	8	Bg.	Pl.	315
<i>qaṭā</i>	Hypo.	Wild	113	8	Bg.	Pl.	315
<i>nahd</i>	N. Expl.	Domestic	113	9	Fg.	Sg.	315
<i>sād</i>	Hypo.	Wild	113	9	Bg.	Sg.	315
<i>dīk</i>	Hypo.	Domestic	113	11	Bg.	Sg.	316
<i>sarb</i>	Hyper.	Domestic	113	14	Fg.	Pl.	317
<i>quṭāmī</i>	Hypo.	Wild	113	15	Bg.	Sg.	318
<i>sarāḥīn</i>	Hypo.	Wild	113	17	Bg.	Pl.	318
<i>ṭarīda</i>	Hyper.	Domestic	113	20	Fg.	Pl.	319
<i>khayl</i>	Hypo.	Domestic	113	20	Fg.	Pl.	319
<i>aʿḍab</i>	N. Expl.	Wild	113	23	Bg.	Sg.	320
<i>ḍibāʿ</i>	N. Expl.	Wild	113	25	Bg.	Pl.	321
<i>adhʿub</i>	N. Expl.	Wild	113	25	Bg.	Pl.	321
<i>jurd</i>	Hypo.	Domestic	114	7	Fg.	Pl.	322
<i>maṭāyā</i>	Hyper.	Domestic	114	7	Fg.	Pl.	322
<i>sakhl</i>	Hyper.	Domestic	114	9	Fg.	Pl.	322
<i>khayl</i>	Hypo.	Domestic	114	9	Fg.	Pl.	322
<i>miʿzā</i>	Hypo.	Domestic	114	10	Bg.	Pl.	322
<i>khayl</i>	Hypo.	Domestic	114	16	Bg.	Pl.	323
<i>ḥimār</i>	Hypo.	Domestic	115	4	Fg.	Sg.	327
<i>dāḥis</i>	Prop.	Domestic	115	5	Bg.	Sg.	328
<i>ʿurqūb</i>	Prop.	Domestic	115	5	Fg.	Sg.	328

<i>ṭilā'</i>	N. Expl.	Domestic	116	13	Bg.	Sg.	329
<i>khayl</i>	Hypo.	Domestic	118	1	Fg.	Pl.	330
<i>jurdān</i>	Hypo.	Wild	118	2	Bg.	Pl.	330
<i>'ayr</i>	Hypo.	Domestic	118	6	Bg.	Sg.	331
<i>hubārā</i>	Hypo.	Wild	118	10	Bg.	Sg.	332
<i>ṣaqr</i>	Hypo.	Unknown	118	10	Bg.	Sg.	332
<i>na'ām</i>	Hypo.	Wild	118	10	Bg.	Sg.	332
<i>umm hām</i>	Hypo.	Wild	118	12	Bg.	Sg.	333
<i>sawām</i>	Hyper.	Domestic	118	15	Bg.	Pl.	334
<i>jasra</i>	N. Expl.	Domestic	119	11	Fg.	Sg.	336
<i>nājiya</i>	N. Expl.	Domestic	119	13	Fg.	Sg.	336
<i>muwalla 'a</i>	N. Expl.	Wild	119	14	Bg.	Sg.	336
<i>kalīb</i>	Hypo.	Domestic	119	15	Bg.	Pl.	336
<i>ḥasrā</i>	N. Expl.	Domestic	119	19	Bg.	Pl.	336
[p. 155] <i>jawn</i>	Prop.	Domestic	119	24	Bg.	Sg.	337
<i>saqb</i>	Hypo.	Domestic	119	31	Bg.	Sg.	338
<i>ṭayr</i>	Hyper.	Wild	119	32	Bg.	Pl.	339
<i>shaṭba</i>	N. Expl.	Domestic	119	33	Fg.	Sg.	340
<i>ṭimirr</i>	Hypo.	Domestic	119	33	Fg.	Sg.	340
<i>jimāl</i>	Hypo.	Domestic	120	3	Bg.	Pl.	341
<i>jimāl</i>	Hypo.	Domestic	120	4	Bg.	Pl.	342
<i>ṭayr</i>	Hypo.	Wild	120	5	Bg.	Pl.	342
<i>dahmā'</i>	N. Expl.	Domestic	120	8	Bg.	Sg.	343
<i>rasha'</i>	Hypo.	Wild	120	13	Bg.	Sg.	344
<i>juldhīyya</i>	N. Expl.	Domestic	120	14	Fg.	Sg.	345
<i>būm</i>	Hypo.	Wild	120	16	Bg.	Sg.	345
<i>ṭawī al-kashḥ mawshūm</i>	N. Expl.	Wild	120	17	Bg.	Sg.	345
<i>khāḍib zu 'r</i>	N. Expl.	Wild	120	18	Fg.	Sg.	346
<i>'uljūm</i>	Hypo.	Wild	120	24	Bg.	Sg.	346
<i>ḥiskil</i>	Hyper.	Wild	120	25	Bg.	Pl.	346
<i>'irsayn</i>	N. Expl.	Wild	120	27	Bg.	Pl.	346
<i>ḥiqla</i>	Hypo.	Wild	120	30	Bg.	Sg.	346
<i>qarār</i>	Hypo.	Domestic	120	34	Bg.	Pl.	346
<i>niqāda</i>	Hypo.	Domestic	120	34	Bg.	Pl.	346
<i>ghīrbān</i>	Hypo.	Wild	120	37	Bg.	Pl.	347
<i>zaby</i>	Hypo.	Wild	120	44	Bg.	Sg.	348
<i>khayl</i>	Hypo.	Domestic	120	48	Bg.	Pl.	349
<i>salhaba</i>	N. Expl.	Domestic	120	52	Fg.	Sg.	351

