

‘Abd al-Mawjūd et al. 5 vols. Beirut: Dār al-Kutub al-‘Ilmiyya, 1415/1994.

Zabīdī. *Tāj*.

Zamakhsharī. *Kashshāf*.

**See also:** ABODE; FIR‘AWN; INIMITABILITY OF THE QUR‘ĀN; MANIFEST AND HIDDEN; NŪḤ; SHIPS, BOATS, AND SAILING.

### GIBRIL FOUAD HADDAD

#### Arrogance

See PRIDE, ARROGANCE, AND BOASTFULNESS

#### Arrow

See SOOTHSAYERS; WEAPONS

## ARTERIES AND VEINS

### AL-WARĪD; AL-WATĪN

Two Qur‘ānic verses mention blood-carrying vessels, using two different words: *al-warīd* (Q 50:16) and *al-watīn* (Q 69:46). The former is generally translated as the “neck-vein” (Asad), “jugular vein” (Yusuf Ali, Pickthall, Daryabadi, Hilali), or “life-vein” (Shakir); the latter as “life artery (aorta)” (Pickthall, Hilali), “life-vein” (Asad), “artery of the heart” (Yusuf Ali), or “aorta” (Shakir).

#### Etymology and Identification

*Warīd* is derived from the root *w-r-d*, which bears the following meanings: to arrive or approach; to drive (a flock) to drink (at a watering place); the destination or watering place itself; to appear; to supply; the first flowers that blossom; a rose (Fayrūzābādī; Ibn Fāris; Ibn Manzūr, *sub w-r-d*). Of this root, eight forms occur eleven times in the Qur‘ān; *al-warīd*, occurring once, has been identified as “the vein connected to the liver and the heart, through which blood and spirit (*rūḥ*) flow” (Rāghib). It is said to be “the vein in the inner side of the neck (*‘irq fī bāṭin al-‘unuq*), of which there are two” (Zajjāj, *Ma‘ānī*, *sub* Q 50:16); “the neck-vein” (*‘irq al-‘unuq*) (Ibn Abī Ḥātim, *sub* Q 50:16); “a great vein in the neck” (*‘irq kabīr fī-l-‘unuq*) (Ibn ‘Aṭīyya, *sub* Q 50:16); and, more expansively, “the vein through which blood flows to all parts of the body” (Rāzī, *sub* Q 50:16); “the vein that is attached to the heart and which reaches the neck; it is the vein of spirit (*‘irq al-rūḥ*)” (Samarqandī, *sub* Q 50:16); or “the vein that goes to the hollow of the heart” (Tustarī, *sub* Q 50:16). Al-Māwardī (364-450/974-1058) cites three opinions

in his *al-Nukat wal-‘uyūn*: “al-Ḥasan said ‘it is the vein suspended in the heart’; Abū ‘Ubayda said ‘it is a vein in the throat’; and Ibn ‘Abbās said ‘it is the neck-vein called *ḥabl al-‘atiq*, of which there are two, one on the right and the other on the left [side of the neck], and it is called *warīd* because it is a vein (*‘irq*) through which blood comes from the head’” (*Nukat*, *sub* Q 50:16).

*Al-watīn* is the only Qur‘ānic word derived from the root *w-t-n*, which means “to be firmly fixed at a place” and “continuous and flowing water” (Ibn Durayd, *Jamhara*; Fayrūzābādī; Rāghib; Ibn Fāris; Ibn Manzūr, *sub w-t-n*). *Al-watīn* is identified as “the artery connected to the heart” (*nīyāt al-qalb*), the cutting of which causes death (*cf.* Ibn ‘Abbās in Bukhārī, *Tafsīr*, *sūrat al-Ḥāqqa*; Ṭabarī, *sub* Q 69:46; Farāhidī; Fayrūzābādī; Ibn Fāris; Ibn Manzūr; Zabīdī, *sub w-t-n*). According to al-Rāghib al-Aṣḥānī (502/ca.1108), it is “the artery which provides [blood] to the liver; when it is cut the person dies. *Al-muwātana* means to be near, just as the jugular vein is near [to a person]; and the saying of the Most High alludes to the same proximity: *We are nearer to him than his jugular vein* [Q 50:16]” (Rāghib, *sub w-t-n*).

In Arabic lexicons as well as in the classical exegeses, no distinction is made between a vein (which in modern medical literature is understood as the vessel which carries blood toward the heart) and an artery (which carries blood away from the heart). *‘Irq* is used to describe both *al-warīd* and *al-watīn*, and both are considered life-sustaining vessels; if any one of these is cut, one dies. Al-Zabīdī (1145-1205/1732-1790) summed up various opinions as follows:

Linguists say that *al-warīd* is a vein below the tongue; in the arm it is called a *fatiq*; in the forearm, *al-akhḥal*; its branch on the back of the palm is called *al-ashājī* and on the anterior surface of the forearm *al-rawāhish*. It is said there are four veins (*‘urūq*) in the head: two of them come down in front of the ears and the others are the two *warīds* in the neck; however, Abū al-Haytham said that the two *warīds* are under the two *wadajs*, [that is,] the two thick veins on either side of the jugular notch (*thugh-rat al-nahr*); the *warīds* are constantly pulsating, and every pulsating vein is of the vital veins... al-Azharī endorsed Abū al-Haytham’s definition.

*Tāj*, *sub w-r-d*

Some exegetes similarly state that *al-warīd* and *al-watīn* are one and the same blood vessel, which