Manifestations of luxury in the food of the Baghhdadi society in the Abbasid era

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ABSTRACT

The features of luxury were evident in the food of Baghdadis in the Abbasid era and their drinking was wasted, so they ate the most expensive foods and imported fruits and vegetables in the off-season of maturity, and were profaned in bringing food and tables, and for this many professions appeared in the palaces of the caliphs, especially the preparers of food and iced drink.

Keywords: Luxury, Food, Baghdad, Abbasi

Signs of luxury in food

Political stability had a great impact on the development of the Abbasid society, and signs of luxury appeared on it in everything thanks to a comfortable life. The culinary profession has emerged widely in Baghdad and these had a great impact in the invention of the great new foods [1]. Baghdad was known to have been a haven for large numbers of people of different origins, including the Persian, the Turk, and the Rumi, and this mixing led to a variety of eating [2]. The chefs have mastered the preparation of the colors of food and drink and the emergence of a group named after the food they prepare, such as the baker, the roast, the baker (who makes sweets), and the Sharabi, who is the maker of drink and its colors [3] and the extent of the development of the Baghdadis and their progress that some people had a special grocer who brought them vegetables and needs without trouble Without paying the money directly [4]. And the Caliphs exaggerated in recalling what was famous for its goodness of meat, birds and fruits, even if it was beyond its place, so these foods were brought to them from different countries [5], so they came to them on the mail, and they spent a lot of money on that. Untimely, when he says: “People are the most venerable thing for the food if its price is high and it is little in its origin and element. The price” [6].

They also dried meat, which is to slaughter roosters, ducks and chickens from the beginning of the night to relax their meat, and it is called the namkin/s [7] and they also raised domestic birds before slaughtering them on nutritious foods that they thought would increase their taste or benefit, so they fed broilers with peeled nuts and watered them with milk.[8]

The researcher in the banquets of the ruling class in the Abbasid era finds great extravagance that often reaches the point of extravagance, and notes the care of the caliphs and the affluent in selecting their food and spending money and time in that, as the people of Baghdad have taken care of food and mastered in cooking it and arranging its presentation, and the people of cities and cities were more edible than Bedouins do not depend on one type of food, as they mix spices with food, and they eat fruits, both wet and dry, with food, and this is the luxury of civilization [9]. Yaqut al-Hamawi tells that the statesman and uncle of the Caliph Abu Jaafar al-Mansur, Isa bin Ali, was a luxurious man who owned a luxurious palace [10].

Among the evidence of extravagance in the Abbasid era is that a single bite cost the state four hundred thousand dirhams. It was narrated that the Caliph Harun al-Rashid asked his cook for carrot meat, so he brought it with food. Is this food from the meat of the carrots? He said: For four dirhams. He said: No, by God, Commander of the Faithful, but for four hundred thousand dirhams. He said: How is that? He said: You asked your cook for carrot meat long before this day, but he did not have it, so I said, “Do not leave the kitchen with carrot meat [11]. who was living a luxurious life.

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Just as they used to eat the Sunnah of fish and baptize the fish, so they take the Sunnah and eat it. Ibrahim ibn al-Mahdi called the Caliph al-Rashid, so he prepared fish for him according to the Sunnah, and he spent huge sums on it. Al-Masudi narrated it… So he cut the pieces small and said: Why did your cook make small pieces of fish, so I said: O Commander of the Faithful, this The Sunnah is fish, he said: It is as if there were a hundred tongues in this bowl. The observer of his servant said: O Commander of the Faithful, it has more than one hundred and fifty. So take an oath from him about the amount of the price of the fish, so he told him that he paid more than a thousand dirhams, so Al-Rasheed raised his hand and swore that he would not feed anything without bringing him a thousand dirhams. When the money came, he ordered that it be given in charity and said, “I hope that it will be an atonement for your extravagance in spending on a fish bridle of a thousand dirhams” [12], despite the anger of the Caliph and reprimanding him for this extravagance and extravagance. It is true that the Caliph was extravagant with money for himself, his entourage and his family, but he was a lot of charity and spending, and his happiness was accompanied by tears, as he preached the preachers. They have what they are in from the bliss of the world, so he sang for him poems that tell of the luxury of this assembly and exorted them from death, so Al-Rasheed wept [13].

