

## Probing the Viewpoint of Kathryn Kueny About “Wine” in the Encyclopedia of the Qur’ān

Sayyid Muḥammad Mūsawī Muqaddam<sup>1\*</sup>; Ghulām Ḥussain Isfandīyārī<sup>2</sup>; Sayyid Muḥsin Qā’imī Kharq<sup>3</sup>

1. Associate professor, Department of Qur’ān and Ḥadīth Sciences, Faculty of Theology, Farabi Campus University of Tehran, Qom, Iran

2. MA Holder in Jurisprudence and the Principles of Islamic Law, Faculty of Theology, University of Qom, Qom, Iran

3. PhD student of Public Law, Faculty of Law and Political Sciences, Allameh Tabataba’i University, Tehran, Iran

Received: July 10, 2021 ; Revised: August 4, 2021 ; Accepted: September 8, 2021  
© University of Tehran

### Abstract

In this article, the view of Kathryn Kueny about “wine” in the Encyclopedia of the Qur’ān, volume 5, pages 481 to 483 is propounded. Then, it has been probed using the jurisprudential, exegetic, and lexical books of Shī’a and Sunni and some articles of Iran’s positive law. The author, at first, mentions the quiddity of wine and the location of winemaking, and then investigates the lexicology of the words *khamr* (ordinary wine), *sakar* (intoxication), and *rahīq* (pure wine). Later on, the quiddity and difference between the worldly wine and heavenly wine is put forward. Finally, the jurisprudential principles for drinking wine and its metaphorical sense are mentioned.

**Keywords:** *Ithm* (sin), *Khamr* (ordinary wine), *Rahīq* (pure wine), Jurisprudence, Qur’ān, Intoxicant, *Nabīdh* (date wine)

### Introduction

The true religion of Islam as the most comprehensive divine religion looks at all materialistic and spiritual aspects of the human. This can be seen when, in spite of the common habit of drinking wine in the Arabian Peninsula, Islam prohibited wine with a decisive, systemic, and gradual struggle. Even the stipulation of Qur’ān to eschew wine drinking as a necessity has caused Muslims to deem the prohibition of wine as an essential rule of the religion, and anyone deeming it permissible would be considered a pagan. However, there is discrepancy among interpreters and the jurists as to the time and the stages of this prohibition and also the instances of alcoholic drinks. In addition to probing the thought of Qur’ān about the gradual leniency towards drinking wine, the viewpoint of Qur’ān should be investigated as to *rahīq* (pure wine) and *sakar* (intoxication) and also the difference between the worldly and heavenly wine. Therefore, the viewpoint of Kathryn Kueny about “wine” in the Encyclopedia of the Qur’ān is probed and explicated in this article.

---

\* Corresponding Author, Email: sm.mmoqaddam@ut.ac.ir

## Explicating the viewpoint of Kathryn Kueny about “wine”

### *Quiddity of wine*

“Wine” is an intoxicating drink which is made of boiled grapes or (any) other ingredients. While the Arabs of the Arabian Peninsula usually drink date wine (*nabīdh*) – which is a boiled drink made by some ingredients such as oats, honey, wheat or various kinds of date – the most common expression in Qur’ān for alcoholic drink is *khamr* (ordinary wine), which is a typical expression in the Arabic poetry of Ignorance Era.

### *The location of winemaking*

While the weather and geographical conditions of most parts of Arabia were unsuitable to make wine, some parts of Yemen and some areas in Medina and Ṭā’if had the required conditions to cultivate grapes. Besides, wine was imported from Syria and Iraq, especially through the agents of Christian and Jew communities based in Arabia.

### *The word khamr (ordinary wine):*

**A) the root of *khamr*** It is possible that the word *khamr* in Arabic is derived from the word *khamran* in Syriac-Aramaic. **B) *khamr* in Qur’ān:** in addition to worldly wine, the Qur’ānic word of *khamr* implies the heavenly wine. Posterior Muslim interpreters – for backing up the narrowed prohibition of wine – have deemed the straightforward decree of prohibition exclusive to limited cases of wine and have supported this view. Contrary to this regarding wine and its effects, noble Qur’ān has expressed mainly with doubt a very dispersed and dualistic yardstick.

As wine is recognized as an origin of sin and at the same time as an origin of benefit, it is deemed related to gambling. On the other hand, like gambling, idolatry, and diving arrows, wine is considered as vice and evil (Qur’ān 5:91-92).

Dreams of Joseph (a) in prison highlights wine in a particular way (Qur’ān 12:36 & 41); also the dwellers of the heaven enjoy the rivers of wine (Qur’ān 47:15).

### *The word sakar (intoxication) in Qur’ān*

In addition to the word *khamr* (wine), the word *sakar* (intoxication) not only is manifested in the worldly, detrimental wine (Qur’ān 4:43) –which makes the mind of a praying person befogged slowly – but also it is used as a wholesome drink (Qur’ān 16:66-69) – which is a sign for those who give thought.

### *The word raḥīq (pure wine) in Qur’ān*

The word *raḥīq* is mentioned both as the purest and best heavenly wine (Qur’ān 83:25) and as a heavenly cup teemed with crystal-white wine –which is entirely like worldly wine except in being intoxicant (Qur’ān 37:45; Qur’ān 56:18-19).

