

them, they could not differentiate. From this perspective, it is not so much that the “likeness” of ‘Īsā, upon him peace, was cast onto someone else, but rather that someone who merely resembled ‘Īsā was seen from afar as being crucified, and thus it is not so much an issue of the senses being deceived, but rather of their being improperly employed.

The exegetes explain that the phrase *those who differ concerning him* in Q 4:157 refers to early Christological controversies:

The meaning of their ‘differing’ is that the Nestorian Christians held that it was only ‘Īsā’s human nature (*nāsūt*) that was crucified, and not his Divine nature (*lāhūt*), whereas the Melkites held that the entirety of ‘Īsā was crucified, both his human and Divine natures. And it is said that their disagreement refers to their saying [about the crucified person], ‘if this is our companion, then where is ‘Īsā, and if this is ‘Īsā, then where is our companion?’ Or to the saying of the Jews, ‘we killed him,’ because it was their leader Yaḥudha (Judas) who was at the forefront of this effort to kill him. A group of Christians claimed, ‘It is rather we who have killed him,’ whereas another group from among them said, ‘In fact, he was raised to the heavens while we were looking at him.’ (Qurṭubī, *sub* Q 4:157; see also Rāzī)

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**See also:** ANGELS; BEGUILMENT; CHILDREN OF ISRĀ’ĪL; CHRISTIANS AND CHRISTIANITY; COVENANT; DEATH; DISCIPLES OF ‘ĪSĀ; FIR‘AWN; ‘ĪSĀ, UPON HIM PEACE; ISRAELITE ACCOUNTS; LEGAL PUNISHMENTS; MARYAM, UPON HER PEACE; YŪSUF, UPON HIM PEACE.

MUZAFFAR IQBAL

## CUPS AND CONTAINERS

ABĀRĪQ, AKWĀB, ĀNIYA, DALW, JIFĀN, KA’S, QAWĀRĪR, SIQĀYA, SUWĀ‘, ṢIHĀF

The Qur’ān uses nine terms to refer to cups and containers: five (*abārīq*, *akwāb*, *ka’s*, *āniya*, *qawārīr*) denote drinking cups of the dwellers of Paradise, one (*ṣiḥāf*) to a spacious bowl used to serve them food, two (*siqāya*, *ṣuwā‘*) refer to cups used in this world, and one (*dalw*) refers to the pail used to draw water from the well into which the brothers of Yūsuf had thrown him. In addition to these cups and containers, two other vessels are mentioned: *jifān* denotes a holding basin, which is also an intended meaning of *siqāya* in Q 9:19.

### Paradisiacal Cups

Our knowledge of the Paradisiacal vessels is based on mere linguistic definitions, as Ibn ‘Abbās (3BH-68/619-688), Allah be well-pleased with him and his father, said, “There is nothing in this world of that which is in Paradise, except the names thereof” (Ibn Qayyim al-Jawziyya, *Hādī*, al-bāb al-tāsi‘ wa-l-arba‘ūna fī dhikr āniyatihim allatī ya’kulūna fiḥā wa yashrabūn; Qurṭubī, *sub* Q 78:15-16).

