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Jane Dammen McAuliffe, *General Editor*

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surely not the movement "down," but the affirmation of God's benevolence (see BLESSING) providing both spiritual and material food (see FOOD AND DRINK) for his people. The movement down is also fortified by references to the Night of Power (q.v.), the potent moment during Ramaḍān (q.v.) when the Prophet received the book (q.v.). Contemporary vigils during this holy night attract believers (see FESTIVALS AND COMMEMORATIVE DAYS), hopeful of catching a glimpse of the holy descent, the results of which will portend good omens (q.v.) for the year. Transport through the air is also implied in the verses affirming that God "raised" Jesus (q.v.; see RESURRECTION) as in Q 4:158, where God raised Jesus to him, or Q 3:55 where God comforts Jesus with "I will take you and raise you to myself..." as well as the fascinating story of the transportation of the throne of the Queen of Sheba (q.v.) to the court of Solomon (q.v.) as proof (q.v.) of God's true message (Q 27:22-43). There is also the dramatic case of Q 22:31 where those who associate anyone with God are said to fall from the sky and the birds or the wind will then toss them through the air into a distant place. Consequently flying in the Qur'ān is a constellation of meanings embracing movement across distances and through the air with a variety of religious metaphors and journeys (see METAPHOR; JOURNEY). Their ultimate purpose appears designed to express God's control of space and distance.

Earle H. Waugh

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## Food and Drink

Nourishment, in solid and liquid form, that sustains life. This topic may be examined in contexts where the following verbal roots frequently occur in the Qur'ān: *t-'-m*, "to eat," (fourth form "to feed, nourish"), *'k-l*, "to eat," and *sh-r-b*, "to drink." (See AGRICULTURE AND VEGETATION for additional terms related to food and drink that deal with some of the major food resources available to the peoples of early Islam, and with vegetation in general.) The qur'ānic terms treated here are those that are related to food consumption. These key verbal roots occur more than two dozen times each, with *'k-l* and *sh-r-b* appearing together eight times. Of these latter phrases, the most famous is perhaps that in Q 7:31 where God beseeches the children of Adam to dress properly when attending the mosque (q.v.), and to "eat and drink, but avoid excess for he does not love the intemperate." A tradition transmitted by Ahmad b. Ḥanbal and attributed to the Prophet stresses proper behavior in matters of food, dress and the giving of alms, since God loved to witness his servants enjoying his bounty (see BLESSING) without arrogance and extravagance. This expressed an essential Islamic ethical norm of moderation in all things. Another social norm associated with food is feeding the needy, either as a matter of one's daily routine (Q 74:44; 22:28; 89:18; 107:3) or as expiation for a ritual unfulfilled (Q 5:95; 58:4). The prophets of God are described as dependent upon food and drink just like all other human beings. In Q 25:20 it says, "We have sent no messengers (see MESSENGER) who did not

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eat and walk about the markets" (q.v.; see also Q 23:33; on Muḥammad, Q 25:7; Jesus [q.v.] and Mary [q.v.], Q 5:75), a signal of how basic these actions are to humanity.

#### *Food and drink in the Qur'ān*

General terms for food, nourishment and sustenance in the metaphorical sense of livelihood occur in but a few instances, almost exclusively connected with the divine creative power. For example, Q 41:10 reads "in four days he provided (the earth) with sustenance (*aqwāt*, sing. *qūt*) for all alike" and then, in Q 4:85, God is described as the *muqīt*, "nourisher" of everything (see also Q 26:79). A similar description of God is found in Q 6:14: "He gives nourishment [to all] and is nourished by none" (*huwa yuṭ'im wa-lā yuṭ'am*), a phrase structurally parallel to the description of God's oneness in sūra 112 (*lam yalid wa-lam yūlad*, Q 112:3). *Ma'īsha*, victuals, necessities of life or livelihood, is found in the phrase "We deal out to them their livelihood in this world" (Q 43:32; see also 51:57). These expressions are precisely parallel to those discussed in the article AGRICULTURE AND VEGETATION, where a sign of God's benevolent, creative power is the water (q.v.) sent down from the skies bringing forth vegetation and crops from the earth (q.v.). In describing God's prophets, humankind's dependence upon food is expressed in Q 21:8 and for this divine bounty one is enjoined to "Eat of what your lord has given you (*kulū min rizqī rabbī-kum*) and render thanks to him" (Q 34:15).