### *Quiddity of worldly wine and heavenly wine and their difference*

Throughout all short chapters of Qur’ān, there is a severe contradiction between a kind of disorder and insanity out of inebriation – which is a sign of the Resurrection Day – and a kind

of tranquility, namely, a garden full of heavenly peace – where the righteous drink wine as much as they wish without it being intoxicating.

In addition, it is possible for the contradiction between the materialistic and spiritual wine to be out of Qur’ān’s informed description of Noah (a) and Lot, persons who were completely familiar with the joys of alcoholic drinks in their Jewish and Christian societies. However, since these persons are the symbol and manifestation of piety, their doings must be in agreement with the totality of the message they convey.

Even the Servants of God may ask forgiveness and be penitent for the lures of worldly wine.

The dual behavior of noble Qur’ān towards wine is solved by the anterior interpreters. They hold that the revelation cause of the verses about wine shows God has determined the decree for every type of wine. Through constant probing of such decrees, they have realized the gradual decrease of noble Qur’ān’s leniency towards drinking wine. Ṭabarī (d. 923) writes that God – by the time of issuing the decree for the prohibition of drinking wine — had allowed humans to enjoy His boon (Ṭabarī, 1991, vol. 5: 58). However, after the occurrence of a series of crimes such as massacring the camel of Imām ‘Alī (s) by Ḥamza, the uncle of the Prophet (s), drunkenly, God prohibited wine.

### *Jurisprudential fundamentals of drinking wine*

Although both the jurisprudential school of Sunnis and Shī‘as agree on the prohibition of wine (a stand which criticizes the condition present before Islam which was a condition of nonchalance), there are disagreements in jurisprudential investigations about this drink –about the ingredients of wine and that the issue of wine prohibition is about the wine itself or is merely about its effects. For example, Ḥanafīs hold that since noble Qur’ān only condemns wine, the decree about wine prohibition should not be overgeneralized as to the other alcoholic beverages. Contrary to this, the view of most sects, without considering the ingredients of wine, puts an emphasis on the capability and capacity of “intoxication”; therefore, they prohibit drinking even inconsiderable amounts of every type of liquid that causes drunkenness (or has the capacity to intoxicate).

Jurisprudence has also overgeneralized the punishment for the production and sale of alcoholic beverages from their sheer drinking. In spite of prohibition, wine has turned into a desirable metaphor for mystics – which separates the duality of Qur’ān about the strong nature of wine, i.e., emphasizing the difference between sobriety and drunkenness, the permissible from the prohibited, human from God, and finally the factual from the ideal.

### **Evaluating the viewpoint of Kathryn Kueny about “wine”**

1. In lexicology, every type of drink in every form is called *sharāb* in Arabic; however, in jurisprudential terminology everything that intoxicates is called *sharāb* (Rāghib Iṣfahānī, 1991: 448; Sa‘dī, 1987:192).
2. The quiddity and instances of *khamr* (intoxicant beverages) in the view of Kathryn Kueny and also many Shī‘a and Sunni jurisprudence and exegesis book are mixed and ambiguous. Some believe that *khamr* is a name for every type of intoxicant drink made of everything (Ḥillī, 1989, vol. 3: 474; Majlisī, n.d., vol. 2: 190; Ṭabāṭabā‘ī, n.d., vol. 2: 191; Ṭabrisī, 1989, vol. 2: 424; Ṭūsī, 1987, vol. 5: 475). One of their evidences for this is a Prophetic tradition which says, “Every intoxicant is prohibited and every intoxicant is *khamr*” (Kulaynī, 1986, vol. 6: 408).

Some others hold that *Khamr* is a name for a quiddity which is from the essence of grapes (Ibn Manzūr, 1993, vol. 4: 256; Ṭabrisī, 1993, vol. 2: 557; Ṭūsī, 1967, vol. 8: 60). Also,

Rāghib Iṣfahānī says: to some, *khamr* is the name of every type of intoxicant and to some others it is the name for a type of wine which is taken from grapes and dates (Rāghib Iṣfahānī, 1991: 299). In Shī‘a jurisprudence, the distinguished jurists have accepted the first stand; the limits and borderlines of wine types are as follows: A) ‘*aṣīr al-i ‘nabī*: a kind of wine which is taken from grapes. B) *nabīdh*: a kind of wine and intoxicant with many varieties including the wine of date, the wine of unripe date, the wine of honey, the wine of oats, the wine of wheat, and the wine of raisins or unripe grapes. In Twelvers’ jurisprudence, drugs such as hashish are also regarded as instances of *nabīdh* (Shahīd Thānī, 1989, vol. 3: 207).

