



THE EVIL OF GLUTTONY

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GLUTTONOUS FEASTING IN DENIAL OF THE SUNNAH FRUGALITY

Rasulullah (Sallallahu alayhi wasallam) said:

“A Muslim eats with one intestine while the kaafir eats with seven intestines.”

“A person does not fill any utensil which is worse than the stomach. A few morsels suffice for the son of Aadam. If his desire overwhelms him, then one third of the stomach for food, one third for water and one third for air.”

“Abu Juhafah (Radhiyallahu anhu) narrates: ‘I ate thareed and meat, then I came to Nabi (Sallallahu alayhi wasallam) whilst I was burping. Then Rasulullah (Sallallahu alayhi wasallam) said: ‘O Aba Juhafah! Restrain yourself, for verily those of you who are the most satiated on earth (i.e. loading and overloading the stomach) their hunger will be the longest on the Day of Qiyaamah.’ The narrator says: ‘Thereafter, Abu Juhafah never ever filled his stomach until he departed from this dunya. If he ate in the morning, he would not eat in the

evening. If he ate in the evening, he would not eat in the morning.”

“Rasulullah (Sallallahu alayhi wasallam) once saw a man with a protruding (fat) stomach. Pointing to his stomach, Nabi (Sallallahu alayhi wasallam) said: “If this was not in him, it would have been better for him.”

“Verily, the people who are the most satiated in the dunya will be those whose hunger will be most prolonged on the Day of Qiyaamah. O Salmaan! This dunya is a prison for the Mu'min and a paradise for the kaafir.”

“The food of two persons suffices for three, and the food of three suffices for four.”

In one narration it is also mentioned that the food of two suffices for four, and the food of four suffices for eight.

Hadhrat Aishah (Radhiyallahu anha) says: *“Rasulullah (Sallallahu alayhi wasallam) never ate twice in one day until he passed away.”* Hadhrat Aishah (Radhiyallahu anha) once ate twice on the same day. Rasulullah (Sallallahu

alayhi wasallam) reprimanding her, said: *“Do you love to be occupied with your stomach eating twice in one day? It is israaf (wasteful).”*

Hadhrat Umar Ibn Khattaab (Radhiyallahu anhu) said: *“Beware of gluttony regarding food and drink, for it corrupts the body (causes disease), and causes such disease which brings about lethargy in Salaat. Make incumbent on yourselves moderation in eating, for it is healthy for the body and furthest from waste. Verily, Allah Ta’ala detests a hibrus sameen (i.e. an obese molvi/sheikh). Verily, as long as a man does not give preference to his lust over the Deen, he will not be destroyed.”*

Hadhrat Sahal Bin Abdullah Tastari (Rahmatullah alayh) said:

* *“Eating once in 24 hours is the way of the Siddiqeen.”*

* *“It is only with hunger that Ikhlaas (Sincerity) and rectitude of deeds are achieved. When Allah Ta’ala created the world, He instilled sin and ignorance in satiation (full stomach and in over-eating), and Ilm (Knowledge) and Hikmat (Wisdom) in hunger.”*

* *“Inculcate four attributes to perfect Ibaadat: hunger, seclusion, humility and contentment.”*

* *“Shaitaan, cursed by Allah Azza Wa Jal, cannot approach the one who remains hungry. The root of all spiritual calamities is satiation (i.e. to always fill the stomach).*

* *Haraam food entraps the eyes, the ears, the tongue, the stomach, the reproductive organs, the hands and the feet in sins. Then sin percolates from him intentionally and unintentionally. When only halaal is consumed, these organs engage in obedience, and he becomes the repository of virtue.*

* *“Halaal and Tayyib are only that in which Allah Ta’ala is not forgotten.”*

* *Once one of his Mureeds was overwhelmed with hunger. He had not eaten for several days. In a spirit of dejection he said to Hadhrat Sahal: “O Ustaad! What is rizq?” Hadhrat Sahal said: “Remembrance of The Being Who is alive, Who does not die.”*

* *The root of all spiritual ailments of the heart is abundance of eating, and it is the root for bringing calamity to the Deen.”*

* *“Eating once a day is the practice of the Siddiqeen. Eating twice daily is the practice of the masses of Muslimeen. Eating thrice is the work of animals.”*

Hadhrat Yahya Mu’aaz Raazi (Rahmatullah alayh) said:

* *“He who indulges in gluttony will soon be scorched in the fire of bestial lust.”*

* *“In the body of man there are a thousand appendages of vice and evil. All of these are the hands of shaitaan. Hunger incapacitates all these appendages. The flames of hunger extinguish all these appendages (hands of shaitaan).*

* *Hunger is a noor (celestial light) and satiation is a naar (fire). Lust is its (naar’s) fuel. On earth the bodies of the Siqqiqeen derive strength from hunger.”*

* *“I seek refuge from such a zaahid who corrupts his stomach with the variety of foods of the wealthy.”*

A whole volume could be prepared on the virtues of frugal eating, i.e. eating little, and on

the harms and evils – physical and spiritual – of satiation and gluttony. The aforementioned few Ahaadith and advices of the Auliya are adequate for men of intelligence.