Among the anecdotes of the caliphs with food, it is said that the Rashid Caliph disagreed with his wife Zubaydah over the linden and the fallowj, which is better. They were absent, so he ordered them to be brought, so Abu Yusuf made him eat a morsel of this and a morsel of this. Then he said: O Commander of the Faithful [14], I have not seen two opponents who argue with each other.

Al-Tabari mentions that the Caliph Al-Amin was very fond of food, and he sought and craved some foods, even when he had just finished eating. Until they brought it in Juan square [15].

This is an aspect of the care of food according to some of the caliphs, which is the large number of types and colors that were prepared for him from food, and the number of these colors reached a great amount, it was narrated that Jaafar bin Muhammad said: We fed one day with him (i.e. al-Ma’mun), so I thought that more than three hundred colors were placed on the material But he put a color that al-Ma’mun looked at and said: This is suitable for this and this is beneficial for this [16] And whatever the matter of this number that this jurist thought, then the number of food colors must be many.

It is narrated on the authority of the Caliph al-Ma’mun that he desired to eat kumikh*, so his brother Abu Ishaq al-Mu’tasim said to him: “I have a Nabataean who is good at it. Signs of broilers and other fraudulent things, so Al-Ma’moun found it abundant, liked, and liked it, so he said to Abu Ishaq; Tell him to do something like that once a year [17]. It is estimated that the expenses of the Caliph al-Ma’mun per day were six thousand dinars, and he used to spend a large amount of it on his kitchen [18].

One of the well-known foods at that time was chicken livers alone. Al-Tanoukh tells us that Prince Al-Muwaffaq craved to eat chicken livers, so he asked his doctor to prescribe it for him as a treatment because he was ashamed to ask for it, and this is what actually happened [19].

The manifestations of luxury in food were abundant in the homes of ministers and senior statesmen. The Minister Ali Ibn Al-Furat* had two kitchens in his house, a kitchen for the public and a kitchen for the private, which specializes in what is provided to the veil and those residing in the house of doormen and boys, and to this kitchen every day ninety head of goats. Thirty kids, in addition to a large number of quail chickens and chicks, and there are bakers who bake day and night types of bread, and people who make sweets in continuous work, and a large house for iced drinks and a lot of luxury and extravagance in these two kitchens [20].

As for the table of the Minister Hamid bin Al-Abbas**, his table was more extravagant and extravagant than the above. May God grant me the ability to multiply the number of those present.”[21] These are the special class tables, so if we descend a little to the middle class, they are less luxurious than the private ones, but they are not devoid of luxury. It is said that the singer Makhariqf was invited to Abu Al-Atahia. He said: He brought me into a clean house with clean carpets, then he invited a table with semolina bread, vegetables, salt and roasted grandfather [22].

In order to stand on the state of luxury that prevailed in the Abbasid era, we decided to present the most prominent foods that prevailed in that era and that reflect the state of luxury that prevailed in Baghdadi society, the most prominent of which are:-

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Al-Sabqaj: It is a food of Persian origin [23], and it is meat that is treated with vinegar and spices [24], and Al-Jahiz believes that the method of cooking it is to boil meat with onions, eggplant and carrots, so it is called sakbag broth [25]. Al-Tabahej: one of the delicious foods that smell delicious, and it is a type of sliced meat fried in fat [26], and eggs and onions are added to it [27].

Asfidbag: a type of Baghdadi food made from small pieces of meat [28] and placed in the pot until it boils and removes its foam, then chickpeas and onions are added to it [29].

Aka'ra: One of the most famous dishes in which the city of Baghdad is distinguished. It is taken from the edges of a lamb, washed clean and put in the pot with water, chickpeas and onions with spices, and put in the pot and the pot is placed on the fire from the beginning of the night to the morning [30].

Judhab: a food made from meat, rice, sugar and saffron [31], and some of them cook it with duck breast. One of the guests, when arriving, says to Judhab, “What is the best way to cook rice with goose breasts?” [32] He means rice with duck breast. Like geese, goats, and sheep, they are roasted, and their fat drips on them, otherwise it is not attractive [33] One of the poets describes the food by saying:

It is as attractive as the color of agate,
and for me it tastes like the taste of nectar
Made of pure sugar made
of pure deep saffron
Doused with chicken fat and
with fat I was honored with it
He repeats it in the murmurs,
and there is no sufficiency in its sweetness [34]

* Decbariah: This dish is cooked from cooked meat, onions, balls and coriander, placed in a pot and covered with water until it boils, then vinegar and spices are added to it, and some people add sugar [35] “The cooks claimed that the deco berry does not complete its flavor and does not add its wind until it cools and heats up, so that hot rooms are poured out of it. And cold and heated” [36]:

Mudira: It is cooking meat with bitter milk, i.e., pure and frank acid, until the meat ferments [37] and it may be mixed with milk, which is then the best that it can be [38] and cooks with rum and celery [39], and it is one of the foods of the rich because it is expensive and luxurious [40].

* Al-Bizmaward: It is a kind of chips stuffed with meat or crushed chicken, to which the falafel is added and then fried with eggs and butter [41], and some of them consider it to be the bite of the judge or the bite of the Caliph [42] and this name is called by the general public, but for the private, they call it Al-Bizmaward or Al-Zamaward [43], but Al-Tabari gives a clearer description Because of the way he worked when the Caliph Al-Amin asked his cook to make him a zemsoor in a hurry and asked them to leave it long enough to not cut it, and it would be stuffed with chicken fat, ghee, beans, eggs, cheese, olives and walnuts [44].

* Melil: It is the bread stuffed with meat [45] meaning bored or ripened in hot ashes [46]. It is said that every meat or bread that has been cooked is warm, so it is full, and what was in the oven is roast, and what was in a hot pot [47].

*Sanbosaj: triangular pies stuffed with pieces of meat and nuts, covered with dough and fried in fat [48] Abu Faraj al-Isfahani mentions it with sanbousa dipped in vinegar [49].

Jardanaj: It is the meat flattened in iron on people in the manner of cycles. Al-Jahiz says about him in a miserly tongue: “If we find a person climbing it, it is deep and bare and did not fly, then it has become rising [50].

* Al-Shabariq: It is one of the colors of cooked meat, and it is eaten, and its method is to cut the meat when young and cook [51] and Al-Jahiz mentioned it as food for the non-Arabs [52]: In addition to the special dishes of fish, including grilled and fried, pickled with vinegar and salted, and many others, it is not possible to research to enumerate them. These foods are simple examples of what was prevalent in that society of luxury and civilized development.

**As for sweets, the most popular are:**

* Faanith: It is made from sugar, barley flour and ghee [53] and they made it an important dessert to
the point where they were forced to use it as a medicine for some ailments such as coughing [54].

* Falluj: a kind of sweets made of wheat pulp [55] mixed with honey [56] and they used to describe it with pride, saying: “The pulp of the land and the saliva of the bees make the ghee melt what a Muslim does. [57]”

* Lozing: It is a type of qatayef that is used to bake chips used for sambousek, stuffed with almonds and sugar, then dipped in jellab and sprinkled with finely crushed pistachios [58].

And that this dessert was the food of the luxuries of senior statesmen and wealthy people.

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22. * Ali ibn al-Furat: Abu al-Hasan Ali ibn Muhammad ibn al-Furat, the minister of Caliph al-Muqtadir, held the ministry three times until he was killed in 312 AH. See: Al-Sabi, Tuhfat al-Umra, 147; 1/234.
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