3. Islāmī Panāh holds that “the most common word” is used appropriately in the original text, and the appellation of wine as *khamr* is because it dominates the intellect (Islāmī Panāh, 2002, vol. 1: 445; Qurashī, 1998, vol. 1: 403).
4. According to Ṭurayḥī, at the time of *khamr* prohibition, there was no wine of grapes in Medina at all, and the wine drunk by the people of Medina was from fresh and dry dates (Ṭurayḥī, 1996, vol. 3: 292).
5. *Kkamr* has a general meaning and in lexicology it means wine (Ḥikmat, 2008: 205; Ibn Manzūr, 1993, vol. 4: 256).
6. Kathryn Kueny has interpreted the word *ithm* in the verse 219 of second chapter in Qur’ān as sin, while the word *ithm* in the mentioned verse has many meanings to interpreters including:
  - A) **loss** (Ibn Jawzī, 2001, vol. 1: 184; Mullā Ḥuwaysh Āl Ghāzī, 1962, vol. 5: 176; Ṭabāṭabā’ī, n.d., vol. 2: 195);
  - B) **sin** (Ālūsī, 1994, vol. 1: 508; Ṭabrisī, 1993, vol. 2: 558; Zamakhsharī, 1986, vol. 1: 262);
  - C) **permanent otherworldly punishment** (Qurṭubī, 1993, vol. 3: 51; Shubbar, 1991: 71);
  - D) **hostility resulting from wine drinking** (Maḥallī, n.d., vol. 1: 37; Nasafī, n.d., vol. 1: 154; Qurṭubī, 1993, vol. 3: 51).

As to the meaning of this word, every one of the interpreters has expressed an opinion from a particular angle. However, it seems that the word *ithm* includes all the meanings above.

#### 7. Qur’ān reads:

They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth God Make clear to you His Signs: In order that ye may consider-\*(Their bearings) on this life and the Hereafter. (Qur’ān 2: 219 & 220)

The meaning of these verses contains some messages: the first message is that the rules of Islam are issued based on the benefits and mischiefs (Qurashī, 1998, vol. 1: 402) and the basis by the world’s intellectuals corroborates this. The second message is that noble Qur’ān mentions great sin next to some profit. On one hand, this shows the scientific integrity of Qur’ān on the basis of “explaining all things”. On the other hand, on account of the prevalence of wine and gambling in Ignorance Era, in case of not pointing out these little profits, it was possible for some narrow-minded persons to think that the issue is put forward with taking sides (Makārim Shīrāzī, 1995, vol. 2: 129).

### Benefits of *khamr* (wine)

- A) **Financial benefits:** some interpreters hold that what is meant by benefit is the interest attained through the procurement, cultivation, and sale of wine, and not interests that may be achieved by drinking it (Qarā’atī, 1997, vol. 1: 438).
- B) **Mental benefits:** some say that drinking wine augments happiness and valor, does the temper good and does away with stinginess (‘Abd al-Ḥaqq, 2012: 144; Marāghī, 2006, vol. 1: 405; Nizām al-Dīn, n.d., vol. 1: 605).

**C) Physical benefits:** some others hold that drinking wine has many physical benefits such as better food digestion, beauty of the face, treatment of some ailments, and so on (Kiyānī, 2003: 120; Ṭahūrī, 2010: 27).

### Probing narrations

Imām Ṣādiq (a) says, “God has set no cure in a forbidden matter” (Kulaynī, 1986, vol. 6: 414). Some have deemed this narration exclusive to matters which are forbidden by essence. They say wine is not an essential and absolute forbidden matter, and so it cannot be the target of such prohibition mentioned in the foregoing narration. Rather, it has been deemed as an accidental sin due to some aspects like loss of asset and avoidance of prayer (Mullā Jīwan al-Ḥanafī, 2010: 103). Nonetheless, due to the generalization of the narration this belief is not acceptable. Moreover, in another instance, to answer someone who wanted to use the wine of raisins for cure, Imām Ṣādiq (a) said, “It is not fitting for anybody to ask cure from the forbidden” (Kulaynī, 1986, vol. 6: 414). Therefore, either by essence or by accident, wine does not heal. Also, its mental benefits have not been proved; thus, regarding the proposed evidence, justification of this verse based on financial benefits seems more accurate.

### Detriments of *khamr* (wine)

- A) Religious-otherworldly:** based on the verse 19 of chapter 5 in Qur’ān, wine stymies the human from the invocation of Divine Name and prayer, and the verb indicative of this effect in Arabic is *yaṣudda*, which is in the present tense implying continuation and progression. Furthermore, in a narration the revered Prophet (s) says, “Wine drinker is like an idolater” (Pāyanda, 2003: 535). Therefore, it can be said that the wine drinker would receive a punishment as that of the idolater. In another narration, his Holiness has considered such a person cursed by God (Kulaynī, 1986, vol. 6: 398).
- B) Physical:** some of the harmful, physical effects of drinking wine are: gastritis, liver disease, and kidney failure (Ṣadrī, 2011: 47 & 53); deprivation of offspring and short lifespan (ibid: 137).
- C) Intellectual:** wine enfeebles the faculty of reason and makes one end up insane (Kiyānī, 2012: 364; Ṣadrī, 2011: 297, 403 & 473).
- D) Financial:** over time, wine drinking becomes a habit and makes one waste his or her wealth for procuring it. Moreover, nowadays a big budget should be spent for restoring the damages of wine like the rise of spiritual ailments; car accidents due to drunkenness; laziness, laxity, and idleness; convention of courts for the crimes caused by wine; and so on.
- E) Social:** The increases of vice, of the number of crimes, of theft, and of sexual harassment are of the harmful results of drinking wine. In addition, drinking wine mars dignity and honor, brings about contempt and humiliation, and causes hostility, like the story of S’ad b. Abī Waqqāṣ which is the cause of revelation for the verse 91 of chapter 5 of Qur’ān (Makārim Shīrāzī, 1995, vol. 5: 69).