There are more food terms of a specific nature, many only in unique references as, for example, the gourd (*yaqīn*, Q 37:146). In an interesting passage (Q 2:61) the Israelites, during their sojourn in the desert, plead with Moses to call upon his lord to provide a change in their monotonous diet (*ḥa'ām wāḥid*), to "... give us from that which the earth produces, green herbs (*ḥaql*), cucumbers (*qiththā'*), garlic (*fūm*),

lentils (*'adas*) and onions (*baṣal*)." According to al-Ṭabarī (d. 310/923), the Israelites were bored with eating nothing but quail meat and drinking "a honey sent down from the skies called *mann*" (*Tafsīr*, ii, 125-6, ad Q 2:61). The plants mentioned by way of contrast were common items in the diet of the Arabian populace, as each is found frequently in the extant Arabic culinary manuals of the medieval period. Al-Ṭabarī also notes that commentators differed as to the correct interpretation of *fūm*, invariably rendered in translations as garlic. Some commentators said *fūm* meant bread in general, others that it referred to wheat in the dialect of the Banū Hāshim. Oral tradition had it that one could say *fawwimū lanā* in the sense of "they prepare bread for us" (*ikhtabizū lanā*). But as al-Ṭabarī relates that the Israelites had neither bread nor anything else for variety, *fūm* might well have been intended to mean the bread they lacked (*Tafsīr*, ii, 127-30, ad Q 2:61). Fruits (*fawākih*, coll. sing. *fākiha*) are mentioned collectively several times (in contexts both terrestrial, Q 55:11, and eschatological, Q 23:19). Specific fruits are mentioned such as the pomegranate (*rummān*, Q 6:141), the fig (*līm*, Q 95:1, cited along with the olive, *zaytūn*), a kind of black grape (*gharābīb*, Q 35:27), and grapes (*'inab*, Q 17:91; 80:28 etc.). These are often named in connection with the date palm (q.v.), the most important fruit-producing tree in the Middle East. Ibn Kathīr (d. 774/1373) notes that the reference to fruits and specifically to pomegranate and dates in Q 55:68 indicates that these two were superior in rank to all other fruits. Two spices commonly used in cooking, ginger (*zanjabil*, Q 76:17) and mustard (*khardal*, Q 21:47), are both mentioned in eschatological contexts, while salt (*milḥ*, Q 25:53) only occurs in reference to salt and fresh sea water of the earth. Finally, several of the references to an ear or spike of grain (coll. *sunbul*, pl. *sanābil*,

*sunbulāt*) appears in Joseph's interpretation of the Egyptian ruler's dream (Q 12:43, 46, 47); the word for bread (q.v.; *khubz*, Q 12:36) is mentioned only in the dream of Joseph's prison cell mate.

Rather more curious are the sparse references (in comparison, say, to the date palm) to milk (q.v.; *laban*) and honey (q.v.; *ʿasal*), common items of daily consumption. In Q 16:66, pure milk from cattle is noted as yet another sign of God's benevolence, but the only other reference to either is contained in a description of paradise (Q 47:15), the inhabitants of which will enjoy the delights of the rivers of water and wine and of milk and honey of biblical fame. In his commentary on the verse, Ibn Kathīr (*Tafsīr*, vii, 295-7) stresses the "unearthly" nature of these celestial sources of nourishment. Water and milk are of the purest quality imaginable, as is honey "which does not come from the bee's belly"; wine does not have the loathsome taste and smell associated with it because it was not made "from grape trodden upon by the feet of men." Several traditions attributed to the Prophet explain that in paradise there are seas of water, milk, wine and honey from which these rivers flow (Ibn Hanbal, *Musnad*, ii, 158; Tirmidhī, *Ṣaḥīḥ*, iv, 680-1, no. 2542). Another word, *raḥīq*, meaning pure wine tempered with the waters of the fountain Tasnīm (see SPRINGS AND FOUNTAINS) is also described as a heavenly reward for the righteous (Q 83:25).

There is a single reference to the sheep and goat (*daʿh*, *maʿz*, Q 6:143), the former being the most commonly consumed animal flesh in the Middle East throughout the medieval period. Animal fat (*shaḥm*, pl. *shuḥūm*, Q 6:146), referring to either the cow or sheep, was the most widely used form of cooking fat; the other cooking medium, olive oil, appears only in the famous Light

