

The Table in the Abbasid Period: An Analytical Study

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Abstract

Cooking hasn't taken the chance of enough and analyses as other aspects of social live despite the progress of cooking and the diversity of kinds of foods, and the encouragement of the Abbasi Caliphs to publish the books that deal with cooking and possessing them in their domes , places and libraries, so this research has come to shed lights on cooking during the Abbasi time in order to discover the main references that dealt with cooking and its appliances besides the varietis of food kinds beverages and sweets which are considered as a kind of social development the variety of dishes depend on richness and poverty , therefore the meals of the Caliphs and ministers are the sources in which we find the variety of food as it is in the present time.

At Ibn-Alnadim's book, he had asserted data about who writes in table and cooking those who had lived in the late second and third centuries AH (eighth and ninth centuries), including some doctors who writes about the relation between food and energy, that in response to the princes wishes. They write the best of food to the body health. At this point, it is worth to note that the unique work is that Al- Cendi's student: the philosopher Ahmad ibn al-Tayeb al-Sarkhasi (Ibn- Alnadim, 1997, Ibn aby Osaibe'a, 2000) who write a book about cooking for Al-Abassi; it is sorted by days and months as well as what is offered in each single meal. We didn't receive those books except many paragraphs and recipes from the cooking book that is written by the prince Ibrahim bin Almahdy that still the following cooking books.

In 1934, a small booklet was spread in Al-Mousel that is called "Cooking book" referred to Mohammed Bin Al-Hassan Al-Baghdadi, and it is translated by A.J. Arberry which is known as Al-Baghdadi's book for Cooking. The book's preface was the Qur'anic Aya "enjoy (all) things good and pure, and work righteousness" [Al-Muminoon, Ayah: 51]

It is noted that he showed classified books in cooking, that were unknown for human. Because of his preferring to food more than the rest of haven, he composed his book about cooking for himself and to whom he concern. Mentioning what he chose and arranging them into ten sections.

This book is still important for a long time regarding its subject. It explains the food's varieties among the texts. Also, it explains the variation of food. Then, as the heritage publishing movement starts, the more important works are spread that is more explaining of its ages. In 1984, the second edition of Ibn Razeen Al-tajepy's book *Fadalat Alkhwan Fi tayibat Altaeam Wal'alwan* was emerged. He is referred to Bani Mareen In Morocco and Andalus (Al-tajepy, 1985). Furthermore, *alwaslat 'iilaa alhabib describing good food* was issued relating to {Ibn Al-Adeem} in two large tome (Ibn Al-Adeem, 1986). After that, cooking book was emerged to Ibn-Syyar, involving of 132 sections full of various recipes and poetry (Ibn-Syyar, 1987). The last one is *Treasure benefits in the diversification of tables* for unknown writer (Unknown, 1993)

At that age, it is full with food, such as: Dikaparika, Fried Meat Iskandarani, kawamikh and Fish dishes (Ibn- almunqadh, 1965 p: 172). Meat dishes and fruits, too. There are many tables and parties for Alkholf'a', such as: Abu-Jaffer Almansour table, where he decorates in the preparation of the table and decorates with roses and colors of food and drink. Also, the table of Alrasheed, Alma'moun and bkhtyshwe bin jbrayiyl, and other of various table.

Baghdad's feasts were the most beautiful, it looks as an imagination rather real. One of the most amazing feast was Hammnh bnt Abed Alrahman Alhashimi that was prepared to Al-Ma'moun. Hemmnh was the most polite woman among others (Al-Itlidy, 2004 P: 231). The other one is Al-Mutawakil to Allah feast, which is for 'iidhar (food is prepared to circumcison) (Ibn Koutaiba, 1977, ed 2, P: 486) His son Mu'taz (alqadi alrashid, 1959 P: 37) and birthday parties, circumcison and feasts. Their Their invitations and hospitality in a grove, monastery or hotel in certain places in the desert (Al-Shabshty, 1966 P 37).