The common aspect between wine and gambling is that both are the origin of benefits and harms like loss of assets and various physical and mental ailments. The other common aspect is that both of these are affairs with which people are entangled, and it is for this reason that the verb *sa’ala* in Arabic has turned to a present form *yas’alūnaka* to indicate the continuation of the question (Makārim Shīrāzī, 1995, vol. 2: 123-124). Moreover in the mentioned verse, they are mentioned together since the peril of wine is like that of idols and divining arrows.

It is related in the book *Ihtijāj* that a heretic asked Imām Ṣādiq (s) why God prohibited wine, although there was no pleasure better than that. His Holiness answered that God

prohibited wine for it was the principal of vice and the head of malevolence. Whoever drinks it would reach a moment when the wits leaves him and no longer he knows his God and is not reluctant from committing any sin (Ṭabāṭabā'ī, n.d., vol. 2: 282). Also, the revered Prophet (s) said in a narration, "All evil have gathered in one house and the key to that house is drinking wine" (Majlisī, 1982, vol. 76: 148).

Although the word *khamran* in the verse 36 of chapter 12 of Qur'ān is meant to be that grape which is squeezed to make wine, there are three arguments to justify this point:

**First argument:** the first postulation is in the mind of the author of the *lexicon of Qur'ān* stating that *khamran* syntactically functions a "object for," which means "I squeeze it to make wine" (Qurashī, 1992, vol. 2: 299).

**Second argument:** there is a hidden indication in *a'ṣiru khamran* (I squeeze wine), the identification of which makes the sentence to mean *a'ṣiru 'inaba khamran* (I squeeze wine grapes). Here *'inaba* is considered a noun governing the genitive which is deleted, and is replaced with the noun in the genitive case. Ṭabrisī has supported this argument (ibid).

**Third argument:** due to its contextually independent meaning and reference, *khmar* means grapes. Most interpreters hold this argument including the author of *Al-Mīzān*, Ibn 'Arafa, and Ibn Anbārī (Bassām b. 'Abd, 2006: 2, under the interpretation of the chapter of 12 of Qur'ān: 36; Maḥallī, n.d., 314; Māwirdī, 2007, vol. 2: 36; Ṣāwī, 2012, vol. 2: 274).

Kathryn Kueny has not defined the word *sakar* (intoxication) literally. This word literally means to impede, and drunkenness is called *sakar* because with it the way is impeded to reason (Muṣṭafawī, 1981, vol. 5: 159).

Here, the first criticism which is necessary to express is that from the four mentioned verses of the chapter 16 of Qur'ān, only the verse 67 of this chapter is related to the propounded issue and, therefore, mentioning the other three verses is unjustified. Secondly, the important question which can be put forward here is that what by *sakar* in the verse 67 of chapter 16 is meant. Is it intoxicants or wholesome drink and food? Kathryn Kueny holds the latter view; in other words, she believes that *sakar* and wholesome subsistence have the same quiddity and both mean wholesome livelihood (Niẓām al-Dīn, n.d., vol. 4: 279). This is whereas the mentioned verse sets *sakar* against wholesome livelihood indicating that wholesome livelihood is not meant by *sakar*. Rather, *sakar* only means (unlawful) intoxicating drinks, and wholesome subsistence means all lawful drinks and food from the dates and grapes (Baghawī, 1987, vol. 3: 75; Ṭabāṭabā'ī, n.d., vol. 2: 290; Wāḥidī, 1995, vol. 2: 376).

The word *raḥīq* (pure wine) is used only in the verse 25 of chapter 83 of noble Qur'ān, and it is meant a pure and hard wine (Ṭabrisī, 1998, vol. 4: 461). Based on this, the definition of *raḥīq* as the purest and best heavenly wine is correct to the author of the present article; however, the verse 45 of chapter 37 and the verses 18 and 19 of chapter 56 in Qur'ān are not related to the meaning of *raḥīq*, and Kathryn Kueny has interpreted the "cups (filled) out of clear-flowing fountains" (heavenly cup) mistakenly as *raḥīq* (pure wine).

The quiddity of clear-flowing wine (heavenly wine) differs greatly from the mixed, worldly wine because in addition to intoxication, there are other differences between these two kinds of wine. Sublime God, in the verses 45-47 of chapter 37 of Qur'ān, says, "Round will be passed to them a Cup from a clear-flowing fountain,\* Crystal-white, of a taste delicious to those who drink (thereof)\* Free from headiness; nor will they suffer intoxication therefrom" (Qur'ān 37:45-47). Based on this, heavenly wine is pure pleasure; also, there is no headache in drinking heavenly wine, and heavenly wine is pure and holy (Qur'ān 76:21).

