



## REPORT

### TABLE OF THE MESSENGER OF ALLAH

**Author:** Ülkü Mensure Solak

**Book Name:** Table of the Messenger of Allah

**Publisher Information:** Nesil Publishing Group, May 2015

**ISBN:** 978-605-162-642-0

**Total Pages:** 176

This report, prepared by **WTCA-World Turkish Cuisine Academy**, has 17 pages in English and 18 pages in Turkish, and consists of 6 sections as given below.

1. INTRODUCTION
2. TOPICS IN THE BOOK OF RASULULLAH'S TABLE
3. ANALYSIS AND EVALUATIONS
4. REASONS FOR EXCLUSION OF SOME REVIEWED BOOKS
5. RECOMMENDATIONS
6. CONCLUSION

#### I. INTRODUCTION

The book named "Rasulullah's Table / Table of the Messenger of Allah", written by Ms. Ülkü Mensure Solak and published by Nesil Publishing Group in May-2015, has been examined in detail by our institution.

The verses of the Qur'an that concern people about eating and drinking are included in the book. Suggestions of Muhammad Prophet of Allah made to all humanity and Muslims about eating and drinking are also included in the book with all relevant hadiths based on sources.

The book has been evaluated as the first work written in the world in its field, both with the important information in it and the way it deals with the subjects.

It has also been determined that some books that could previously be considered in the same category in English were written long after the publication date of this book. One of them, Sunnah Superfood (Miraculous remedies & recipes that will change your life forever)<sup>1</sup> is authored by Noor H. Salem and the first edition was published on August 26, 2015, and the second edition was 172 pages in 2018.

Similarly, the study Eat Like a Prophet: Prophet Muhammad's Diet and how Science supports it (Sunnah for the Body)<sup>2</sup>, written by Antonio Boone, was published as 45 pages on May 4, 2020.

When similar studies that can be found around the world are evaluated, "Table of The Messenger of Allah" has the distinction of being the **first book written in the world** until proven otherwise, with its important comprehensive information about Islamic Cuisine from solid sources.

Even though the book is not named as Islamic Cuisine, it is a very important resource with the important information included in it and the most accurate way to tell people about eating and drinking in accordance with Islamic methods.

If it had been written with the name of Islamic Cuisine or if the name of the book had been changed to Islamic Cuisine; The book called "Table of The Messenger of Allah" i would be the first and most important of the most important source works that told and taught the Islamic cuisine culture to people in the world with the verses in the Quran and with the hadiths conveyed in the most appropriate way.

The book is written under the title of 4 chapters.

- 1- The diet of Muslims
- 2- Before and After Islam in Nutrition,
- 3- Hz. Muhammad (peace be upon him) and his manners (including table manners),
- 4- Foods Mentioned in Verses and Hadiths

The four chapters in the book are designated as separate titles. These 4 chapters are divided into titles that provide information on different subjects in the book.

The general characteristics of the Arabian cuisine culture are also briefly mentioned in the book.

All the topics covered in the book will be given below.

## II. TOPICS IN THE BOOK OF RASULULLAH'S TABLE

- ❖ FIRST PART:
  - DIET OF MUSLIMS
    - GENERAL CHARACTERISTICS OF ARAB CULINARY CULTURE
      - HOUSE AND KITCHEN UTENSILS OF THE MESSENGER OF ALLAH
  - FOOD AS A WAY OF LIFE
    - WHAT IS THE CONCEPT OF SUSTENANCE (LIVELIHOOD)?
    - SHOULD WE EAT DINNER TOGETHER?
    - HOW MUCH TO EAT?
      - TO FEED OTHERS IS GOODNESS
      - NEIGHBOR RIGHT AND FOOD
- ❖ SECOND PART:
  - BEFORE AND AFTER ISLAM IN NUTRITION
    - FOOD AND PLANTS AND ANIMALS WHICH USED TO MAKE FOOD
      - BENEFITING FROM ANIMALS
        - Meats Which Is Forbidden To Eat
        - Which Animal Can Be Slaughtered
        - Other Characteristics of the Animal to be Slaughtered
        - Hunting Procedure
      - The Sacrifices of the Messenger of Allah (PBUH)
      - About the Messenger of Allah (PBUH) Cutting Meat with a Knife
      - The Prophet Muhammad (PBUH)'s Sharing of Meat
      - Meat Storage Period and Procedures
      - What Meats Did Prophet Muhammad (PBUH) Cook? And How Did He Eat?
        - Sun-Dried Meat (Kadid)
        - Dried Fish
    - Related Verses and Hadiths About Edible Animals
      - Fish
      - Camel
      - Cow
      - Sheep
    - Verses and Hadiths About Other Animals and Their Meat
      - Birds
      - Gazelle Meat
      - Grasshopper
      - Rabbit
      - Horse

