

## TREVISO CHANGES FOOD TRADITIONS

Food shops and kebab's retail outlets increase. New tastes are welcome. But in this society, so in turmoil, it is convenient to understand the meaning of a ritual, really different from what we think. In this section we will follow the link existing among food, religion and traditions. This is to understand why Muslims tend to carry out their eating habits.

In countries where Muslims settle down, they reproduce as the same food as in the Arabian peninsula because they want to recreate the conditions that there used to be at the time of the Prophet.

In Islamic tradition, for He - the Prophet -is considered one of the best creatures ever lived, has become an imitation's object, then what also includes Prophet's food taste is considered imitable.

Forbidden foods are divided into two categories: those that are explicitly defined by the Koran or the processing of the so-called "doctors of law" who are the Koran's consequence's explicit prohibitions.

Let us start with the most important of all related to pigs (Sura II, vv.172-173). The reasons are of hygienic type, that is where there are high temperatures pig's meat is easily corruptible, but the other reasons are to be found in the Sunnite religious legends: one of these says that the pig is identified as something demoniac.

The prohibition of pig is derived from the same Jewish and Christian's ban (Acts of the Apostles) stating not to mix in the diet fruit of sacrificed food, considered as a spiritual contamination.

The key element is the prohibition of blood as through it life flows. So eating or drinking life means to share conditions of the sacrificed.

It is also not allowed to eat animals such as fox, donkey or the dog.

Regarding the butchering there is a ministerial decree dated 11.06.1988 where it says Italian legislation recognizes the legitimacy of animals' Islamic butchery.

Its essential purpose is to remove as much blood as possible from the animal.