If one challenges that *ithm* is a necessity for the quiddity of *khamr* (wine) –regarding that divine rules are based on reason –how could the lack of prohibition of reason remover be justified in the other divine religions? This could be due to the deficiency of the other religions which later became completed by Islam. Imām Bāqir (s) says, "God sent no prophet

unless it was within His knowledge that for completing his religion, He would prohibit wine in his religion...” and continues, “No one is more lenient than God, and it is out of God’s lenience that this decree and the other decrees are not descended upon people entirely so that they would not perish” (Ṭūsī, 1986, vol. 9: 102). Considering the verses together, it can be concluded that although wine has always been prohibited in the principles of religion, God has prepared people gradually.

On the issue of gradual leniency of Qur’ān as to the prohibition of wine, four verses in noble Qur’ān are discussed which can be examined from two aspects:

#### A) *The order of descent*

Some hold that wine at first was allowed (Qur’ān 16:67), then God called it *ithm* (sin) (Qur’ān 2:219), later He set it prohibited at the time of prayer (Qur’ān 4:43), and finally He made it prohibited unconditionally (Qur’ān 5:90 & 91) (Mullā Jīwan al-Ḥanafī, 2010: 103; Qurashī, 1998, vol. 1: 403). However, the idea close to truth is that after the verse of chapter 16, at first the verse of chapter 4 and later the verse of chapter 2 were descended; this is because regarding reasoning and the texture of the verse of chapter 4, it cannot be accepted that this verse was descended after the verse of chapter 2 and the two verses of chapter 5 –which unconditionally prohibit drinking wine –and it does not make sense to say that after the unconditional prohibition of drinking wine some of its instances (like being inebriated at the time of prayer) were prohibited. Moreover, such an order is not in harmony with the gradual leniency because what is necessary for this lessening is that the easier obligations should be specified first and then more difficult ones can be conferred (Ṭabāṭabā’ī, n.d., vol. 4: 570).

#### B) *Indication of verses*

**Indication of verse 67 of chapter 16:** wholesome drink and food in the mentioned verse is an indication of the wine to be hated in that verse; what is meant by the verse is declaration, and not making wine permissible. In other words, the verse 67 of chapter 16 only considers extracting wine and the issue of its fermentation (Qurashī, 1998, vol. 5: 468). Contrary to what Sunni scholars say, here it is not necessary to talk about the abrogation of the decree because in the mentioned verse there is no talk of the permissibility (Baghawī, 1987, vol. 3: 75 & vol. 1: 192; Māwirdī, 2007, vol. 2: 36, Nizām al-Dīn, n.d., vol. 4: 279; Nuḥḥās, 1988, vol. 4: under the verse 67 of chapter 16 of Qur’ān).

**Indication of verse 43 of chapter 4:** some narrations deem the denotation of the verse to be prevention of saying prayer when one is exhausted, but the most fitting opinion to interpreters is the prevention in the verse from saying prayer in a drunken state (Qurashī, 1998, vol. 2: 368; Ṭabāṭabā’ī, n.d., vol. 4: 359). Of course, some hold that wine has always been forbidden and do not accept these declarations and arguments.

**Indication of verse 219 of chapter 2:** some say that this verse does not make wine forbidden, and this verse was descended before the prohibition of wine; this is because it can be deduced from this verse that there is *ithm* (harm) in wine, and the prohibition of every harmful thing does not prove that if something is both harmful and beneficial, that thing would be forbidden (Muqātil b. Sulaymān, 1984, vol. 2: 274; Wāḥidī, 1995, vol. 1: 165). This is a false viewpoint because, first, *ithm* does not convey the meaning of harm only due to its being opposite to benefit. Second, the word *ithm* just means sin in the other thirteen verses wherein it is used. Next, supposing that the meaning of *ithm* and the yardstick for prohibition is loss, that loss which dominates the benefit causes prohibition, an issue stated overtly in this verse by the word *akbar* [great]. Fourth, Imām Kāzīm (a) cited this verse to Mahdī ‘Abbāsī for the prohibition of wine. Finally, based on the verse 33 of chapter 7 of Qur’ān, the word

*ithm* indicates prohibition. From what is said, it can be concluded this verse expresses the decree for the prohibition of wine (Qurashī, 1998, vol. 1: 403; Ṭabāṭabā'ī, n.d., vol. 2: 274).

**Indication of verses 90 and 91 of chapter 5 of Qur'ān about prohibition:** regarding the indication of these two verses about the prohibition of wine, some evidences and clues can be seen:

**A)** emphasizing the sentence by using the word *innamā* [indeed] as restriction connective: namely, wine is abomination and Satan's doing; **B)** accompanying wine with idols; **C)** saying of the Prophet (s) who said, "Wine drinker is like the idolater" (Pāyanda, 2003: 535); **D)** the expression "but shun the abomination of idols" in the verse 30 of chapter 22 of Qur'ān which reinforces the indication of these verses for wine prohibition; **E)** the expression "Will you, then, relinquish?" which makes the texture of the speech question form. It is like this: to you enough has been said about the prohibition. So did it prevent you? ; **F)** the manifest meaning of the expression "Obey God, and obey the Apostle, and beware (of evil)" in the verse 95 of chapter 5 of Qur'ān which means obeying what is prohibited and avoiding from opposing it (Niẓām al-Dīn, n.d., vol. 3: 12; Wāḥidī, 1995, vol. 1: 314).