- Lizard
- Wild Donkey (Zebra)
- BANQUETS IN ISLAM
  - Ali and Fatima's Wedding Meals
- ❖ THIRD PART
  - PROPHET MUHAMMAD (PBUH) AND MANNERS
    - TABLE MANNERS OF PROPHET MUHAMMAD (PBUH)
      - Attitude on Sustenance (Rizq) Of Prophet Muhammad (Pbuh)
      - The Cleansing of Prophet Muhammad (Pbuh) Before Sitting at the Table
      - The Habit about Basmalah of Prophet Muhammad (Pbuh)
      - How did Prophet Muhammad (Pbuh) sit at the Table?
      - How was Prophet Muhammad (Pbuh) Inviting Everyone to the Table?
    - TABLE, TABLEWARE AND DINNERWARE USED BY PROPHET MUHAMMAD (PBUH)
      - Containers
      - The Messenger of Allah Recommends Covering Open Containers
      - Prophet Muhammad (PBUH) and Sensitivity to Serve from the Right
    - EATING MANNERS OF PROPHET MUHAMMAD (PBUH)
      - Eating Food with Right Hand, In Front
      - Eating Food by Cooling
      - Alignment Between Meal and Worship
      - Cleaning After Meal
    - THE MANNERS OF PROPHET MUHAMMAD (PBUH) TO DRINK WATER
      - Resting the Water
      - Drinking Water in Three Sips
      - Not Breathing into the Water Container
    - PROPHET MUHAMMAD (PBUH) AND FASTING SENSITIVITY
      - Suhoor and Iftar Times of The Messenger of Allah
  - ❖ FOURTH PART
    - FOODS MENTIONED IN VERSES AND HADITHS
      - THE MESSENGER OF ALLAH (PBUH) AND MEAT DISHES
        - The Best Side of Meat
      - MEAT DISHES THAT THE MESSENGER OF ALLAH (PBUH) ATE AND THEIR RECIPES
        - Boiled Meat Recipe
        - Tafeyşel - Tafeyşel
        - Tharid (Tirit)

- Kebap
- Hazira
- VEGETABLES AND FRUITS THAT THE MESSENGER OF ALLAH (PBUH) ATE AND TALKED ABOUT
  - Acur (Cucumis melo var. Flexuosus)
  - Quince
  - Black Seed (Black Cumin)
  - Mustard
  - Date (Hurma)
  - Nebiz (Şıra- Sira)
  - Grape and Grape Juice
  - Vinegar
  - Onion and Garlic
  - Olives
  - Pumpkin- Zucchini- Squash (Read the explanations in the book)
- OTHER FRUITS MENTIONED IN THE QURAN
  - Pomegranate
  - Fig
  - Cherry (?) Trees
  - Lentil
  - Banana
  - Ginger
  - Mushrooms
- THE AFOREMENTIONED CEREALS
  - Wheat, Barley
- FOODS WHICH MADE WITH BREAD AND FOODS WHICH SUBSTITUTES BREAD
  - Barley Bread
  - Bread Tharid (Tiridi), Serid
  - Sevik
  - Beşi'
  - Kavut
- SOUPS
  - Soup Made from Barley and Barley Flour
  - Telbine
  - Harira
  - Keşk
  - Deşişe
- MEALS MADE FROM BARLEY AND BARLEY PRODUCTS
  - Beetroot Meal with Barley

- Wedding Dinner with Barley
  - Umm Sulaym Meal (Ümmü Süleym Meal)
  - MILK AND DAIRY PRODUCTS
    - Breast Milk (Mother)
    - Animal Milk
    - Cheese, Oil and Yogurt
    - Hays
      - Honey as a Healing Source
        - Fâlüzec (Honey Halva)
        - Harira Dessert
- ❖ Bibliography (Page 174)