Verse (*zayt*, Q 24:35; Q 23:20 mentions a tree on Mount Sinai which yields an oil, *duhn*, and a condiment for the table; see also ANOINTING). The cow (*baqara*, and specifically, see Q 2:67; also *baqar*, Q 6:144 and *baqarāt*, Q 12:43) gives its name to the longest sūra of the Qurʾān, while the word for calf (*ʿiḷ*) occurs in several verses, most often associated with Israelite worship which incurred the anger of the lord (Q 2:51, 54, 93; 4:153; 7:152; see CALF OF GOLD). The prophet Abraham (q.v.) offered his guests roasted calf (*ʿiḷ ḥanīdh*, Q 11:69) in one verse and fatted calf (*ʿiḷ samīn*, Q 51:26) in another; these are the only passages in the Qurʾān where particular reference is made to food prepared in a domestic setting. Game (*ṣayd*, Q 5:1, 94, 95, 96) including fish (*ṣayd al-baḥr*, Q 5:96; *ḥūt*, Q 18:63 and see also Q 16:14; 35:12; see HUNTING AND FISHING) was consumed but was not permitted while on pilgrimage (q.v.); other food restrictions will be noted later. Fowl is mentioned only in connection with the delights of paradise (*laḥm ṭayr*, Q 56:21). A special case of food slaughtered for consumption is the camel sacrificed in Mecca (*badn*, sing. *badana*, Q 22:36-7; see also Q 22:28). The camel (q.v.) in general (*ibīl*, Q 6:144) is mentioned as one of the "eight" kinds of livestock (i.e. the male and female of four species) permitted by God for human use.

In connection with the general food vocabulary brief mention may be made of certain verbs commonly found in the medieval Arabic culinary manuals, but which are used in a metaphorical or secondary sense in the Qurʾān. For example, two such verbs occur in Q 4:56 referring to punishment in hell (q.v.), "Those who deny our signs, we shall burn (*ṣalā*) in the fire (q.v.); just as their skins are thoroughly done (*nadijat julduhum*) we shall exchange them for other skins..." The many occurrences

of the verb *ṣalā*, conventionally meaning "to roast," all refer to punishment in the afterlife, in the sense of "to roast in hell." The single use of the verb *qalā(u)*, the primary meaning of which is "to fry" is used in the secondary sense (Q 93:3) of "to de-test." Another, rather different observation may be made of two instances where nominal forms found in the Qur'an are derived from verbal roots denoting processes for cooking meat; the verb *ḥanadha* (*ʾijl ḥanīdh*, Q 11:69, "roasted calf") means to roast meat in a hole in the ground covered by glowing embers or heated stones, while *ramada* (Ramadān, Q 2:185) means to cook an animal in its skin in the same manner before skinning and eating it.

Finally, we may end this section noting the few terms for vessels or appliances used in the household (see CUPS AND VESSELS; INSTRUMENTS). A drinking cup is mentioned once (*ṣuwāʾ*, Q 12:72), while in Q 34:13 the terms *jifān*, large basins (sing. *jafīnā*) and *quḍūr*, cauldrons (sing. *quḍr*) are found. Other vessels include the cup (*kaʿs*, e.g. Q 56:18); glass bottles or goblets (*qawārīr*, sing. *qārūra*, e.g. Q 56:18); ewer, goblet (*abārīq*, sing. *ibrīq*, Q 56:18); dish, container, receptacle (*āniya*, sing. *ināʾ*, Q 76:15). Two occurrences of the term *tannūr* ("oven," Q 11:40; 23:27) both relate to the story of Noah (q.v.). The bee-hive-shaped oven of Babylonian origin became the most widely diffused appliance for domestic baking (as distinct from the larger communal oven, the *furn*) throughout the Middle East and can still be found in use to this day. The qur'anic usage is metaphorical and Ibn Kathīr interprets Q 11:40 (following Ibn 'Abbās and the majority of the pious ancestors), in the light of Q 54:11-2, which reads "We opened the gates of heaven with pouring rain and caused the earth to burst with gushing springs...." Hence, *tannūr* becomes a metaphor for

the surface of the globe; the oven's orifices are the springs from which the divinely ordered deluge would burst forth to cover the earth.