Zuhrī narrates that Imām 'Alī (s) said:

I had an old camel from the Badr booty and also the Prophet (s) had gifted me a camel which I fastened both in the chamber of one of the Prophet's Medinan supporters. When I came back, I saw both camels slaughtered. I got tears in my eyes uncontrollably and I asked who did this. They said, "Ḥamza who is now in the house of one of the Medinan supporters drinking wine with associates." I went to the Prophet (s) to recount the story, while Zayd b. Ḥāritha was there too. The Prophet (s) asked, "O 'Alī! How are you doing?" I said, "O the messenger of God! I have never been in such a state. Ḥamza has killed both camels of mine, has taken their suet and thigh, and has gone drinking wine with winebibbers." The Prophet (s) wore his cassock and set on to go to the house where Ḥamza was, while I was after him. He asked to enter and they said to go on in. We went inside and they were busy drinking wine. The Prophet (s) started to reprimand Ḥamza, where Ḥamza was pretty drunk. With red eyes, he glanced at the Prophet (s), then gazed upon the face of his Holiness, and said, "Are not you all the servants of my father?" The Prophet (s) realized that he was pretty drunk. His Holiness came back and we all came out.

This story has been considered as one of the reasons for the prohibition of wine (Bukhārī, 1896, vol. 5: 83).

In the Shī'a interpretation books, this story is not acceptable because by making up such a story, Zuhrī has attempted to defame the great character of Ḥamza, Master of Martyrs –whom, based on the letter 28 of Nahj al-Bālāgha, the Prophet of Islam (s) said prayer with recitation of *Allahu Akbar* for seventy times to his blooded corpse in the battlefield of Uḥūd war –so that he would introduce him as an impure person and make up an accomplice for his Ummayd lords (Dhikāwatī, 2004: 109).

In Shī'a jurisprudence, the yardstick for prohibition is genus (consequence); that is, what mainly causes intoxication is forbidden (Muḥaqqiq Ḥillī, 1969: 168; Shahīd Thānī, 1989, vol. 9: 197), as the revered Prophet (s) says in a narration, "Every intoxicating thing is forbidden" (Nūrī, 1987, vol. 17: 64-65). Moreover, the consensus is that all intoxicants are forbidden.

Kathryn Kueny has used the word "intake" to show the act of prohibition. This is whereas what is prohibited is not limited to "intake". It is necessary to use the word "have" which covers both drinking and nourishing ('Allāma Ḥillī, 1988: 743; Muḥaqqiq Ḥillī, 1969: 168; *ibid*, 1983: 360).

It is the consensus between Shī‘a and Sunni scholars to the effect that consuming the wine of grapes even in an inconsiderable quantity is forbidden –whether a little or a lot (Qurṭubī, 1993, vol. 2: 36). Also about the other intoxicants, to Shī‘a scholars, in contrast to Sunni scholars, having even little amount of them is absolutely forbidden and deserves prescribed punishment (Imām Riḍā, 1985: 255; Mufīd, 1992: 799; Muḥaqqiq Ḥillī, 1983: 328 & 360; Shahīd Thānī, 1989, vol. 9: 197). One of the reasons for this decree is a narration by Imām Ṣādiq (a) from the revered Prophet (s) who says, “What causes drunkenness in great amounts is forbidden even in its little amount” (Kulaynī, 1986, vol. 6: 408). The article 165 of Islamic Penal Code approved in 1998 reads, “Consuming an intoxicant shall result in *ḥadd* punishment, whether [the amount] is a little or a lot.” Of course, the prohibition of intoxicants is not exclusive to drinking; therefore, this deficiency was removed in the article 264 of new Islamic Penal Code approved in 2013 reading, “Use of intoxicants, e.g. by eating/drinking, injecting, smoking, in small or large amounts, in solid or liquid shapes, whether intoxicating or not, being pure or mixed with something else in such manner that does not make it non-intoxicant, shall be punishable by fixed corporal punishment.” The note of this article goes that drinking beers, even where it does not cause drunkenness, shall be punishable by fixed corporal punishment.

In a narration that Jābir relates from Imām Bāqir (a), as to the wine, ten persons are cursed that are: maker, guard, squeezer, consumer, supplier, transporter, receiver, seller, customer, and the one who uses the charge of wine (Kulaynī, 1986, vol. 6: 398). The article 175 of the Islamic Penal Code states, “Any person who makes, supplies, buys, sells, transports and offers intoxicants shall be sentenced to between 6 months and 2 years’ imprisonment...” Thus, it becomes clear that the consumption of intoxicants, according to the article 264, entails prescribed punishment. However, according to the article 175, discretionary punishment is approved about the other crimes related to wine, a point which is lamentably overlooked by Kathryn Kueny who has deemed the punishment for all crimes prescribed. Moreover, according to the article 348 of Civil Code, the sale of wine is null and void because it is one of the cases forbidden to purchase and sell by law; this point is confirmed by the article 215 of this Code stating that the object of a contract must embody some legitimate advantage.