### III. ANALYSIS AND EVALUATIONS

1. The book contains important information that forms the basis of Islamic Culinary Culture. Contrary to some of the recipe books on Islamic cuisine, which were previously written under the name of Islamic Cuisine, the book named Rasûlullah's Table describes the general principles of Islamic Cuisine in the light of the Qur'an and hadiths, which are the most important sources to be respected.
2. While the book "Islamic Cuisine from the East-West", whose author is Bulben Hofmann and was published by Cagri publications with the ISBN number of 975-454-033-0 in 2000, consists of only the recipes of the culinary cultures of certain countries; Rasûlullah's Table literally explains the basic principles of Islamic Cuisine to people. Bulben Hofmann's aforementioned book has been published in German as Islamische Küche and in English as Islamic Cuisine. For example: There is an explanation text about "How This Book Was Written" only in the preface of the book titled Islamic Cuisine written by Bulben Hofmann. Apart from that, the recipes included in the 185-page book are described as Turkish, Algerian, Eastern Algeria, Southern Anatolia, Morocco, Turkish-Black Sea, Northern Cyprus, Afyon, Kilis region, Southern Algeria, Egypt, Tunisia, North Africa. At least 57 of the recipes in the 185-page book are written with the names of Turkish cuisine and it is stated that they are Turkish under the name of the recipe. On the other hand, the names of some dishes or pastries in Turkish cuisine (eg. Tatar Boregi, Cigar Boregi, etc.) are left blank without giving the country name. Again, within the 185-page book, at least 24 recipes described in the name of Algeria, 1 piece of Egypt, 1 piece of Tunisia, 1 piece of Afyon region, 1 piece of Kilis region, 3 pieces of Morocco, 1 piece of Northern Cyprus and 1 piece of North Africa were found. All this shows that a cookbook or recipe book written under the name of Islamic Cuisine was written without specifying the basic principles of Islamic cuisine by collecting the recipes of the country's cuisines rather than explaining the basic Islamic Culinary Culture to people. The book also includes recipes made with seafood, which some Muslims disagree or disagree about on eating. (Squid, Squid-Shrimp, etc.)

However, these seafoods were eaten by conqueror of Istanbul, Fatih Sultan Mehmet Han, who had reached the praise of Prophet Muhammad (PBUH).

3. The book titled Islamic Cuisine in the Middle Ages, originally in Italian, by Lilia Zaouali states that she gave 174 recipes, accompanied by a brief history. This book, consisting of a total of 192 pages in Turkish, was translated from English to Turkish by Baris Baysal, and its first Turkish edition was published in January 2016 by "the food of the soul books" with the ISBN number of 978-605-83796-0-2. When the dates next to the Copyright signs in the book are examined, the first English edition was published in Guis. It is observed that it was built by Laterza & Figli S.P.A, Roma-Bari. There is information that it was published by the University of California Press on September 14, 2009 as 224 pages with the numbers ISBN-10: 0520261747 and ISBN-13: 978-0520261747. The foreword of the book, which has a foreword that can be described as lengthy, was written by Charles Perry. Mr. Charles Perry, who tried to include some historical developments in this foreword, also mentions that the Turks, together with the various ethnic elements that make up the Islamic Cuisine, have influenced the cuisine of the settled peoples of the Middle East. In the same foreword, Charles Perry, Umayyads and Abbasids are also mentioned and he ends his article with the following sentences: "The history of food is admirable. The cuisines of the world are just the tip of the iceberg, and for many of them we can only speculate unconvincingly about what lies beyond the obvious. We should all be happy that the medieval Arabs recorded so much about their cuisine." It has been observed that in the book written by Ms. Lilia Zaouali, Muslim cuisine is explained with the verses of the Qur'an and some information is included under the title of 'QURAN'S PROHIBITS'. Under the title of 'ARABIAN CUISINE: THE TRADITION OF THE PROPHET', an answer was sought to the question 'What did the Arabs eat in the first days of Islam in the 7th century?' with a short article. From the written information in the book, it is understood that the general and basic principles of Islamic Cuisine are tried to be covered up to the first 50th page. Starting from the first 50 pages of the book, which has a total of 192 pages, people can understand the general characteristics of Islamic Cuisine even with limited knowledge, superficially. On the other hand, the information in the book Rasûlullah's Table written by Ms. Ulku Mensure Solak has been written more clearly with the subject headings. More verses of the Qur'an and sources based on hadiths are included in the book of Rasûlullah's Table in a way that all people can understand. After the 50th page of Ms. Lilia Zaouali's book, there are also utensils, materials, techniques, cooking methods and terminological information used in the kitchen, and the characteristics of the Islamic Cuisine in the Middle Ages are explained with recipes. In the book, which contains information about medieval dishes, traces are also traced on culinary arts that were developed in flamboyant palaces with traces of Persian, Greek-Roman and Turkish cooks and spread all over the Mediterranean.

Perhaps one of the most striking points in the book is this: Until the recipe number 144, all other recipes are explained only in written form and the ingredient measure is not given as prescribed in a way that today's cooks can understand. It has also been observed that some of the recipes have their original names written as they should be.