#### *Food taboos in scripture and tradition*

The terms dealt with in the sections above have referred to qur'anic contexts chiefly depicting the benevolent gifts of God to his creatures on earth or to his reward and punishment (q.v.) in the afterlife. The present section shall examine passages treating certain emblematic prohibitions of food and drink (see LAWFUL AND UNLAWFUL), the adherence to which were "markers" separating one religious community from another. According to the believer's perception, adherence to the food laws was also one determinant in the individual's path to salvation. In humankind's pristine state in paradise (q.v.), there was only one food prohibition when God said to Adam and his wife (see ADAM AND EVE) "eat of its fruits to your hearts' content wherever you will. But never approach this tree or you shall both become transgressors" (Q 2:35; cf. 7:19). The tree in question was the tree of immortality (*shajarat al-khuld*, Q 20:120). Seduced by their enemy Satan into defying their lord, Adam and his wife suffered banishment from paradise (see FALL OF MAN). The food prohibitions to Adam's descendants are offered in the same spirit, "Men, eat of what is lawful and wholesome on the earth and do not walk in Satan's footsteps, for he is your inveterate foe" (Q 2:168; cf. 6:142; see ENEMIES) and then "give thanks to God if it is him you worship" (Q 2:172). In the historical continuum from the Age of Ignorance (q.v.; *jāhiliyya*) to Islam, al-Ṭabarī (*Tafsīr*, iii, 317, ad Q 2:172) explains these verses to mean that whereas God himself had permitted what was lawful and wholesome, pre-Islamic food prohibitions followed obedience of the devil or the



customs of the tribal fathers and ancestors (see SOUTH ARABIA, RELIGION IN PRE-ISLAMIC). For example, peoples of the *jāhiliyya* had prohibited the eating of certain camels, whereas Islamic prohibitions did not embrace these, as they were not enumerated by God in passages like Q 2:173, 6:142-5 and 5:3-4. Only the most interesting of these passages — namely, those found at the beginning of the sūra entitled *al-Mā'ida*, "the Table" (Q 5) — shall be examined here, in conjunction with Ibn Kathīr's and al-Ṭabarī's commentaries on these verses.

The first four prohibited items are carrion (*mayta*), blood (*damm*, see BLOOD AND BLOOD CLOT), flesh of swine (*lahm khinzīr*), and meat consecrated to anything other than God (see CONSECRATION OF ANIMALS). Carrion is dealt with in a separate article (see CARRION). Blood in this passage is interpreted to mean the "spilt blood" (*damm masfūh*, cf. Q 6:145) of a correctly-executed slaughter which then, according to a prophetic tradition, permitted the consumption of the animal's organs, the kidney and spleen. As for swine, the flesh of both domestic and wild species was prohibited; reading Q 5:3 again with Q 6:145, the commentators added that its flesh was an abomination and the prohibition extended to all parts of the animal, including its fat (Ṭabarī, *Tafsīr*, xii, 190 f.). Meat slaughtered without consecration to God alone meant flesh dedicated to created objects such as graven images. In his commentary to Q 6:118, al-Ṭabarī (*Tafsīr*, xii, 67) notes that this is addressed to those Peoples of the Book who believe in the unicity of God, namely Jews and Christians, but excludes idolaters and people like the Magians (q.v.; Majūs) who do not possess a scripture.

In connection with carrion (*mayta*), one should examine the next five items prohibited in Q 5:3, and which are essentially an

extension of the preceding injunction:

"You are forbidden the flesh of strangled animals (*munkhaniqa*), and of those beaten to death (*mawqūḍha*); of those killed by a fall (*mutaraddiya*) or gored (*naṭīḥa*) to death; or mangled by beasts of prey (*mā akala l-sabu'u*)." The phrase immediately following, "except what you have (lawfully) slaughtered yourselves," was interpreted to mean that if any of the preceding categories of animal were still alive, evidenced by the blinking of an eye or other movement, then its flesh was permitted if it were properly sacrificed. Some scholars among the Medinans, however, regarded all these categories as prohibited, the exceptive phrase applying only to what God had made legal for slaughter. In a story recounted by al-Ṭabarī, a group of idolaters asked the Prophet, "When a sheep dies, who or what causes it to die?" The Prophet replied, 'God,' to which the idolaters retorted, 'So you claim that what you and your companions slaughter is permissible to eat, but what God kills is forbidden!' This apparently prompted the revelation of the verse to eat only meat consecrated in God's name, for what he caused to die was understood to be carrion (*mayta*).

God, however, forgives the eating of prohibited meat when one is driven by hunger and where no sin is intended (Q 5:3). In two other passages that indicate God's forgiveness of violation of dietary laws (Q 2:173; 6:145), the condition of hunger is not mentioned explicitly. Commentators then explained that one could eat prohibited meat only from fear of dying of hunger (see FAMINE).