By the time, cooking becomes a special subject to study which is treated by many authors. Unfortunately, a few books are still that are composed by researchers and students. The art is developed and the food is varied. Abbasian Caliphs encouraged the existence of cooking art books. They bought them at their houses, palaces and libraries at both languages; Arabic and Persian. They acquire them from Greek, Roman and Persian culture. In literature and jurisprudence books many explanations and signs, that can fill the gap regarding this subject.

The view of jurists differed in the art of cooking relating to Abbases as well as the variation of food and cooking. Hence, the Caliphs' life of luxury and bliss is A luxurious life full of luxury; For example, at al-rasheed age, chef were cooking thirty types daily. He expended ten thousands Dirham on a day (Cooking, 1963, 7). It is known that Al-Rasheed depended on his special doctor jbrayiyl bin bkhtyshwe , he can remove any dish it seemed to be unhealthy (Ibn A'tham, 1991, Vol.8, P:398)

Additionally, food colors increased so Jaffer Bin Mohammed –one of ten men whom Al-Ma'moun chose at

his meeting and talks, he said " one day we have lunch at Al-Ma'moun table, I guess that he put more than three hundred types, as he was putting a type, Al-Ma'moun looked at him and said "this is good for ..., and this is useful for ..."(Al-Asfahani, 2001, Vol. 1, P: 373).

Food colors increased regarding the occasions, there are food of the Persians, food of dumbness, 'iedhar food (Al-Zmkhashri, 1998, Vol. 2, p:352). Moreover, Al-Wakerah food and Al-Naqe'a food (Alshybani, 1974, Vol. 3, P: 315), the sacrifice for the newborn food (Al-Denory, 1977, Vol.1, p: 490), property food (Ibn-Syydh, 1996, Vol. 1, p:414), mess food (Al-Razi, 1999, p:87), Raghyduh food (Al-Denory, 1977, Vol.1, p: 322).

And hundreds of other types, including sweet and salty ones also sweets dishes such as: Alfaloudhij (Ibn Mandhour, 1994, Vol.1, p: 730) and alluwziniij(Al, Tanokhy, 1978, Vol.2, p:387). Also, Alzalabya (Ibn dhafer, 2000. p: 158). Al- Bahata, Khashkang, alsakanjasin, altabahaja, alshaahlibut and altubrazd (Ibn-Hamdoun, 1997, Vol.9, p:541). Al-Qashmash (Al-tha'albi, 2000, p:541), Flanders and Suwaiq (Al-Zmkhashri, 1992, Vol. 2, p:326) , Abariz baked bread and candy was placed in baskets and saucers.

The used dishes for cooking were pots of all types and sizes, and different pot in size and type were used. The most valuable dishes that were imported from China. That is called Chinese dishes. There were the plate, Al-Jat, Alsiynia, Alqa'sea, Al-Jefneh, Alqarnia, Alsuhfa, Al-sakrouja, Almo'klh, Alzelfa and Albarnia. Furthermore, Gold, silver glassware also spoons , knives and forks. And Towel for food and glassware for dregs (Al-Baghdadi, 1997, Vol. 9, p:556).

Food divided into types such as special level food, Christians food, the Caliphs food as Alma'mouniah. Also, Nematode, Cotoneaster, Zaidbag, The naïve, The Bourne, the bubble, alqartamia, Neofria, alhilyunia, alribasa, alzarkoushi, alrashta and many of other (Altabeekh, 1963, p:20)

Ibn Alfaqeeh indicates to greetings and disease's causes, such as: belly, saturation, greed and eating too much, following the right instruction at feeding, Ibn Abed Rabuh said in his book *the unique contract* "bodies divided into moderate and non-moderat and some of food is rapid decomposition so we have to fit the food to the body (Ibn Abed Rabuh, 1984, Vol. 8, p:23).