4. When the book Rasûlullah's Sofrası written by Ms. Ulku Mensure Solak and the book "Islamic Cuisine in the Middle Ages" written by Ms. Lilia Zaouali in English and also has a Turkish translation are combined, it is observed that very important information about Islamic culinary art and culture emerges. In particular, the verses of the Qur'an, hadiths and some recipes in the book Rasûlullah's Table, written by Ms. Ulku Mensure Solak, inform us that what we need to know about the Islamic Cuisine all over the world basically and these inform us generally what principles and what topics Islamic cuisine covers. It is understood that with her book work, which can also be called the table of the Prophet Muhammad (PBUH), the Table of the Messenger of Allah, the Islamic Cuisine or the Muslims' Table, Ms. Ulku Mensure Solak has created a very important work that should be found in the culinary literature for all people of the world.

5. Ms. Lilia Zaouali's book, Islamic Cuisine in the Middle Ages, can be included in the culinary literature as a book containing important information about the eating and drinking habits of people or nations with different cultures, along with information about Islamic Cuisine in the medieval period.

6. When the books named Rasûlullah's Table and Islamic Cuisine in the Middle Ages are examined, it is understood that Islamic culinary art and culture are clearly explained in these books with the verses of the Qur'an, hadiths and other source information.

7. This proves to us that the combination of both books has revealed Islamic culinary art and culture, in other words, Islamic Cuisine with information based on solid sources. When both books are evaluated separately, it is clearly understood that the book which best expresses the Islamic Cuisine is the book called Rasûlullah's Table. However, in the book called Islamic Cuisine in the Middle Ages, the utensils used in cooking, the subject of hygiene, cooking techniques and terminological issues, as well as some analytical evaluations based on resources and knowledge show that this book deals with different subjects. The book, which also touches on some issues about the ancient Arabs, also asks questions on different subjects and includes evaluations about their answers. In the book titled "Islamic Cuisine in the Middle Ages", the source information is given under the title of "Sources of the History of Islamic Cuisine" and here "Many Abbasid caliphs were interested in cooking." statement is included. Under the same title, information based on sources and evaluations were made on many subjects from Ayyubids to Mamluk rule, including Andalusian cuisine. In the book called Islamic Cuisine in the Middle Ages, many subjects from the Mongolian occupation to China and India and the importation of spices are also mentioned. This situation shows that in his book titled "Islamic Cuisine in the Middle Ages", the author mostly tries to examine historical issues based on sources.



8. The book named Rasûlullah's Table is a very important source for understanding Islamic cuisine culture in every sense. The book named Rasûlullah's Table is a source book that represents Islamic cuisine by explaining exactly what Islamic cuisine is in the light of hadith and Quran information. When compared with all the books that may have been written on related subjects, including the book on Islamic Cuisine in the Middle Ages, the most prominent features are;
  - A. In the book of Rasûlullah's Table, the manners and sensitivities of Prophet of Islam about eating and drinking are explained based on sources. All details such as how the Prophet Muhammad (PBUH) acted while drinking water, starting a meal, eating, sitting at the table, getting up from the table, cooling the food and eating it in front of him with his right hand, and hygiene and cleaning sensitivities after the meal are included in the book with references.
  - B. The content of the hadiths that Prophet Muhammad (PBUH) said about the order between food and worship is included in the book based on the sources.
  - C. In the book called Rasûlullah's Table, the utensils, tables, tableware and dinnerware used by the Prophet Muhammad (PBUH) are also mentioned based on the sources.
  - D. In the book called Rasûlullah's Table, Prophet Muhammad's (PBUH) sharing of meat, cutting the meat with a knife, the storage time and methods of the meat, how he cooked and ate the meat are based on the source information included.
  - E. When all the information included in this report is evaluated: All the subjects included in the book called Rasûlullah's Table are based on reliable sources, with the curious topics of Islamic cuisine and the unknowns with all answers. Both with the source of the Qur'an and hadith. Since the book named Rasûlullah's Table contains very important basic information about Islamic cuisine and culture in general, based on solid sources; we describe this book as a book representing Islamic Cuisine and culture.
9. The book explains to humanity what Islamic cuisine, Islamic cuisine culture and Muslims' table is, how it is or how it should be, with the verses of the Qur'an and the hadiths of Prophet of Islam.
10. The fact that there are no expressions such as Islamic Cuisine or Islamic Culinary Culture and Art in the title of the book **does not mean that** this book cannot be named with Islamic Cuisine and Islamic Cuisine Culture and Art. All the points included in this report show that the book named Rasûlullah's Table is a basic source of Islamic culinary culture and art.

#### IV. REASONS FOR EXCLUSION OF SOME REVIEWED BOOKS

The World Turkish Cuisine Academy has evaluated many books written in foreign languages, and has examined all the books that can contain significant information in these resources. If there is a work that was skipped, the World Turkish Cuisine Academy will examine them in the future. In general, the subjects, sources and page numbers in the contents of the books, which were also written in a foreign language, were also examined. All books considered to be significant in these reviews were ordered by us and subjected to detailed reviews. The books listed below **are not included** in the World Islamic Cuisine Heritage List for related reasons.

##### **Book: Islamic Cuisine (ISBN: 975-454-033-0 / Published: 2000)**

##### **Author: Bülben Hofmann & Short Reasons for Exclusion;**

1- It has been determined that only the name of the book is Islamic Cuisine and there is no information about Islamic Cuisine other than that. In addition to the details given above, the recipes in the book consist of dishes from different countries. It has been determined that only the name of the book, which was created with compilation recipes, is Islamic Cuisine. For related reasons, the name "Islamic Cuisine" given to the book has been annotated and objected by World Turkish Cuisine Academy.

##### **Book: Early Islamic Culinary Culture and Art ( ISBN: 978-625-8094-15-2 / Edition: March 2022)**

##### **Author: Omur Akkor & Reasons for Exclusion;**

1- In the book, it is understood that high importance is given to visuality rather than information. Especially when compared with the book named Rasûlullah's Table, it was determined that the book published under the name of Early Islamic Culinary Culture and Art was very weak in terms of information and resources.

2- Contrary to what is known in general book writing rules, the basis and information of the recipes included in the book are not included in the same page. It has also been determined that the source information that should be associated with these recipes or information is not given in the book as required. Pages 293, 294, 295 and 296 of the book constitute the bibliography section. The bibliographies included here should have been related to many issues that were understood to be hypothetical in the book. However, the author of the book included only the names of the studies that were thought to be examined in the sections he cited as bibliography. However, in accordance with the general principles known about the writing of a book, the author of the book named Rasûlullah's Table gives all the information in the book she wrote, by associating the sources page by page which concern with the topics she wrote in the book; When evaluated from this point of view, the book written by Omur Akkor under the name of Early Islamic Culinary Culture and Art remains very weak.

3- It is easily understood that many of the recipes included in the book were created based on assumptions. The sources of the alleged subjects in the recipes included in the book could not be found with a direct correlation. However, in the book called Rasûlullah's Table, Ms. Ulku Mensure Solak has given the recipes he gave in the book, as well as all the information he gave, based on page-by-page sources.

4- For example: On page 260 of the book published by Ömür Akkor, there is the statement "The Prophet liked drinks such as honey sherbet, burma and raisin juice". It is also contradictory whether the initial letter of the word 'burma' in this expression is "b" or "h". (Despite checking other similar letters in the book, there is a contradiction.) The basis of this information and the source to which the author relates it are not clearly stated in the book. On the other hand, in the book called Rasûlullah's Table, Ms. Ulku Mensure Solak explains the equivalent of this knowledge with sources. Again, on page 270 of the book, the recipe for Hasa / Telbine / Bulamac is given. Here is an expression: "I think that what is done with Frik (Freekeh) can be called 'ferika'. It is in the records that the slurry (Bulamac) made with milk is called 'harire'" Here, hypothetical expressions such as "I think" and "it is in the records" belonging to the author are found in many places in the book in question. The location of the source in the records was never mentioned, although there were large gaps in the relevant pages.

5- (On page 288) At the end of the very short but full-page recipe with the name Desise (Deşişe) the statement "It is also recorded that this soup is made with dates". However, the records or sources mentioned in this subject were not mentioned in relation to the relevant recipe.

6- A very short recipe with the name Bes'i (Beş'i ) on page 290, is also included as a full page. Again, although the expression of "It is stated in the records that the Prophet ate Bes'i this way" is used in parentheses here by the writer, no source could be found in the short description, which is a full page.

7- (Page 94) A recipe is given with the name of zucchini ( Galye-Galle) In this recipe. Here writer says that "It is actually a dish recorded in the periods after the 6th century, but it is possible that it was made in the early Islamic society." The expression has been used. Again, the location of the record or source mentioned here is not mentioned, and the word 'probable', which is an indicator of probability, is used in the relevant definition.

8- On page 152 of the book, the recipe for Citrus (Turunç) Salad is given and it is stated that "This recipe is a fictional recipe, with the phrase.

9- Celery Stalk Salad recipe is given on page 82 of the book. In this recipe, "This is a fictional recipe. Even if it was recorded that celery was eaten at that time, a clear recipe could not be found. In this recipe, mustard, celery and olive oil, which are sunnah to be eaten, are used together." The expression has been used.

10- The above-mentioned expressions are often found throughout the book. **No related sources or mentioned records could be found in the book**, which should be given page by page. A clear source was not found in the recipes in the book. When we set out from here, it is easily understood that many recipes or information that can be included in the book are information that need confirmation. It is also understood that a significant part of the recipes in the book were fictionalized on the basis of adaptation.

11- The following statements were used in the short description of the book in the media: "Early Period Islamic Culinary Art and Culture Book Description: M. Omur Akkor sets out with the hope of creating a more detailed picture in the minds of early Islamic culinary culture and making a modest contribution to this culture. As a result of a deep research, these recipes were created by evaluating the food and eating culture of the period as a whole, such as the conditions of the geography, the products grown, animal husbandry, utensils used, cooking methods, eating manners. After a two-year research, plates used in Islamic geography between the 6th and 12th centuries were selected from museum collections and reproduced for this book. Early Period Islamic Culinary Art and Culture, besides being a cookbook, is a summary of the entire heritage that constitutes the food culture and memory of the period." **The equivalent of the word 'culture' in the content of these expressions could not be found in the book.** Culture in the sense of food also evaluates the ongoing issues of a society's history as a whole or individually, according to which traditions or customs it is continued. In the dictionary, culture is "the sum of all kinds of living, thought and artistic assets in the state of tradition, forming the unity of perception and thought of a society." It is clear that as In the book written by Ömür Akkor, the word 'culture' in the title of the book could not be found in the field of food, beverage or cuisine in the book.

12- On page 273 of the book, "In this section, there are recipes for dishes that are not mentioned in hadiths but are known to have been consumed during the time of the Prophet." It has been said. On page 274, the recipe for Sevik is given. In the book called Rasûlullah's Table, the description of Sevik is included on pages 148 and 149, and the source of hadith for Sevik is given as Sahih-i Muslim, hadith no: 1842, ibid, 5/508-509. This situation shows that: The statements on page 273 of Omur Akkor's book **do not reflect the correct information** for Sevik in the relevant section and it is understood that **there is an error here.**

13- The names Herise-Keskek-Asur were written on page 169 of the book, and the following statement was included here: "Gabriel used to feed me with herise (keshkek) to help and give strength to get up at night." Under these expressions, which are understood to be given as hadith, "Haysemi, Mecmau'z-zevaid, Daru'l-Kütübü'l-İlmiye." was written by Omur Akkor. These subjects and statements were asked to Ms. Ulku Mensure Solak, the author of the book of Rasûlullah's Table. Ms. Ulku Mensure Solak stated that she had not come across such an event and information in her extensive research while writing a book of Rasûlullah's Table.

She also stated that the hadiths in her book called Rasûlullah's Table are the hadiths which were confirmed by two imams. Based on this, it has been understood that the relevant statements made by Omur Akkor here are suspicious and their accuracy **should be investigated.**

14- Visuality is given priority in the book. In this sense, although the creation and photographing of plates in museums seems to be a remarkable work, it **can never be said** that the Prophet of Islam ate from decorated plates or that Muslims who believe in the religion of Islam value the importance of eating with the plates in the images in the book from past to present. When the lifestyle and preferences of the prophet of Islam are examined from the right sources; It can **never be said** clearly that the plates included in the book can make any sense about the basic principles of Islamic cuisine. Even if it is said that the creation of the said plates in the museums for the book may have an artistic value, it is clear that most of the Turkish motifs on these plates belong to the Seljuks, one of the Turkish states established in our history, as stated in the book. When we evaluate the subject on the basis of Islamic cuisine, as we have stated above, it can never be said that Muslims who take the prophet of Islam and the prophet of Islam as an example will give priority to eating from plates decorated with the motifs included in the book. What the essence of the subject is on the basis of Islamic cuisine and what principles it covers: All are clearly explained in the book named Rasûlullah's Table written by Ms. Ulku Measure Solak. When we look at these basic principles, we come to the conclusion that the visuality, which is included in the book of Mr. Omür Akkor, rather than information, **does not make any sense** in terms of Islamic cuisine and culture.

15- Used in the promotion of the book in sales on the Internet: "As a result of a deep research, these recipes were created by evaluating the food and eating culture of the period as a whole, such as the conditions of the geography, the products grown, livestock, the utensils used, the cooking methods, and including the eating manners." The equivalent of their statements **could not be found** as expected in the study in question. The equivalent of these expressions are prescriptions based on fiction. The information that will present the correspondence of these expressions is covered in the book with very superficial sentences. For example, what does Islamic Culinary Art and Culture prioritize about eating etiquette? How was the eating and drinking etiquette of the Prophet of Islam? What did the Prophet of Islam pay attention to when it comes to eating and drinking? Clear and unequivocal answers to such questions could not be found in the book. Very superficial sentences about the utensils used and cooking methods were also used in the book, and these issues were, so to speak, ignored. In this sense, the information in the book is quite weak. Whereas, when we make a fair comparison between the book called Rasûlullah's Table and the book in question, we encounter very clear and important results in terms of Islamic cuisine and culture.