<i>jūn</i>	N. Expl.	Domestic	120	55	Fg.	Sg.	351
<i>ruba</i> ´	N. Expl.	Domestic	120	56	Fg.	Sg.	351
<i>kūm</i>	Hypo.	Domestic	120	56	Fg.	Pl.	351
<i>mukhtabar</i>	N. Expl.	Domestic	120	57	Fg.	Sg.	351
<i>jimāl</i>	Hypo.	Domestic	120	57	Bg.	Pl.	351
<i>ni`āj</i>	Hypo.	Wild	121	2	Bg.	Pl.	352
<i>sarb</i>	Hyper.	Domestic	121	9	Fg.	Pl.	353
<i>wird</i>	N. Expl.	Domestic	121	9	Bg.	Pl.	353
<i>ghawj al-labān</i>	N. Expl.	Domestic	122	6	Fg.	Sg.	354
<i>rikāb</i>	Hypo.	Domestic	122	7	Fg.	Pl.	355
<i>niqniqa</i>	Hypo.	Wild	122	8	Bg.	Sg.	355
<i>naqāniq</i>	Hypo.	Wild	122	8	Bg.	Pl.	355
<i>nahl</i>	N. Expl.	Domestic	122	10	Bg.	Pl.	355
<i>jimāl</i>	Hypo.	Domestic	123	2	Bg.	Pl.	356
<i>ni`āj</i>	Hypo.	Wild	123	2	Bg.	Pl.	356
<i>julāla</i>	N. Expl.	Domestic	123	3	Fg.	Sg.	356
<i>dhi`liba</i>	N. Expl.	Domestic	123	18	Fg.	Sg.	357
[p. 156] <i>zibā`</i>	Hypo.	Wild	124	2	Bg.	Pl.	358
<i>ni`āj</i>	Hypo.	Wild	124	2	Bg.	Pl.	358
<i>malbūna</i>	N. Expl.	Domestic	124	10	Fg.	Sg.	359
<i>himār</i>	Hypo.	Wild	124	10	Bg.	Sg.	359
<i>kumayt</i>	N. Expl.	Domestic	124	11	Fg.	Sg.	359
<i>fa`r</i>	Hypo.	Wild	124	14	Bg.	Sg.	359
<i>afrās</i>	Hypo.	Domestic	124	21	Fg.	Pl.	360
<i>tā`ir</i>	Hyper.	Wild	124	23	Bg.	Sg.	361
<i>jiyād</i>	N. Expl.	Domestic	124	25	Fg.	Pl.	362
<i>mihār</i>	Hypo.	Domestic	124	25	Bg.	Pl.	362
<i>asad</i>	Hypo.	Wild	124	32	Bg.	Sg.	363
<i>mahāh</i>	Hypo.	Wild	124	35	Bg.	Sg.	363
<i>shimlāl</i>	N. Expl.	Domestic	125	10	Fg.	Sg.	364
<i>ḍawābiḥ</i>	Hypo.	Wild	125	11	Bg.	Pl.	364
<i>aṣḍā`</i>	Hypo.	Wild	125	11	Bg.	Pl.	364
<i>būm</i>	Hypo.	Wild	125	11	Bg.	Sg.	364
<i>jūn al-sarāh</i>	N. Expl.	Wild	126	14	Fg.	Sg.	365
<i>jadā`id</i>	Hypo.	Wild	126	14	Fg.	Pl.	365
<i>shabab</i>	N. Expl.	Wild	126	35	Fg.	Sg.	366
<i>kilāb</i>	Hypo.	Domestic	126	35	Fg.	Pl.	366
<i>kilāb</i>	Hypo.	Domestic	126	36	Fg.	Pl.	366

<i>ḍawār</i>	N. Expl.	Domestic	126	40	Fg.	Pl.	366
<i>kilāb</i>	Hypo.	Domestic	126	46	Bg.	Pl.	366
<i>fanīq</i>	Hypo.	Domestic	126	48	Bg.	Sg.	366
<i>khawṣā'</i>	N. Expl.	Domestic	126	50	Bg.	Sg.	367
<i>nahsh al-mushāsh</i>	N. Expl.	Domestic	126	56	Bg.	Sg.	368
<i>ṣada'</i>	N. Expl.	Wild	126	56	Bg.	Sg.	368
<i>khaylān</i>	N. Expl.	Domestic	126	57	Bg.	Pl.	368

