

Fitan wa ash-rāt al-sā'a, idhā tawājaha al-muslimān bi-sayfayhimā fal-qātil wal-maqtūl fi-l-nār; Muslim, al-'ilm, Bāb raf'ī-'ilm wa qabḍihī wa zuhūr al-jahl wa-l-fitr fi ākhir al-zamān).

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**See also:** ĀDAM; ALLIANCE AND TREATY; ANGELS; ANṢĀR; BLOOD; CALIPH; CHILDREN OF ISRĀ'ĪL; CLAY; CORRUPTION; COVENANT; HUMANS; IBLIS; JINN; KILLING; PRESERVED TABLET; SACRED PRECINCTS; SATAN; TORAH; YATHRIB.

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## BODY

### JISM, JASAD

This entry comprises the following sections: (i) Definitions and Usage; (ii) Bodily Creation, Life, Death, and Resurrection; (iii) The Need for Bodily Sustenance as a Proof of the Humanity of Prophets; (iv) The Bodies of the Hypocrites; (v) Fir'awn's Body; (vi) The "Body" in Q 38:34; (vii) Purification and Beauty; (viii) Moderation and Rights of the Body; (ix); Legal Status and Rights; (x) Alterations to the Body; (xi) Bibliography.

### Definitions and Usage

The Qur'ān uses *jism*, its plural *ajsām*, and *jasad* to refer to the human body, the physical form of a human being. Another word, *badan*, usually translated as body, appears once (Q 10:92), denoting Fir'awn's dead body (see below). The majority of lexicographers

consider *jism* and *jasad* to be synonyms, meaning the entire human body along with its limbs (Azharī; Jawharī; Fayyūmī, *sub j-s-d* and *j-s-m*); both can also be used for the body of a beast, a camel, and the like (*Tahdhīb*, *Miṣbāḥ*), and for any other species (Fayrūzābādī) of large size (*Tahdhīb*, *Miṣbāḥ*, *Qāmūs*). Others point out subtle differences (see below). The verbal forms *jasama* and *jasada* both refer to "the gathering together of a thing (*tajammu' al-shay'*)" and both are used for the human body (Ibn Fāris, *sub jīm-sīn wa mā yuthallithuhumā*). Various parts of the body are mentioned numerous times; for these, see LIMBS AND ORGANS.

**Jism:** *Jism* and its plural *ajsām* are each used once in Q 2:247 and Q 63:4 respectively. Abū 'Abd al-Raḥmān al-Khalīl al-Farāhidī (100-175/718-791), the author of the earliest Arabic lexicon, *al-'Ayn*, says *jism* denotes the body (*al-badan*) and limbs (*a'ḍā'uh*) of a human, camel, beast and [any creature] with imposing physical constitution (*min al-khalq al-jasim*); the adjective *jusām* is used in the same way as *jasim* ("corpulent, large"); the noun *jusmān* denotes the whole body of a man (*bāb al-jīm wal-sīn wal-mīm*). Abū Bakr Muḥammad b. al-Ḥasan Ibn Durayd (223-321/838-933) and Abū al-Ḥusayn Aḥmad Ibn Fāris (d. 395/1004) both generalize the definition and say *jism* is used for the body of any rational being (*Jamhara*; *Maqāyīs*, *sub j-s-m*). Abū al-Ḥusayn al-Qāsim b. Muḥammad b. al-Mufaḍḍal al-Rāghib al-Aṣfahānī (d. 502/1108) says *jism* is "whatever possesses length (*tūl*), breadth (*'arḍ*), and depth (*'umq*). Any part of a *jism* is also called *jism*, no matter how many times and how small one divides these parts" (*Mufradāt*).

**Jasad:** *Jasad* is used four times (always in the indefinite accusative form, *jasadan*), referring twice (Q 7:148; 20:88) to the Calf of the Children of Isrā'īl (*q.v.*); once to the human body (Q 21:8); and once (Q 38:34) in the variously interpreted verse, *and indeed We tested Sulaymān and set upon his throne a body* (*jasadan*; see below). Lexically, "*jasad* is that which has neither intellect nor the ability to discern (*lā ya'qil wa-lā yumayyiz*); indeed, the meaning of *jasad* is simply the body (*juththa*) (*Zajjāj*, *Ma'ānī*, *sub* Q 7:148). The Calf of the Children of Isrā'īl is "called *jasad* (Q 7:148; 20:88), although it did not eat or drink, because it produced a sound, or because [*jasad* as used here] is a substitute for *'ijl...*, or because of elision from *dhā jasad*" ("possessor of a body") (Ibn Manẓūr, *sub j-s-d*). Al-Rāghib says *badan* and *jasad* are synonyms, but *badan* is used [to indicate] size whereas *jasad* is used to refer to the color of a body. That is why a colored piece