- i. *Abārīq* (sing. *ibrīq*), an ewer with a slender spout and a handle (‘*urwa*) (Zabīdī), in contradistinction to a *kūb*, which has no handle (see below) (Samīn, ‘*Umdat*, bāb al-bā’, faṣl al-bā’ wa-l-rā’). Abū Ḥanīfa (d. 150/767) likened the *ibrīq* to a *kūz* (a small jug) (Ibn Sīda). It is an Arabized (*mu‘arrab*) noun from Persian (Jawharī, Ibn Sīda, Fayyūmī, *sub* b-r-q)—where its original meaning is either “the path of water” or “pouring water” (Jawālīqī, *Mu‘arrab*, p. 120)—on the pattern of *if‘īl*, so called because it glitters and sparkles (*yabruqu*) due to the purity of color (Qurṭubī, *sub* Q 58: 18; Ibn Qayyim al-Jawziyya, *Hādī*, bāb al-tāsi‘ wa-l-arba‘ūna, fī dhikr āniyatihim, p. 193). It is used only once in Q 56:18, along with goblets (*akwāb*) and a cup (*ka’s*), with which the immortal youth of Paradise would wait upon the Foremost, the dwellers of Paradise who are brought nigh (Q 56:10-11).
- ii. *Akwāb* (sing. *kūb*): According to the great Kufan grammarian Yaḥyā b. Ziyād b. ‘Abd Allāh al-Farrā’ (144-207/761-822), “*al-kūb* is a drinking cup with a round top and no handle (*udhun*)” (*Ma‘ānī*); if it has a handle, it is called an *ibrīq* (Ibn Durayd, Samīn, ‘*Umda*; faṣl al-kāf wa-l-wāw).” Abū al-Faḍl Jamāl al-Dīn Muḥammad b. Mukarram Ibn Manẓūr (630-711/1233-ca.1312) says the basic verbal form (“*kāba—yakūbu*”) means to drink from a *kūb* (al-bā’, faṣl al-kāf), which is a mug without a handle or a spout (Fayrūzābādī). It is used four times (Q 43:71; 56:18; 76:15; 88:14), always in reference to the dwellers of Paradise, for whom these cups are made of both gold and silver (Q 43:71 and 76:15 respectively).
- iii. *ka’s*, from the stem *k-ʿ-s*, denotes a cup along with the drink in it, if it does not contain the drink, it is not a *ka’s* (Farrā’, *sub* Q 76:17; Jawharī, Zamakhsharī, Fayyūmī, Fayrūzābādī, *sub* k-ʿ-s); without the drink, it is simply a vessel (*ināʿ*)” (Ṭabarī, *sub* Q 37:45; 76:17). According

to al-Ḍaḥḥāk b. Muẓāḥim (d. ca. 102/721), in every instance of its use in the Qurʾān, *ka’s* means wine (*al-khamr*) (Ṭabarī; Ibn Abī Ḥātim, Tha‘labī, Zamakhsharī, *sub* Q 37:45-46). According to Abū Bakr Muḥammad al-Sijistānī (d. 330/941), *ka’s* refers to “a vessel along with the drink inside it,” and *min ma‘īn* means “[wine] flowing from springs” (*Nuzhat al-qulūb*, *sub* *ka’s* and *ma‘īn*) (see RIVERS AND SPRINGS). An empty vessel is not a *ka’s* at all (Ibn al-Jawzī). Some maintain that “white” is an attribute of *ka’s* in the verse, and others that it is of the wine itself (Qurṭubī) (see COLORS).

Explaining *with goblets and ewers and a cup from a flowing spring* (Q 56:18) Ibn ‘Abbās (3BH-68/619-688) says the phrase *ka’sin min ma‘īn* refers to wine, and Qatāda (d. 117/735) concurs, adding “wine flowing”—this is in accordance with the original meaning of *ma‘īn*, “flowing water” (*mā’ jāriya*). Three paradisiacal vessels are mentioned in this verse, with Ibn ‘Abbās glossing *akwāb* here as “vessels of silver” (see GOLD AND SILVER). Muḥāhid (d. ca.104/722) says, “*abārīq* have handles, and *akwāb* have no handles.” It was related that al-Ḥasan al-Baṣrī (21-110/642-728) said, “[*akwāb*] are round-topped vessels of silver, and *abārīq* have spouts (*kharāṭim*)” (Ṭabarī).

All six mentions (Q 37:45; 52:23; 56:18; 76:5,17; 78:34) of *ka’s* are in the singular. Twice (Q 37:45; 56:18), the cup, that is the drink in it, is from a *gushing spring*; twice (Q 76:5, 17) the drink is once said to be flavored with *kāfir* and once with *zanjabīl* (see FOOD AND DRINKS), ONCE (Q 78:34), the *ka’s* is described as *overflowing* (*dihāq*), that is, “it is ever completely and continuously full” (Ṭabarī; Qurṭubī), and in all cases, the drink causes *neither idle talk nor incitement to sin* (Q 52:23). Unlike the drinkers of this world, the dwellers of Paradise will “not discuss lowly or baseless matters while drinking” (Zamkhasharī). The *overflowing cup* (Q 78:34) is drawn from a *flowing spring* (Q 37:45; 56:18) and the dwellers of Paradise are *given to drink of a pure wine sealed* (Q 83:25)—*the seal thereof is musk. Let those who strive then strive for this! And its mixture is of Tasnīm, a spring whence drink those brought near.* (Q 83: 26-28). The seal is explained as either an actual seal of musk, or the pure scent of musk, which will appear when the end of wine is reached (Ṭabarī;