Bibliography

- Abū al-Ḥabb, Jalīl, ‘Malāmiḥ min ‘ālam al-ḥayawān fī al-Qur’ān al-karīm’, *al-Mawrid* 7:3 (1978), pp. 23–44.
- Ambros, Arne Amadeus, ‘Gestaltung und Funktionen der Biosphäre im Koran’, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 140 (1990), pp. 190–325.
- Anthony, Sean W., *Muhammad and the Empires of Faith* (Oakland: University of California Press, 2020).
- Antonini de Maigret, Sabrina, and C. Robin, ‘Le cheval dans l’Arabie méridionale antique’, *Arabian Humanities* 9 (2017), online: <https://journals.openedition.org/cy/3284>.
- Al-Azmeh, Aziz, *The Emergence of Islam in Late Antiquity: Allāh and his People* (Cambridge–New York: Cambridge University Press, 2014).
- Bauer, Thomas, ‘The Relevance of Early Arabic Poetry for Qur’anic Studies Including Observations on *Kull* and on Q 22:27, 26:225, and 52:31’, in Angelika Neuwirth, N. Sinai, and M. Marx, *The Qur’ān in Context: Historical and Literary Investigations into the Qur’anic Milieu* (Boston–Leiden: Brill, 2010), pp. 699–732.
- Benkheira, Mohamed Hocine, C. Mayeur-Jaouen, and J. Sublet, *L’Animal en Islam* (Paris: Les Indes Savantes, 2005).
- Bonner, Michael, ‘Poverty and Charity in the Rise of Islam’, in Michael Bonner, M. Ener, and A. Singer (ed.), *Poverty and Charity in Middle Eastern Contexts* (Albany: State University of New York Press, 2003), pp. 13–30.
- Bousquet, Georges-Henri, ‘Des animaux et de leur traitement selon le judaïsme, le christianisme et l’islam’, *Studia Islamica* 9 (1958), pp. 31–48.
- Eisenstein, Herbert, art. ‘Animal Life’, in *Encyclopaedia of the Qur’ān*.
_____, ‘Tiere im Koran’, *SSMOCI Bulletin* 38 (2014), pp. 5–6.
- Ikhwān al-safā’, *Rasā’il ikhwān al-ṣafā’ wa-khillān al-wafā’*: *al-jismāniyyāt al-ṭabī’iyyāt wa’l-nafsāniyyāt al-‘aqliyyāt*, ed. Buṭrus al-Bustānī (4 vols, Beirut: Dār Ṣādir, 2008).
- Kerbrat-Orecchioni, Catherine, ‘Problématique de l’isotopie’, *Linguistique et sémiologie: Travaux du centre de recherches linguistiques et sémiologiques de Lyon* 1 (1976), pp. 11–33.

- Lyall, Charles J. (ed. and tr.), *The Mufaḍḍalīyāt: An Anthology of Ancient Arabian Odes Compiled by al-Mufaḍḍal Son of Muḥammad According to the Recension and with the Commentary of Abū Muḥammad al-Qāsim ibn Muḥammad al-Anbārī* (2 vols, Oxford: Clarendon Press, 1918–1921).
- Muqātil b. Sulaymān, *Tafsīr*, ed. ‘Abd Allāh Maḥmūd Shaḥātah (5 vol, Beirut: Mu’assasat al-Tārīkh al-‘Arabī, 2002).
- Stewart, Devin J., ‘Divine Epithets and the Dibacchius: Clausulae and Qur’anic Rhythm’, *Journal of Qur’anic Studies* 15 (2013), pp. 22–64.
- [p. 158] al-Ṭabarī, *Tafsīr al-Ṭabarī: Jāmi‘ al-bayān ‘an ta’wīl āy al-Qur’ān*, ed. ‘Abd Allāh b. ‘Abd al-Muḥsin al-Turkī (25 vols, Cairo: Dār Hijr, 2001).
- Tchernov, Eitan, ‘A Study of the Fauna from Sectors A-Q’, in Emmanuel Anati (ed.), *Rock-Art in Central Arabia* (4 vols, Louvain-la-Neuve: Catholic University of Louvain, 1968–1974), vol. 4, pp. 209–252.
- Tlili, Sarra, *Animals in the Qur’an* (New York: Cambridge University Press, 2012).
- _____, ‘The Meaning of the Qur’anic Word “*dābba*”: “Animals” or “Nonhuman Animals”?’’, *Journal of Qur’anic Studies* 12 (2010), pp. 167–187.
- Webb, Peter A., *Imagining the Arabs: Arab Identity and the Rise of Islam* (Edinburgh: Edinburgh University Press, 2016).