Among the most prominent of these results is the following: In the book called Rasûlullah's Table, Ms. Ulku Mensure Solak has shared information about Islamic Cuisine and the Prophet of Islam that could answer the questions of Muslims or all people who might be curious about the religion of Islam. Along with the questions mentioned above, Ms. Ulku Mensure Solak explained all the issues that may be related to Islamic cuisine and culture by writing in her book with in-depth reliable sources.

16- On page 12 of the book, the author Omur Akkor used the following statements under the title of a small note for plates: "All the plates exhibited in the book were selected from the museum collections of other countries belonging to the Islamic geography after two-year research and include works from the 6th to 12th centuries. These selected plates were specially produced for the book in the Frig (Phrygian) Ceramic Workshop in a period of about two years."M. Omur Akkor\*March 2015/Frankfurt

17- When the point mentioned by the author in the previous paragraph is evaluated together with the determinations we have made about the book on other issues: We consider the book named Early Period Islamic Culinary Art and Culture, written by Omur Akkor, **as a visual catalog book** that exhibits more plate pictures than the information it provides. When the life and eating-drinking understanding of the Prophet of Islam is evaluated, it is also logically doubtful in terms of scientific terms how much the visuals on the plates in the book can be reconciled with the Islamic culinary culture or how much the equivalent of these plates can be in Islamic cuisine.

18- In addition, the motifs of the Seljuks, who are Turks, took place on the plates included in the book. It is thought that the period before the 10th century is the period that the book, which has the phrase "Early Islamic Cuisine" in its name, should also be examined in terms of plates. How influential the Seljuks, who ruled in the 10th century, were in the Arabian Peninsula or which regions they controlled should also be investigated and asked to historians. (This article has been added with the contributions of Ulku Mensure Solak.)

19- Omur Akkor was requested to answer a question asked by Ms. Ulku Mensure Solak about the Sahine recipe in the book. Question: "Our Prophet (PBUH) says that two blessings (food or drink) cannot go together, and he does not even eat or drink meat and oil, milk and honey together. He says no! These two are blessings. Two blessings cannot go together. He is even offered to have milk and honey together and he does not drink it together. He drinks milk that mixed with water and he does eat or drink honey that mixed with water. He does not cook the meat together with the oil. He is saying that the meat should be cooked with its own fat. How is it that this Sahine, which is touted as our Prophet (PBUH)'s favorite dessert, can be made by mixing butter, honey and tahini? First of all, it is against our Prophet (PBUH)'s basic dietary principles, it is against our Prophet (PBUH)'s basic eating habits and recommendations."-Ulku Mensure Solak (What is the reason for these? Answer was asked from Omur Akkor.)

20- Considering the data above, the book, which can be considered **as a catalog book** in the visual sense, **never corresponds** to words such as **"Islamic Cuisine Art and Culture"** in its name. In this sense, based on the name "Islamic Culinary Culture and Art" given to the book, it **has been clearly determined** by us that the book in question does not have enough information to represent this name or the words in this name. Based on this, the name "Islamic Culinary Culture and Art" written on the cover of the book **has been annotated and objected** by the World Turkish Cuisine Academy for the reasons given above.

21- In this sense, the information in the book, or in other words, the information that **could not be found** in the book, has also shown us that the book in question cannot even be compared with the book called Rasûlullah's Table.

22- For the reasons given above, together with Omur Akkor's book named Early Islamic Culinary Art and Culture, Bulben Hofmann's book named Islamic Cuisine **has not been included** in the World Islamic Cuisine Heritage List. The current **names of both books** that were not included in the list in the light of scientific data **have been annotated** for all the reasons that have been clearly explained above.

## V. RECOMMENDATIONS

The World Turkish Cuisine Academy makes the following suggestions to people and all institutions in the world, based on the evaluations, determinations and analyses given above.

