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ilim dal : TIM

madde : George

A. Br. : c. VI , s. 354-358

B. L. : c. 8 , s. 2615

F. A. : c. , s.

M. L. : c. 10 , s. 172

T. A. : c. 81 , s. 430

The *sunan ibrahīm* were adopted in Islām and became *sunan al-islām*. Circumcision became a compulsory condition for converts to Islām. Scholars considered it as a mark of Islam; some of them were of the opinion that it denoted servitude of the believer and his bondage to God, a visible sign that the believer carried out God's injunction. This is reminiscent of the Jewish idea of circumcision, according to which it is a sign of the covenant between God and His people.

Circumcision is said to have been imposed on males and females alike. Some scholars advocated, however, the idea that females may be treated with certain leniency, basing their opinion on the utterance of the Prophet: *al-khitānu sunnatun li-l-rijālī makrumatun li-l-nisā'i*, "circumcision is an obligatory ritual practice for men, a virtuous deed for women."

As to the circumcision of males, there was a clear tendency to avoid any thought that it had been influenced by the Jewish practice.

The early reports concerning circumcision state plainly that the Arabs were not influenced by their Jewish neighbours in that ritual practice.

Similarly scholars bade to refrain from following the Jewish date of the circumcision on the seventh day after the birth of the child.

A heated discussion concerning the problem whether the Prophet was born circumcised indicates that some scholars assumed that his circumcision was a miraculous event, following in this matter the traditions about other prophets who were born circumcised. It is noteworthy that in some lists of these prophets the names of some prophets from the Arab peninsula were added. Other scholars maintained that the Prophet's grandfather, 'Abd al-Muṭṭalib, took the newborn child from his mother, brought him to the Ka'ba, circumcised him and named him Muḥammad. The tradition which maintains that he acted according to the Arab usage bears evidence that the tendency of the tradition is to stress the Arab custom of circumcision and the activity of the Prophet's grandfather in a framework of the old Arab tradition.

The simple and modest celebrations of the circumcision in early Islam turned into popular and sometimes sumptuous festivities in the various countries of the Muslim empire<sup>108</sup>.

<sup>108</sup> See e.g. *EI*<sup>2</sup>, s.v. *khitān*.

Kister, M.J.

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VIII The locust's wing: some notes on locusts in the *ḥadīth*  
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THE LOCUST'S WING:  
SOME NOTES ON LOCUSTS IN THE *HADĪTH*

To Prof. Moshe Gil with esteem.

The question whether one may eat locusts seems to have been a controversial issue already in the first period of Islam. In the following lines we shall attempt to examine the various opinions of the scholars of Islam, as reflected in the collections of *ḥadīth*, *fiqh* and *adab*.

Several traditions in the early collections of *ḥadīth* relate that some of the Companions of the Prophet gave their tacit consent to consume locusts. The Companion of the Prophet, Abū Sa'īd al-Khudrī<sup>1</sup> is said to have seen his sons and his family consuming locusts and did not tell them to desist. He himself, however, refrained from eating locusts. His wife Zaynab bint Ka'b b. 'Ujra<sup>2</sup> assumed that he abstained from eating locusts because he considered them unclean<sup>3</sup>. Abū Hurayra behaved in the same way, as attested by members of his family: he himself did not eat locusts, but did not forbid his family to eat them<sup>4</sup>. As to 'Umar, it is explicitly said that he ate locusts<sup>5</sup>. He explained that it is permitted to eat locusts because they are not being slaughtered.

'Umar indeed had a great liking to a locusts meal. Ibn 'Umar once saw his father with his mouth flowing with saliva. He asked him about it; 'Umar explained that he was longing for a meal of fried locusts<sup>6</sup>. In a tradition of Ibn Musayyib<sup>7</sup> there is a fairly large number of Companions who used to eat locusts: he saw 'Umar, Ṣuhayb and Salmān eating

<sup>1</sup> D. anno 74 or 64 H; see on him: Ibn Hajar AL-'ASQALĀNĪ, *al-Iṣāba fī tamyīzi l-ṣaḥāba*, ed. 'A. M. AL-BUDĀWĪ, Cairo, 1970, III, 78-80, no. 3198.

<sup>2</sup> See on her: Ibn Hajar AL-'ASQALĀNĪ, *al-Iṣāba* VII, 679, no. 11246; KHAṬṬĀB, *Fathu l-maliki l-ma'būd, takmilatu l-manḥali l-'adhbi l-maurūd, sharḥ sunani l-imām abī dāwūd*, Riyād, 1394/1974, IV, 346.

<sup>3</sup> AL-BAYHAQĪ, *al-Sunan al-kubrā*, Hyderabad, 1355, IX, 258; Ibn Hajar AL-'ASQALĀNĪ, *al-Maṭālibu l-'āliya bi-zawā'idi l-masānidi l-thamāniya*, ed. H. I-Raḥmān AL-'AZAMĪ, Beirut, 1392, II, 312, no. 2341, and see M. COOK, *Early Islamic Dietary Law*, in *JSAI*, 7 (1986), p. 267 (hereafter: COOK).

