

MARRIAGE AND DIVORCE; MĀDYAN; MŪSĀ, UPON HIM  
PEACE; NŪH, UPON HIM PEACE; PARADISE; SABBATH;  
SATAN(S); THĀMŪD; ZĀQQŪM.

CSABA OKVATH AND MUZAFFAR IQBAL

### CUSHIONS

ARĀ'IK, MUTTAKA', NAMĀRIQ, RAFRAF, 'ABQARĪ,  
SURUR, ZARĀBĪ

Cushions in this article refers to various kinds of casings of silk and brocade stuffed with soft material and spread on the couches of Paradise (*q.v.*) for the relaxation and comfort of its dwellers. Seven Qur'anic terms, all inclusively or exclusively thus glossed, are mentioned in the Qur'an sixteen times. They highlight, as the commentaries cited in this article describe, the Paradisiacal state of refinement and luxury associated, in the world and with the life of royalty.

#### Arā'ik

The noun *arā'ik*, singular *arīka*, from the stem <sup>2</sup>-r-k, defined as “a decorated cushioned bed (*sarīr munajjad*) in a tent” (Jawharī), “a nuptial canopy (*hajala*) over a couch/bed” (Ibn Durayd, Ṣāhib, *Muḥit*, 6:322; Ibn Fāris, Qatāda and Mujāhid in Ṭabarī, *sub* Q 76:13) “of pearl and ruby” (Mujāhid, *sub* Q 36:56), is mentioned five times, three as the object of *reclining upon* (*muttaki'tūn/im*) (Q 18:31, 36:56, 76:13) and twice as *upon canopies, gazing* in a single sura (Q 83:23, 83:35). “Abū 'Awsaja said, *arā'ik* are cushions” (Māturīdī, *sub* Q 18:31, 36:57); this is the lexicographer and litterateur Abū 'Awsaja Tawba b. Qutayba al-Hujaymī al-Samarqandī, the student of the major linguist 'Abd al-Malik b. Qurayb al-Aṣma'ī (123-216/741-831) (Sam'ānī, *Ansāb*, 1:257 §168, *sub* al-Ushṭābdīzkī). “*Arīka* cannot be other than a bed (*sarīr*) in a tent with its upholstery (*shawār*) and padding (*najd*)” (Ibn al-Anbārī, 1:454 §397). The word is said to come from Ethiopic (Ibn al-Jawzī, *Funūn*, p. 351) and is sometimes included among the Arabized vocables of the Qur'an (Suyūṭī, *Muḥadhdhab*, p. 38, *sub* *arā'ik*).

A foundational hadith spoken by the Prophet, upon him blessings and peace, at the time of the conquest of Khaybar (7/628), states:

Soon will a man say, leaning on his *arīka* with his stomach full, as he hears my hadith: “Between us and you there is the Book of Allah. Whatever licit matter we find [stipulated] in it we hold licit; whatever unlawful matter we find

[stipulated] in it, we hold unlawful.” Behold! Truly, whatever the Messenger of Allah declares prohibited is just like what Allah declares prohibited (Dārimī, 'Alāmāt al-nubuwwa, al-Sunna qāḍiya 'alā Kitāb Allāh; Abū Dāwūd, Sunna, *luzūm* al-Sunna); I swear by Allah that I have commanded, exhorted, and forbidden you many matters in the amount of the Qur'an or more (Abū Dāwūd, al-Kharāj wal-fay' wal-imāra, ta'shīr Ahl al-dhimma idhā ikhtalafū bil-ijārāt).

“He was referring to the Kharijites and Rafidites who clung to the externals of the Qur'an and disregarded the Sunna in which is kept the exposition of the Book, reaping confusion and error.... By ‘leaning on his *arīka*’ he meant lovers of apathy and easy living who keep to their homes and do not pursue learning morning and night to acquire it where it can be acquired” (Khaṭṭābī, *Mā'ālim*, 4:298, Sharḥ al-Sunna, al-nahy 'an al-jidāl fil-Qur'an).

#### Muttaka'

The singular noun *muttaka'*, from the stem *w-k-* which denotes pressuring or leaning on something such as a walking staff or a cushion (Farāhidī, Zamakhsharī), is defined as “a place to sit and eat with pillows and cushions (*al-namāriq wal-wasā'id*)” (Ṭabarī, Tha'labī, Māwardī, Wāḥidī), and is mentioned once, in the verse *And when she heard of their scheming she sent for them and prepared for them a banquet on couches* (Q 12:31), glossed in full in the entry CHILDHOOD AND YOUTH. In addition to the three already mentioned verses (Q 18:31, 36:56, 76:13), *w-k-* cognates are used in six more verses as the verb *yattaki'tūn* (Q 43:34) and the present participle *muttaki'im* (Q 38:51, 52:20, 52:54, 55:76, 56:16) in the sense of “reclining” on beds and couches (*surur*, *furush*).

Some read the word as *mutkan*, *mutk* meaning the citron (*utrujj*) in Ethiopic (Ibn 'Abbās in Ṭabarī and Ibn Abī Ḥātim; Mujāhid, *sub* Q 12:31; Ibn 'Abbās, Ibn 'Umar, Ibn Jubayr, Mujāhid, Qatāda, Ḍaḥḥāk, Kalbī, Naṣr from 'Āṣim, Ibn Hurmuz, Abū Rawq, Abū Rajā' al-'Uṭarīdī, Ibn Yazdād from Abū Ja'far, Jaḥḍarī, Abān b. Taghlib, and A'mash according to one narration, while Ibn Mas'ūd, Mu'ādh and al-'A'raj read it *mathan*: Khaṭṭābī, 4:241, *sub* Q 12:31); “and everything that is sliced with a knife is called *mutk*” (Muqāṭil; Ḍaḥḥāk and 'Ikrima in Ṭabarī). Unlike *muttaka'* which is originally Arabic, *mutk* is therefore counted as Arabized (*mu'arrab*) (Suyūṭī, *Muḥadhdhab*, p. 85, *sub* *muttaka'*). This irregular reading (*qirā'a shādhḍa*, see CANONICAL READINGS), however, was strenuously rejected: