

(Greek Dusares) as the "people of the tanglewood." The latter association must of course be much later than the probable historical dating for the strong Midianite polity of the early Iron Age. Thus the long-lived legend of the ancient Midianites may have been conflated with the great Nabatean civilization that flourished and then died out in the general vicinity a millennium later.

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Miḥrab see QIBLA; ART AND ARCHITECTURE AND THE QUR'ĀN; MOSQUE

Milk

Yagari: David Maines

Fluid secreted from the mammary glands of female mammals for the nourishment of their young. The two verses in which the Arabic word for milk, *laban*, occurs are Q 16:66 and 47:15. They have distinct contextual references, though they share the sense of belonging to the signs (q.v.) of God's bounty (see BLESSING) toward humankind and of being a reward for

believers' acknowledgment of the divine economy (see BELIEF AND UNBELIEF; REWARD AND PUNISHMENT). The first verse refers to terrestrial existence. "In cattle (see ANIMAL LIFE) too you have a worthy lesson. We give you to drink of that which is in their bellies... pure milk, pleasant for those who drink it" (see FOOD AND DRINK). The second verse is one of the many descriptions of the afterlife (see ESCHATOLOGY). "The likeness of paradise (q.v.) which the righteous have been promised. There shall flow in it rivers of purest water (q.v.), and rivers of milk forever fresh; rivers of wine (q.v.; see also INTOXICANTS) delectable to those who drink it and rivers of clearest honey" (q.v.). The famous ḥadīth scholar and historian al-Dhahabī (d. 748/1348) noted in his work on prophetic medicine (see MEDICINE AND THE QUR'ĀN) that the best fresh milk is human milk drunk directly from the breast (see LACTATION; WET-NURSING). He further observed that all milk in time loses its freshness and becomes sour; hence God described the milk of paradise as "forever fresh."

In traditions reported by Abū Dāwūd (d. 275/889) and al-Tirmidhī (d. ca. 270/883-4) from Ibn 'Abbās (d. 68/686-8), the Prophet said that whomever God has given milk should bless God saying, "'May he give us more,' for I know of no food or drink to replace it." Another story, found in the six so-called canonical collections of traditions (see ḤADĪTH AND THE QUR'ĀN) from the Companion Anas (d. 91-3/710-12; see COMPANIONS OF THE PROPHET), recalls some people suffering from a stomach disorder for which the Prophet recommended they drink the milk and urine of she-camels, a remedy that cured their ailment (see ILLNESS AND HEALTH). The same remedy is found unattributed in the early compendium by Ibn Ḥabīb (d. 238/853) of medical folklore and Galenic data and likely belongs to traditional Arab practice

production, and for export destinations in the post-*Tanzîmât* [q.v.] period. From figures for the first decade of the 20th century, it appears that, despite the existence of much greater potential reserves, production of salt was deliberately limited to about one-half of full capacity, presumably in part to maintain a reasonably high price on the international market. The regular annual production of all mines and salt ponds in the empire at this time varied between 230,000 tons (table in the *Ihşâ'îyyât-i mâliyye* for 1325 A.H., 192-3) and 300,000 tons (table in Solakian, 83). In contrast to the situation of the 10th-11th/16th-17th centuries, a very large proportion of this increased production, ranging from one-third (Solakian, 3) to almost one-half (*Ihşâ'îyyât*, 194: 114,000 tons exported out of a total production of 240,000 tons) was set aside for export, especially to the Muslim East (on this, see *Ihşâ'îyyât*, loc. cit.; 114,000 tons were sent to the following destinations:

India	79,000 tons
Singapore	23,000 tons
Rangoon	9,500 tons
Montenegro	2,500 tons
Total exports	114,000 tons).

The explanation for this reversal of traditional patterns is clearly to be sought in the compelling necessity, especially after the fiscal crisis of the 1870s, of generating expanded sources for revenues in cash in order to help reduce the national debt. As part of this process, production of salt at certain sites was greatly increased over former levels in the late 19th and early 20th centuries. The largest contributor for export to the Indian market was the Yemen, where the salt works at Salif alone sent a quantity of 40,000 tons in 1324/1906 (*Ihşâ'îyyât*, 191). This quantity represented nearly 40% of the total production of the Yemen for that year (Solakian, 83; the Yemen's total production for 1908 was 100,500 tons).

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MILIANA [see MİLYANA].

MILITIA, MILITARY [see DJAYSH; DJUND].

MILK (A.), a legal term denoting ownership.

One must not expect to find in the earliest *fikh* texts a definition of ownership. Certainly, the term *milk* is found, but forms part of such expressions as *fî milkîhi* "in his ownership", *fî ḡhayr milkîhi* "not in his ownership" and *kharâdjâ min milkîhi* "it left his ownership". The verb "to own", *malaka*, is often used, and the phrase *malaka 'alayhi* is employed when the object in question passes from one person's ownership into another's. Ownership (*milk*) is to be distinguished from possession (*yad*). The characteristic feature of ownership is its perpetual nature. If a tenant or lessee has only temporary possession, the ownership itself cannot be the subject of an act of relinquishment (*iskâf* [q.v. in Suppl.]).

The person exercising ownership is the owner or proprietor. The term *mâlik* is very little used; *rabb al-mâl* or *şâhib* is preferred to it.

The object of ownership is the thing taken into ownership, *mamlûk*. Slaves, landed estates, houses, etc., can be the subject of this.

Ways of acquiring ownership. The thing, the object of ownership, can be acquired or become the property of a person by means of purchase (*shirâ'*), of a gift (*hiba*), an act of charity (*şadaka*) or of a testamentary disposition (*waşiyya*).

Confusion between the right of ownership

لَبَنٌ :

١ - تعريف: اللبن هو السائل الأبيض الذي يخرج من حلمة ثدي الإنسان أو الحيوان.

٢ - لبن الإنسان:

أ - طهارته: لبن الإنسان طاهر تبعاً للحمه، حياً كان أو ميتاً، لقوله ﷺ (إن المسلم لا ينجس)^(١).

ب - بيعه: لا يجوز بيع لبن الإنسان، تكريماً له، قال تعالى في سورة الإسراء/ ٧٠ ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ ولكن يجوز للمرضع أن تأخذ أجراً على الإرضاع نظراً للحاجة إليه.

ج - ثبوت الحرمة بتناوله: كل الصغار الذين تناولوا لبن امرأة واحدة، هم إخوة من الرضاع، وفي حالة الرضاع يعتبر اللبن للزوج، كما هو للزوجة، ولذلك يحرم على الراضع أقارب أبيه من الرضاع، كما يحرم عليه أقارب أمه من الرضاع (ر: رضاع).

٣ - لبن الحيوان:

أ - طهارته: لبن الحيوان متولد من لحمه، وله حكم لحمه، ولما كانت الحيوانات كلها طاهرة في الحياة، وتنجس بالموت، إلا الخنزير والكلب فإنهما نجسا العين، فإن ألبان الحيوانات كلها طاهرة حال حياتها وتنجس بالموت، إلا الخنزير والكلب، فإن ألبانها نجسة في الحياة وبعد الموت (ر: حيوان/ ٢٠).

ب - شربه: الحيوانات المأكولة اللحم يجوز شرب ألبانها، لأن ألبانها متولدة من لحمها، وحكمها حكم لحمها، أما الحيوانات غير مأكولة اللحم فلا يجوز شرب شيء من ألبانها.

ج - بيع الألبان بجنسها: ألبان الحيوانات المأكولة اللحم نوع واحد كلها، والألبان مما يقتات به، ولذلك لا يجوز بيع اللبن بجنسه متفاضلاً لما في ذلك من ربا الفضل.

(١) مسلم في الحيض باب الدليل على أن المسلم لا ينجس.

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