<sup>4</sup> Ibn Hajar AL-'ASQALĀNĪ, *al-Maṭālibu l-'āliya*, II, 312, no. 2340.

<sup>5</sup> 'Abd AL-RAZZĀQ, *al-Muṣannaf*, ed. H. I-Raḥmān AL-'AZAMĪ, Beirut, 1391/1972, IV, 532, no. 7858.

<sup>6</sup> Abū Muḥammad 'Abdallah b. Ja'far b. Ishāq b. 'Alī AL-MAUṢILĪ *Aḥādīth*, MS. Hebrew University, *Yahūda* 409, fol. 22 a ult.-22 b. sup.; Ibn Hajar AL-'ASQALĀNĪ, *al-Maṭālibu l-'āliya*, II, 312, no. 2343.

<sup>7</sup> See on him: Ibn Sa'd, *Ṭabaqāt*, Beirut, 1374/1957, V, 119-143; d. 94 AH.

# كتاب المعاني الكبير في أبيات المعاني

لأبي محمد عبد الله بن مسلم بن قتيبة الدينوري  
المتوفى سنة ٢٧٦ هـ

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المجلد الثاني

دار الكتب العلمية  
بيروت - لبنان

الصيفي لا يجد في الأرض من النبات ما يسقط عليه فهو سائم  
ذاهب في الأرض.  
وقال ذو الرمة<sup>(١)</sup>:

يُضحِّي به الأرقش الجون القراغردا كأنه زجل الأوتار مخطوم  
الأرقش الجراد، الجون القراغردا، كأنه طنبور زجل الأوتار.

مُعروريا يرمض الرضراض يركضه  
والشمس حيرى لها بالجوى تدويم

مُعروريا يعني الجراد قد ركب رمض الحصى، والرمض شدة الحر  
أي باشره، يركضه ينزو من شدة الحر، والشمس حيرى كأنها لا  
تمضي من بطئها، والتدويم التدوير أي تدور الشمس على الرؤوس  
كأنها قد ركدت من طول النهار، يقال ذوم الطائر إذا دار وارتفع.

كان رجليه رجلاً مقطف عجل إذا تجاوب من بُرديه تسريع  
يريد كأن رجلي الجراد رجلا رجل عجل يستحث جملة برجله  
فهو ينزو، وبراده جناحاه، يقول تصرّ رجلاه في جناحيه لتسرع  
صوتها، ترنيم تصويت. ومثله قول أبي زيد [الطائي]<sup>(٢)</sup>:

ونفى<sup>(٣)</sup> الجندب الحصى بكراعيه [وأذكت نيرانها المعزاة]  
وقال آخر:

وصرّ في جناحه<sup>(٤)</sup> إذ نشره وظيف ساق حمشة مؤنزة  
أي لها تأشير. وقال آخر<sup>(٥)</sup>:

(١) ديوانه ٧٥ ب ٤٣ و٤٥ و٤٦ (٢) الحيوان (٧٣/٥ و ١٦١) وغير واحد من كتب  
الأدب واللغة (٣) بالأصل «ركض» (٤) في النقل «جناحيه» وهو مخل بالوزن - ي  
(٥) الحيوان (١٦٠/٥).

وقال آخر:  
إذا البعوض زجّلت أصواتها وأخذ اللحن مغنياتها  
لم تطرب السامع خافضاتها وأرق العينين رافعاتها  
كل زجول تتقي شداتها راحة خرطومها قناتها  
وقال ذو الرمة وذكر أرضاً<sup>(١)</sup>:

وليس لسارياها بها متعرج إذا انجدل اليسروع وانعدل الفحل  
متعرج مقام، واليسروع والاسروع دويبة تكون في البقل كأنها  
إصبع فاذا يبس البقل ماتت، وانعدل الفحل جفر وذهبت غلمته  
وذلك في شدة القيظ، انجدل مات.

## الابيات في الجراد

قال الشاعر:  
وجمع بني القين بن جسر كأنهم جراد يباري وجهة<sup>(٢)</sup> الريح مسنّف  
مسنّف مجذب يقال أرض مسنفة أي مجدبة، ومنه قول القطامي  
وذكر أرضاً<sup>(٣)</sup>:

[ونحن تروذ الخيل وسط بيوتنا ويغبّن محضاً] وهي محل مسانف  
وإذا أجذب الجراد طار.

وقال [أبو جندب] الهذلي<sup>(٤)</sup>:

على حنق صبحتهم<sup>(٥)</sup> بمغيرة كرجل الدبا الصيفي أصبح سائما

(١) ديوانه ٦٠ ب ١٢ (٢) بكسر الواو (٣) ديوانه ٦ ب ٢٨  
والزيادة منه (٤) اشعار هذيل ٣٥ ب ٥ (٥) في النقل «صبحتهم» وفي اشعار هذيل  
«صبحتهم» وهو الصواب - ي.