Running through the subject of food taboos is a matter of community distinction between believers and those who "walk in Satan's footsteps" (Q 6:142). This phrase and the pagans' habits mentioned in Q 6:138 are explained by al-Ṭabarī

*Tafsīr*, xii, 139-46) to indicate that the idolaters' food customs were based upon their own judgment without heed to God's permission or, conversely, that they forbade themselves certain benefits granted by God to believers and therefore they obeyed the devil and defied the Compassionate One. In his commentary to Q 2:173, al-Ṭabarī (*Tafsīr*, ad loc.) notes that "intending neither to sin nor to transgress" when compelled to eat forbidden meat entails the intention neither to disassociate oneself from the way of God (see PATH OR WAY) nor to withdraw from the community of believers. In Q 5:5, another instance of inter-community food customs, to which allusion has already been made, appears resolved: "The food of those who received the book (q.v.) is lawful to you, and yours to them." Al-Ṭabarī comments (*Tafsīr*, ix, 572-3) that the sacrificial meat and food of Jews and Christians who had received, respectively, the Torah and the Gospels was permitted; but forbidden for consumption were the sacrifices of those who possessed no scripture, who neither confessed the unity of God, nor adhered to the faith of the People of the Book (q.v.; see also Q 3:93). Al-Ṭabarī reports a tradition that points to a problem which possibly engaged some early Muslim scholars; by this account, the sacrificial meat of the Christian Arab tribe of Banū Taghlib was deemed forbidden owing to their persistent habit of drinking wine (*khamr*; see INTOXICANTS; Ṭabarī, *Tafsīr*, ix, 575; Ibn Kathīr, *Tafsīr*, iii, 57 [quoting the tradition from al-Ṭabarī]). This was another Muslim community "marker" to which we shall now turn.

"No blame shall be attached to those that have embraced the faith and done good works (see GOOD DEEDS; ETHICS AND THE QUR'ĀN) in regard to any food they may have eaten, so long as they fear (q.v.) God and believe in him and do good works"

(Q 5:93). Al-Ṭabarī's comment on this passage (*Tafsīr*, xii, 139-46, ad Q 5:93) first relates it to a preceding verse (Q 5:90) that wine was among the abominations of Satan and therefore best avoided. Yet there were those in the nascent community, Companions of the Prophet (q.v.), who had died at the battle of Badr (q.v.) or at Uhud, and who had been drinkers of wine before its prohibition expressed in Q 5:90; they were nevertheless forgiven owing to their belief in God and the good deeds they performed. Al-Ṭabarī defines wine as any beverage which "veils" (*khammara*) the mind in a metaphorical sense, the way a *khumār* "veils" or covers a woman's head (*Tafsīr*, iv, 320-1, ad Q 2:219). The sin resulting from this cloaked state of mind was that knowledge of the lord slipped into oblivion. Before the prohibition, wine and gambling were conceded to have some benefit, although their harm was greater than any good (Q 2:219). This, according to a report in al-Ṭabarī, prompted some to give up drinking until another verse was revealed which said, "And the fruits of the palm and the vine from which you derive intoxicants (*sakaran*) and wholesome food; verily in that is a sign for those who have sense" (Q 16:67) and those who had abstained resumed drinking. Another early verse had warned that believers should not attend their prayers in a state of inebriation (Q 4:43). When it was deemed appropriate and necessary, the prohibition found in Q 5:90, abrogating the earlier verses (see ABROGATION), was revealed (see OCCASIONS OF REVELATION) and wine drinking was made a sin in itself (see SIN, MAJOR AND MINOR; BOUNDARIES AND PRECEPTS).

The difference between wine and pork in qur'ānic food taboos was the progressive series of prescription against the former and the initial and absolute prohibition of the latter. In the present state of knowledge

about early Islam it is difficult to determine whether this also reflected differing social attitudes during the formative period of the Islamic community. Possibly the prohibition of pork was more easily adopted than that of wine. For example, evidence suggests that whereas medical opinion accepted the curative properties of alcohol until at least the early fourth/tenth century, three centuries later even medical attitudes had hardened against its use. Of course, the pious, devout Muslim would have avoided alcoholic drink as a matter of religious principle from the beginning (see Waines, Medieval controversy).

One final observation to conclude this section concerns Mary Douglas' well known analysis of dietary rules in the Hebrew Bible and her conclusion that they could not be sustained in the Islamic context. For Douglas, the Jewish dietary laws were like signs which inspired meditation on the oneness, purity and completeness of God and by avoidance "holiness was given a physical expression in every encounter with the animal kingdom and at every meal" (Douglas, *Abominations*, 57). For Muslims, on the other hand, whose food taboos were far less exclusive in intent than the Jewish, the object of avoidance was more simply and directly piety (q.v.) towards and obedience (q.v.) of God.