1. The book named Rasûlullah's Table is a book that contains important basic information about both Islamic cuisine and Islamic cuisine culture in general. For this reason, we recommend this book as an educational class-book to all organizations, schools or universities that carry out education and research activities about Islamic cuisine and culture around the world.
2. In the book, the equivalent of the exemplary morality of prophet Muhammad (PBUH) in terms of eating and drinking is explained. Information on many important issues, including the eating and drinking etiquette and table manners of prophet Muhammad (PBUH), is included in the book. Again, in the book, the meat dishes and recipes that prophet Muhammad (PBUH) ate, as well as the vegetables and fruits which he ate and talked about, are explained based on the source information. When all these are taken into consideration, it is clearly understood that the book provides information on the subject of good manners training for Muslims and for all people who would like to learn the exemplary attitudes and behaviors that Islam has brought about the ethics of eating and drinking. When evaluated from this point of view, we describe the book named Rasûlullah's Table as a basic etiquette education book on Islamic Culinary Culture and Art in general. We recommend this important study as a basic textbook to all people who would like to provide education in fields such as halal cuisine or halal registered products.

3. Translation of the book into different languages should be encouraged, as it contains educational information that will provide significant benefits to the Muslims and people of the world.
4. We recommend the book to anyone who wants to learn about these issues, together with all institutions working on halal cuisine. In addition to halal cuisine and halal products, we recommend that all institutions and people who work on public health issues and develop policies on food in the world regarding public health should consider the issues included in the book.

## VI. CONCLUSION

Numbered with ISBN: 978-605-162-642-0, the book named Rasûlullah's Table, written by Ms. Ulku Mensure Solak, is on the list of works and cultural heritages of Islamic cuisine that should be preserved on earth, due to the results obtained in the light of the analyzes and evaluations above. The Book of Rasûlullah's Table has been added to the **World Islamic Cuisine Heritage List** from the first place by World Turkish Cuisine Academy. This list of inscriptions confirms the main important works that need to be preserved about the cultural and artistic heritage of the Islamic World Cuisine.

In the light of the information and evaluations given above, WTCA-World Turkish Cuisine Academy, also added the book titled Islamic Cuisine in the Middle Ages (Medieval Islamic Cuisine) in the World Islamic Cuisine Heritage List. (Numbered with ISBN: 978-605-83796-0-2 and 1st Edition-Istanbul, January 2016, translated into Turkish and written by Lilia Zaouali. Containing the information and historical issues that should be taken into account.) The original of this book, which is included in the World Islamic Cuisine Heritage List, is "L'islam a tavola. It was published as "Dal Medioevo a oggi". The English version was published as "Medieval Cuisine of the Islamic World: A concise history with 174 recipes". Translation of the book from Italian to English by M.B. Made by DeBevoise. Baris Baysal translated the book from English to Turkish.

WTCA-World Turkish Cuisine Academy **has registered the names of all related products or recipes** given by Ms. Ulku Mensure Solak in the book named Rasûlullah's Table as belonging to Islamic culinary culture.

WTCA-World Turkish Cuisine Academy **has archived and recorded all the information given** by Ms. Ulku Mensure Solak in the book that named as Rasûlullah's Table.

WTCA-World Turkish Cuisine Academy will encourage all people to preserve and keep these works alive by promoting the works on different platforms in the future, based on some of the suggestions given above in the book of "Rasûlullah's Table" and the book of "Islamic Cuisine in the Middle Ages".



In order to prevent various abuses or exploitation of religious feelings and in order to prevent gaining benefits in the cookery, tourism, food and beverage sector through the religion of Islam; WTCA-World Turkish Cuisine Academy will also provide this information to Turkish cooks and all world cooks about what the basic principles of Islamic cuisine covers.

In the light of all this information, WTCA-World Turkish Cuisine Academy will encourage the students, cooks who are studying in the field of culinary arts and tourism to read these books and recommend all information as a course together with this report.

WTCA-World Turkish Cuisine Academy will recommend the book called Rasûlullah's Table to those who want to know about halal food production and what halal cuisine covers.

WTCA-World Turkish Cuisine Academy will encourage its promotion to different nations and cultures around the world by suggesting that the work called Rasûlullah's Table's translation into English or other languages in the near and far future.

### Chancellor of the World Turkish Cuisine Academy

Tolgahan Gulyiyen



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- <sup>1-</sup>( <https://www.amazon.com/Sunnah-Superfood-Miraculous-remedies-recipes/dp/1515341151> )
  - <sup>2-</sup>( <https://www.amazon.com/Eat-Like-Prophet-Muhammads-supports/dp/B0882LS89Y> )
  - **WHAT IS ISLAMIC CUISINE AND IS NOT & WORLD ISLAMIC CUISINE HERITAGE LIST Y-018820:**  
<https://tmdh.net/makaleler/item/527-what-is-islamic-cuisine-culture-and-what-is-not.html>
  - [www.tmdh.net](http://www.tmdh.net) & [www.worldturkishcuisine.com](http://www.worldturkishcuisine.com)

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