Wine in its mystic meaning is the domination of love in spite of the acts which are with scolding, something which is exclusive to the people of perfection and spiritual wayfaring (Ardistānī, n.d., 284).

## Conclusion

To sum up, it could be said that the criticisms about the viewpoints of Kathryn Kueny as to “wine” in the Encyclopedia of the Qur’ān include: fusion and ambiguity in various principles and concepts such as the quiddity and instances of *khamr* (intoxicants); reduction of materials –and not explicating them –like limiting the meaning of the Qur’ānic word *ithm* to sin and not mentioning the literal meaning of the word *sakar* (intoxication); materials not being discursive; verses 66, 68, and 69 of chapter 16, verse 45 of chapter 37, and verses 18 and 19 of chapter 56 of Qur’ān being referred baselessly; presence of untrue materials like a wrong interpretation of the concept of *sakar* (intoxication) in the verse 67 of chapter 16 of Qur’ān; and various Shī‘a references not being used out of inaccessibility or intention.

## References

The noble Qur'ān

Nahj al-balāgha (1993). Beirut, Dār al-Hijra.

Islamic Penal Law (1998)

‘Abd al-Ḥaqq, M. (2012), Al-Iklīl ‘alā madārik al-tanzīl wa ḥaqq’iq al-ta’wīl. Beirut, Dār al-Kutub al-‘Ilmiyya.

‘Allāma Ḥillī, Ḥ. (1988), Tabṣira al-muta‘allimīn fī aḥkām al-dīn. Accompanied by Jurisprudence in Persian, edited by A. Shu‘rānī, Tehran, Islāmiyya Bookstore.

Ālūsī, M. (1994), Rūḥ al-ma‘ānī fī tafsīr al-Qur’ān al-‘azīm wa al-sab‘ al-mathānī. Edited by A. ‘Abd al-Bārī ‘Aṭiyya, Beirut, Dār al-Kutub al-‘Ilmiyya.

Ardistānī, P. (n.d.), Kashf al-arwāḥ. Edited by Ṭ. Khushḥāl Dajsjirdī, n.p., Kankāsh Publications.

Baghawī, A. (1987), Ma‘ālim al-tanzīl. Beirut, Dār al-Ma‘rifa.

Bassām b. ‘Abd, (2006), Mukhtaṣar tafsīr al-Qurṭubī lil-Imām Abī ‘Abdullāh Muḥammad b. Aḥmad b. al-Andalusī al-Qurṭubī. Beirut, Dār Ibn Kathīr.

Bukhārī, M. (1896), Ṣaḥīḥ al-Bukhārī. Cairo, Maktabat ‘Abd al-Ḥamīd Aḥmad Ḥanafī.

Dhikāwatī, A. R. (2004), Translation of Asbāb al-nuzūl. Tehran, Nashr Nay.

Ḥikmat, N. A. (2008), Al-Mu‘jam al-basīṭ. Qom, Dār al-Fikr.

Ḥillī, M. (1989), Al-Sarā’ir al-ḥawī li-taḥrīr al-fatāwī. Qom, Islamic Publications Office.

Ibn Jawzī, A. (2001), Zād al-masīr. Edited by A. Mahdī, Beirut, Dār al-Kutub al-‘Arabī.

Ibn Manzūr, M. (1993), Lisān al-‘Arab. Beirut, Dār Ṣādir.

Imām Riḍā (a), (1985), Fiḥ al-Riḍā. Mashhad, Āl al-Bayt (a) Institute.

Islāmī Panāh, M. (2002), A literary commentary on the Qur’ān. Qom, Surūr.

Kiyānī, K. (2003), SIRR al-shifā’. Tehran, Zar Qalam.

Id. (2012), Ṭibb al-Nijāh. Tehran, Zar Qalam.

Kulaynī, M. (1986), Al-Kāfi. Edited by A. A. Ghaffārī & M. Ākh’undī, Tehran, Dār al-Kutub al-Islāmiyya.

Mahallī, J., & J. Suyūṭī, (n.d.), Tafsīr jalālayn. Edited by Kh. al-Ḥumṣī, Damascus, Maktabat al-Ma‘āh.

Majlisī, M. B. (1982), Bihār al-anwār. Beirut, Dār ‘Ihyā al-Turāth al-‘Arabī

Id. (n.d.), Ḥudūd wa qiṣāṣ wa diyāt. Tehran, Islamic Works Publication Institute.

Makārim Shīrāzī, N., et al. (1995). Tafsīr nimūna. Tehran, Dār al-Kutub al-Islāmiyya.

Marāghī, A. M. (2006), Tafsīr al-Marāghī. Beirut, Dār al-Kutub al-‘Ilmiyya.

Māwirdī, A. (2007), Al-Nukat wa al-‘uyūn. Beirut, Dār al-Kutub al-‘Ilmiyya.

Mufīd, M. (1992), Al-Muqni‘a. Qom, World Conference of the Millennium of al-Shaykh al-Mufīd.