#### *Food and drink in early Islamic literature*

Food and drink were topics of interest among the cultured urban public throughout the formative period of the Islamic community. That concern was both religious and secular. Apart from the relevant contents of scripture and the contribution recorded in the commentaries examined in this article, there had emerged by the third/ninth century the first compilations of traditions attributed to the prophet Muhammad (see *HADITH AND THE QUR'AN*). The *ḥadīth* collections of al-Bukhārī

(d. 256/870) and Muslim (d. 261/875), for example, contained books on food and drink, and on matters related to hunting and butchery. Pious attention to the words and deeds of the Prophet extended to medicine as well; a book on this subject is found in both al-Bukhārī and Muslim (see also *MEDICINE AND THE QUR'AN*). During a journey to eastern Islamic lands, the Andalusian scholar and jurist 'Abd al-Malik b. Ḥabīb (d. 238/853) compiled a medical compendium which contains, along with data drawn anonymously from the Greek tradition, the earliest known collection of material from the Prophet and his Companions on medical themes in which he records the unattributed saying that "the best medicine is based on experience and its most important aspect is diet." Later, the *qur'ānic* verse "eat and drink but avoid excess" (Q 7:31) was interpreted as a scriptural foundation of Prophetic medicine since, according to Ibn Kathīr, some of the Prophet's Companions argued that God "had gathered together all of medicine in this half verse." This indicated the importance of diet in the preservation of health and its restoration in times of illness. Ibn Ḥabīb's work offers grounds to correct the view that Prophetic medicine (*al-ḥibb al-nabawī*) represented the "Islamic dethronement of Galen... in favour of Beduin quackery and superstition" (Burgel, *Arabic medicine*, 59). Rather, Prophetic medicine accepted the theoretical framework of humoral pathology but attempted to spiritualize its source of authority, reason, acknowledging only God as the creator and arbiter of body and soul.

Then, in what may be more properly called "secular literature" the food lore of the urban and urbane population was reflected in two encyclopaedic works, the *Uyūn al-akhbār* of Ibn Qutayba (d. 276/889) and the *Iqd al-farīd* of Ibn 'Abd Rabbihi (d. 328/940). Earlier, the wine



poems of Abū Nuwās (d. ca. 200/815) had crowned a long evolution of poets' involvement with the Bacchic theme; but it must be remembered, too, that it was Muslim mystics who put the erotic and Bacchic framework to use in their poetic expressions of drunken love for God. Finally, the earliest extant cookbook of the late fourth/tenth century by Ibn Sayyār al-Warrāq reflects culinary developments from the reigns of the first 'Abbāsid caliphs; other cookbooks illustrate a rich and varied culinary tradition down to the eighth/fourteenth century, which spanned the regions from Iraq and Persia to al-Andalus. The cookbooks are also related to the medical interest in dietetics illustrated by the works of Abū Bakr al-Rāzī (d. 313/925) and his contemporary al-Isrā'īlī (d. ca. 323/935).

#### Conclusion

In sum, food and drink touch the vital core of Islamic religious ethics, belonging in part to the worship (*'ibādāt*) of God by the believers, following the explicit prohibitions of scripture, and in part also to the sphere of social relationships (*mu'āmalāt*) by the faithful adherence to injunctions such as feeding the needy and the weak. The necessity of bodily sustenance illustrates humankind's dependence upon its creator, but these signs of divine benevolence are a reminder of the believer's expected response of gratitude (see GRATITUDE AND INGRATITUDE).

David Waines

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Foot see FEET

#### Forbidden

Excluded from acceptable behavior on legal and religious grounds. The Arabic terms *ḥarām* and *maḥzūr* (the latter is not attested in the Qur'ān) refer to that which is impermissible, expressed in legal terminology as prohibited acts, the performance of which renders one liable to punishment (see CHASTISEMENT AND PUNISHMENT). Several derivatives of the root *ḥ-r-m*, which carries the notion of impermissibility or debarring, appear in the Qur'ān. Often, the verb *ḥarrama* — with God as the grammatical subject — is used to declare certain foods, acts or games of chance