From social view, Abbasian show a stong attention at drinks; Caliphs, ministers, poets and the public drunk Wine and Naptool. For them they used glasses, Flasks, Bawati and alqanani were made of gold, silver and crystal. They were decorated of many types of jewels. They had houses for drink (drink khaan) which involved drinks, sweets, drugs and fruits. Drink has special clothes (alqlqshndi, 1984, Vol.4, p:12)

Almaqdisi said that "Region of Iraq is the most beautiful such as Altylassan clothes and dark drink that is called in Morocco Ihram". The drink time as the following; in the morning Alghadat drink, the mid day Alqeel, the dusk and the beginning of the night is ghabouk (Alqyraoani, 1995, p:134)

Abbases show a strong interest in food arts, they produce various foods, some of them are called with Arabic names, and other with foreign names such as Kalskbaj (Al-jahidh, 2003, p: 324). Further, almodira, alasydbaj and albizmazrd that is called (liqimat alqadi) and alzirbajuh. The most interest people at this subject are Abbasid Caliphs who were care of every food and fruit, for instance: apples, water melon, citron, the pineapple, peaches, mulberry, apricot, dates and sugar cane. These fruits were carried to Abbasid palaces from different region over the world. They imposed to carry the most beautiful of flowers, food or fruit for them from Jerjan, Taberstan, Almadenah, Alhijas, Alahoaz and Damascus. They used such flowers and food for their tables in celebration, banquet facilities, seasons and parties.

The topics related to the table are the large number of markets, it was a vital part of cities. Markets received a strong care although Baghdad is the traders meeting from Alsasani age. It becomes the largest trade center for Abbasid empire. The geographical location was the best place for trade. Tigris and Euphrates connect between the center and the sea road in the south and with Armena in north and west. Baghdad road made it the center for Iranian trade, this was the cause of being the center of trade (Al-Naqer, 2001, p:26)

From literary view, Abbasid caliphs tend to verity tables, they liked cooking art and ordered for poetries. Almasoudi mention that there was poetry competition about the kitchen which is arranged by Almoktafy caliphs. It related to the famous poets at that age as Shajim, Ibn almo'taz, Ishaq ibn Ibrahim almousali, Mahmoud bn Alhussein, Mohammed Alwazer, Ibn Alroumi who was specifically known as the table poet. There was Nonea poem relating to the famous poet Abo Alqasim Alhussein bin Alhussein Alwsani from Damascus (394H /1003 C) That was called Ibn Alroomi (Alhamaoi, 1993. Vol. 3, p:1053). Who took care of those traditions was Alma'moun caliph –Abo Taleb Abedalsalam bin Alhussein Alma'mouni who settled in Bokhara (383H/993c). He also praised all the dishes at Albaghdadi palace (Al-Tha'albi, 1983, Vol.4, p:183)

One of the literary books that interested in this idea Albokhala' for Aljahid. The author present miser's behaviors, he specified their foods. Motale' Abdooor for Alghazali involved stories about food and famous kinds of food as well as dietary materials which are gained from Albayan approach of Ibn Jazlh (Aljahid, 1999). Additionally, Oyoun Alanba' for ibn aby Oseibe'a; it had many medical benefits. Literary groups specify long chapters foodstuffs. There was poetic verse that describes one kind of food that was wanted by caliph, Ibn Qutypa said "Don't drink medicine as long as your health carried your illness.

One of the Caliphs characteristics was their respect and hospitality for the literacy and knowledge people

since they obtained the supreme in knowledge. The cooks must be confidence, trustworthy, hard worker, fast, clever, like caliphs and when the cook entered to caliph or the prince he said "peace be upon the believers prince". These characteristics enable them to work hard. Caliphs spend much money on tables, cooks and kitchens. Also, means of cooling and snow that were so expensive. Alma'moun's expenses reach to six thousand dinners. The kitchen expenses of Almotakel reach to two thousands dinners (Altabeeh, 1963, p:14)

Conclusion

Many recourses that indicate to cooking and its types and dishes in literary, Jurisprudence, trips, history and geography and others. Expect cooking book that was written by Albaghdadi, there was no supported resource depending on it though the importance of cooking on daily life.

Without doubt table at Abbasid age was filled up with many kinds of food and drink, regarding the authors and poets who transported the form of food and their contents. The current research paper stands as a simple method to explore the cooking universe.

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