Muḥaqqiq Ḥillī, A. (1969), Sharā’i‘ al-Islām fī masā’il al-ḥalāl wa al-ḥarām. Najaf, Al-Ādāb.

Id. (1983), Al-Mukhtaṣar al-nāfi‘ fī fiḥ al-Imāmiyya. Edited by M. T. Dānishpazhūh, n.p., Scientific and Cultural Publication Center.

Mullā Ḥuwaysh Āl Ghāzī, A. (1962), Bayān al-Ma‘ānī. Damascus, Maṭba‘at al-Taraqqī.

Mullā Jīwan al-Ḥanafī, A. (2010), Al-Tafsīrāt al-Aḥmadiyya fī bayān al-āyāt al-shar‘iyya. Beirut, Dār al-Kutub al-‘Ilmiyya.

Muqātil b. Sulaymān, A. (1984), Tafsīr Muqātil b. Sulaymān. Edited by A. M. Shaḥāta, Beirut, Dār ‘Ihyā’ al-Turāth al-‘Arabī.

Muṣṭafawī, Ḥ. (1981), Al-Taḥqīq fī kalimāt al-Qur’ān al-karīm. Tehran, Book Translation and Publication Center.

Nasafī, A. (n.d.), Al-Tafsīr al-Nasafī. Beirut, Dār al-Qalam.

Nizām al-Dīn, Ḥ. (n.d.), Tafsīr gharā’ib al-Qur’ān wa ragḥā’ib al-furqān. Beirut, Dār al-Kutub al-‘Ilmiyya.

Nuḥḥās, A. (1988), Ma‘ānī al-Qur’ān al-karīm. Mecca, Jāmi‘a Umm al-Qurā.

Nūrī, Ḥ. (1987), Mustadrak al-wasā’il. Qom, Āl al-Bayt (a) Institute.

Pāyanda, A. (2003), Nahj al-faṣāḥa. Tehran, Dunyāy-i Dānish.

Qarā’atī, M. (1997), Tafsīr nūr. N.p., Dar Rāh Ḥaqq Institute.

Qurashī, A. (1998), Tafsīr aḥsan al-ḥadīth. Tehran, Bi‘that Foundation.

Id. (1992), Qāmūs Qur’ān. Tehran, Dār al-Kutub al-Islāmiyya.

Qurṭubī, M. (1993), Al-Jāmi‘ li-aḥkām al-Qur’ān. Beirut, Dār al-Kutub al-‘Ilmiyya.

Rāghib Iṣfahānī, Ḥ. (1991), Al-Mufradāt fī gharīb al-Qur’ān. Beirut, Dār al-‘Ilm lil-Malā’īn.

- Sa'dī, A. (1987), *Al-Qāmūs al-fiqh*. Damascus, Dār al-Fikr.
- Şadrī, A. R. (2011), *An encyclopedia of the natural treatment of the diseases*. N.p., Turanj Rāyāna.
- Şāwī, A. (2012), *Ḥāshiya al-Şāwī 'alā Tafsīr al-jalālayn*. Beirut, Dār al-Kutub al-'Ilmiyya.
- Shahīd Thānī, Z. (1989), *Al-Rawda al-bahiyya fi sharh al-lum'at al-Dimashqiyya*. Qom, Dāwarī Bookstore.
- Shubbar, A. (1991). *Tafsīr Shubbar*. Beirut, Dār al-Balāgha lil-Ṭibā'a wa al-Nashr wa al-Tawzī'.
- Ṭabarī, M. (1991), *Jāmi' al-Bayān 'an ta'wīl āy al-Qur'ān*. Beirut, Dār al-Ma'rifa.
- Ṭabāṭabā'ī, M. Ḥ. (n.d.), *Al-Mīzān fī tafsīr al-Qur'ān*. Qom, Ismā'īliyān Institute.
- Ṭabrisī, F. (1998), *Jawāmi' al-jāmi'*. Tehran, University of Tehran Publications.
- Id. (1989), *Al-Mu'talif min al-mukhtalif*. Mashhad, Majma' al-Buḥūth al-Islāmiyya.
- Id. (1993), *Majma' al-bayān li-'ulūm al-Qur'ān*. Tehran, Nāşir Khusru.
- Ṭahūrī, H. (2010), *An encyclopedia of medicinal plants*. N.p., Padīda Dānish.
- Ṭurayḥī, F. (1996), *Majma' al-baḥrayn*. Edited by A. Ḥusaynī, Tehran, Murtaḍawī Bookstore.
- Ṭūsī, M. (1986), *Tahdhīb al-aḥkām*. Tehran, Dār al-Kutub al-Islāmiyya.
- Id. (1987), *Al-Khilāf*. Qom, Office of Islamic Publications.
- Id. (1967), *Al-Mabsūt*. Edited by M. T. Kashfī, Tehran, Al-Maktabat al-Murtaḍawiyya.
- Wāḥidī, A. (1995), *Tafsīr al-wajīz*. Beirut, Dār al-Qalam.
- Zamakhsharī, M. (1986), *Al-Kashshāf 'an ḥaqā'iq ghawāmiḍ al-tanzīl*. Beirut, Dār al-Kitāb al-'Arabī.