impermissible, e.g. the flesh of carrion (q.v.), blood, pork, usury (q.v.), homicide and numerous other things (Q 2:173, see BLOOD AND BLOOD CLOT; BLOODSHED; FOOD AND DRINK; GAMBLING; MURDER). The same verb is also used with a different shade of meaning, namely, to make untenable or bar from. The most notable of these uses occurs in Q 5:72: "He who associates anything with God, God will bar him (*harrama llāhu 'alayhi*) from the garden (q.v.), and his final rest shall be the fire (q.v.)." The verb is also often employed as the functional antonym of *ahalla*, to render something *halāl*, permissible, legitimate, tenable (cf. Q 4:160; 9:37). While the focus here will be limited to the root *h-r-m*, it should be noted that the extensive use of *n-h-y* is also significant for the qur'ānic sense of the forbidden, e.g. Q 6:28 in reference to things forbidden to humans in this life and Q 7:20 in reference to God's forbidding Adam and Eve (q.v.) from eating from the tree (q.v.). Of course, this root is most well-known in the phrase "Commanding the right and forbidding the wrong" (*al-amr bi-l-ma'rūf wa-l-nahī 'an al-munkar*) as the identifying character of the chosen community of God (e.g. Q 3:104; see COMMUNITY AND SOCIETY IN THE QUR'ĀN; ETHICS AND THE QUR'ĀN; GOOD AND EVIL).

Another derivative of *h-r-m* is the word *harām*, which has the meaning of a forbidden thing and, by extension, of a sacred space (see SPATIAL RELATIONS; SACRED PRECINCTS) or time (q.v.): "Turn your face (q.v.) toward the sacred mosque (q.v.; *al-masjid al-harām*)," the Qur'ān declares in Q 2:149 (see also Q 2:150, 191; 5:97). In Q 5:97, the Ka'ba (q.v.) is also declared as *al-bayt al-harām* or the sacred house (see HOUSE-DOMESTIC AND DIVINE). Similarly, sacrosanct status is given to a particular month or months (q.v.) during which no fighting (q.v.) or wars are to be conducted, known in pre-Islamic times as the sacred

month (*al-shahr al-harām*), an expression that appears on no less than six occasions in the Qur'ān, once in the plural form (see PRE-ISLAMIC ARABIA AND THE QUR'ĀN; SOUTH ARABIA, RELIGION IN PRE-ISLAMIC). For reasons that are not entirely clear, but which may have been due to confusion over which month was in fact sacred, the Qur'ān at one point appears to change its position on the matter and implies that the persecution of believers is worse than fighting against unbelievers during this month (Q 2:217; cf. 2:194; compare with Q 5:2; see LAWFUL AND UNLAWFUL; WAR). The status of sanctuary in Islam, also known as *harām* (cf. Q 28:57; 29:67) was bestowed upon three places of worship (q.v.): one in Mecca (q.v.), one in Medina (q.v.) and one in Jerusalem (q.v.). Mecca, in terms of overall physical space was the largest *harām*, Jerusalem the smallest. Their precincts were defined in some detail and entry into them, especially those of Arabia, was subject to numerous conditions. Hunting wild game, uprooting any flora and killing humans were among the most notable prohibitions that applied within the boundaries of these sanctuaries (see HUNTING AND FISHING). Even the execution of murderers who had been legally sentenced to death was forbidden.

Sanctity extends also to people who are found in the sacred (*harām*) areas, whether during the greater or the lesser pilgrimage (q.v.; see SANCTITY AND THE SACRED). This sanctified state is known as *ihrām*, a state into which one enters physically, spiritually, geographically and temporally. Once a person enters this state, he or she should not, *inter alia*, engage in sexual intercourse (see SEX AND SEXUALITY), lie (q.v.), argue, hunt wild game (even speaking about or pointing to it is forbidden), kill any creatures (even fleas), use perfume, clip finger nails or trim or shave hair. Such matters as trimming hair or clipping finger nails should, of course, be done, but before en-

tering the state of *ihrām*. Hygienic practices, including taking baths, are permitted, even encouraged, at any time during the *ihrām* period. Also highly recommended during this period is wearing a particular type of clothing (q.v.), preferably new, clean and white in color.

Another important derivative of *h-r-m* that is not attested in the Qur'ān is *mahram*, namely, a person who is within a prohibited degree of marriage. Blood relatives, relations arising out of marriage and suckling brothers and sisters are not permitted to marry (see FAMILY; MARRIAGE AND DIVORCE). Thus, a man cannot marry his mother, daughters, sisters, aunts, sisters-in-law or step-daughters, as well as any woman, however unrelated to him she may be, if both he and she had once been nursed by the same woman (cf. Q 4:23; see WET NURSING; FOSTERAGE; KINSHIP). The word *ḥarīm*, distorted into English as harem, refers to those parts of the house where women are not to associate with non-*mahram* males (see WOMEN AND THE QUR'ĀN). Thus, *mahram* males, being excluded from the *ḥarīm* prohibition, can associate with females to whom they stand in such a relationship, both in the *ḥarīm* and elsewhere. *Ḥurma* is a term of general applicability, used to refer to things that have certain sanctity and are thus inviolate. In modern discourse on medicine and medical ethics (see MEDICINE AND THE QUR'ĀN), the word has come to refer to the physical integrity of a person or the inviolability of the body.

Perhaps the most important of the uses of the word *ḥarām* is that found in law (see LAW AND THE QUR'ĀN), where it is virtually synonymous with *maḥẓūr*, although this latter term is, relatively speaking, of far less frequent occurrence. Both terms mean forbidden or impermissible, a legal norm that has four counterparts (see PROHIBITED DEGREES): the obligatory (*wājib*), the recommended (*mandūb*), the permissible

(*mubāḥ*), and the repugnant (*makrūh*). In the earlier, formative period, perhaps by the middle of the third/ninth century, these five legal norms had not yet been fully developed. Thus, al-Shāfi'ī (d. 204/820), for instance, often uses *makrūh*, especially in its verbal form *akrahu*, to denote prohibition. After the formative period, however, each of the five norms was distinctly represented by a separate word, though at times there was more than one word to denote a particular norm.

The value that is embedded in the forbidden is *ḥurma* (or *tahrīm*), which gives rise to punishment. Since the forbidden requires the relinquishing of particular acts (*talab tark fi'l*), such as drinking wine (see INTOXICANTS) or gambling, it is distinguished from the recommended that enjoins the performance of certain acts. It is likewise distinguished from the permissible in that the latter equally allows the option of omission or commission. The forbidden stands in sharp contrast to the obligatory which requires the performance of particular acts. A question that arose in legal theory (*uṣūl al-fiqh*) was whether one and the same thing could be forbidden and obligatory. The answer was in the negative, but a differentiation was made concerning the nature of acts subject to this categorization. An act may be classified either as a number (*'adad*) or as a species (*naw'*). As a number, an act, being one, unique individual, can in no way be both forbidden and obligatory. As a species, however, an act may be of various types, as is the case with prostration (see BOWING AND PROSTRATION) as an act of prayer (q.v.): it may be prostration before God, but it may also be before an idol (see IDOLATRY AND IDOLATERS; IDOLS AND IMAGES). The former is obligatory, the latter forbidden.

Nor is prohibition an indistinguishable entity. It may arise from a quality innate to the act itself or it may be external to that act, as if it were a contingent. For instance,

consumption of the flesh of carrion or marrying a first-degree relation are prohibited because of the very nature of the acts involved. It is simply the case that carrion meat and mothers and sisters carry within themselves the value of prohibition. But undue enrichment and embezzlement are forbidden not on account of the nature of the object involved, i.e. money. Rather, they are deemed so because the proprietorship of the object (see POSSESSION; PROPERTY) belongs to someone else (*milk al-ghayr*). See also BOUNDARIES AND PRECEPTS.

Wael B. Hallaq

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#### Foreign Vocabulary

From the earliest period of Islam down to the present day, attentive readers have

observed that there are words in the Qur'ān which appear to be of non-Arabic origin. Such observations, motivated by varying factors, have been the source of controversy, discussions and extensive study in traditional Muslim and Euro-American scholarship.

#### Why foreign words?

When the Qur'ān proclaimed itself to be written in "clear Arabic," the seeds of discussion, disagreement and analysis concerning the presence of "foreign words" within the text were sown. Not only is the point made a number of times that the Qur'ān is in Arabic (on occasion referred to as a *lisān*, "language") rather than some other language (Q 12:2; 13:37; 16:103; 20:113; 39:28; 41:3; 42:7; 43:3; 46:12), but this Arabic language is declared to be *mubīn*, "clear" (e.g. Q 26:195). Perhaps most significant in this regard is Q 41:44, "If we had made it an *a'jamī* Qur'ān, they would have said, 'Why are its signs not distinguished (*fusṣilat*)? What, *a'jamī* and Arab?' Say: 'To the believers it is a guidance and a healing; but those who believe not, in their ears is a heaviness, and to them it is a blindness (see SEEING AND HEARING; HEARING AND DEAFNESS); those — they are called from a far place.'" There is a contrast set up in this verse between what is Arab (i.e. Muḥammad) and/or Arabic and what is barbarous or simply foreign, *a'jamī*. This latter word is to be understood both in terms of language and as a quality of a person, as reflected in Q 26:198-9, "If we had sent it down on an *a'jamī* and he had recited it to them, they would not have believed it." This separation between Arab and foreign has dictated a good deal of the approach to the nature of the language of the Qur'ān. On occasion, the word *a'jamī* is best understood in terms of the polemical motif of "informers" (those who told Muḥammad the stories which he claimed were revelation and who are understood