The purpose of this discussion is not to promote incumbency of the very austere methods of eating of the Ambiya and Auliya. Although it is virtually impossible in this day to attempt emulation in exactitude of the extreme austerity of the illustrious predecessors, it should be understood that the Auliya had the basis for their austerity and abstinence in the Ahaadith of Rasulullah (sallallahu alayhi wasallam). That Rasulullah (Sallallahu alayhi wasallam) reprimanded Hadhrat Aishah (Radhiyallahu anha) for having eaten twice on the same day on a rare occasion despite the frugality of her meals, and the fact that Rasulullah (Sallallahu alayhi wasallam) ate only once a day, and that too a very meagre diet, and many other examples of frugality in the lives of the Sahaabah, are all the solid basis for the extreme austerity of the later Auliya.

The purpose of our present article is to draw the attention of Muslims to the physically harmful,

spiritually ruinous and haraam gluttony in which the vast majority of Muslims is wallowing. The many merrymaking functions such as mass i'tikaaf, mass bid'ah mouloods, Madrasah and Maktab jalsahs, Seerat jalsahs, haraam wedding functions, family get-togethers, and many other types of innovated, futile and harmful functions are all functions of *israaf*, *riya* and *takabbur*. In their wake comes physical ruin and spiritual destruction. The waste of food is colossal at these functions.

In the midst of universal Muslim suffering – poverty, ignorance and squalor – it is indeed obscene and callous for Muslims, especially Darul Ulooms and other Deeni institutions to squander huge sums of money feeding affluent people. All the funds wastefully expended in these wasteful merrymaking functions have their ultimate end in the toilet. In addition to the health suffering, the *Baatin (the soul)* is ruined, and the *nafs* becomes hideously bloated with the excess of food which in reality becomes waste food qualifying the organizers for the Qur'aanic epithet of *Ikhwaanush Shayaateen (Brothers of the Devils)*.

An aggravating factor is that in most cases the food served at these merrymaking parties and Ibleesi functions is mushtabah and even haraam, especially the halaalized carrion chickens. The health disasters of these carrion chickens are confirmed by even numerous kuffaar health experts. There is therefore no conundrum underlying the epidemic proportion of grave diseases prevailing nowadays among Muslims.

While this naseehat is directed in general to the entire Ummah, it applies in particular to the Darul Uloom who are supposed to have better *Aql* than the ignorant masses. But due to abandonment of their primary obligation of *Amr Bil Ma'roof Nahyi Anil Munkar*, Allah Ta'ala has cast *rijs (filth)* on their *Aql*. Stating this fact, the Qur'aan Majeed says:

“And He (Allah) casts rijs on those who lack intelligence.”

Their excessive and haraam indulgence in *nafsaani* lusts and their hankering after the *dunya*, invites the Wrath of Allah Ta'ala. They are therefore physically and spiritually destroyed.

They teach the Ahaadith of Rasulullah (Sallallahu alayhi wasallam), but practically they are in denial of the Sunnah. With what heart do they celebrate with their jalsahs when the Ummah is bleeding profusely? The Madaaris personnel should reflect on the lives of the *Ashaab-e-Suffah*. While we do not suggest that the stringent conditions applicable to those august Students of Rasulullah (Sallallahu alayhi wasallam) should today be adopted, we do say that view your own morally corrupt life style in the mirror of the *Ashaab-e-Suffah*, in the mirror of the lives of Rasulullah (Sallallahu alayhi wasallam), the lives of his Sahaabah and the lives of the Auliya. And, look into the mirror of Rasulullah's *Ta'leemaat* on food and simplicity directed to the Ummah as a whole.

If the Madaaris personnel and the Ulama reflect with sincerity on the Ahaadith which they teach, they will not fail to discern their practical hypocrisy and conspicuous denial of the Sunnah. If they engage in some *Muraaqabah* on this issue with sincerity, they will then, Insha-Allah, make endeavours to reform their gluttonous life styles to at least operate within the parameters of the *Zaahiri* Shariah. They are not even

observing the limits of the Shariah in the matter of food consumption. On the contrary they have become the brothers of the shayaateen for their indulgence in *israaf* and gluttony.

The obese molvis and sheikhs should look with a penetrating eye at their obesity and their fat protruding stomachs, then ponder on the Ahaadith pertaining to this issue, especially the Hadith which deprecates obesity. Obesity, especially of the Ulama, is so detestable that Rasulullah (Sallallahu alayhi wasallam) said:

“The best of my Ummah are (those of) my age, then those of the next age (Taabieen), then those of the next age (Tab-e-Taabieen).....Then will appear people who will love obesity (fatness caused by gluttony and opulence).”

They should understand that in the words of Rasulullah (Sallallahu alayhi wasallam), they are the most detestable beings by Allah Azza Wa Jal. Obesity is a loathsome accretion which must be compulsorily shed. It is not only an evil physical accretion. It ruins the soul and destroys spiritual stamina.

Gluttony is the practice of dogs and pigs, not of human beings or at least Muslim human beings. The kuffaar are expected to indulge in gluttony because they devour food like animals with “seven intestines”. The kuffaar devour food like animals, and this is haraam for Muslims. In this regard, the Qur’aan Majeed says:

*“The kuffaar enjoy themselves and eat like animals while the Fire will be their abode.”
(Aayat 12, Surah Muhammad)*

On the other hand, Muslims are expected to conduct themselves like *Insaan*. The human being is Allah’s noble creation. He retains his nobility as long as he conducts himself with nobility as explained in the Sunnah. The Qur’aan Majeed states:

“Verily, We have ennobled the sons (progeny) of Aadam, and We have established him on the ocean and the land, and We have provided him from Tayyibaat (pure, wholesome halaal food), and We have granted him an elevated status above numerous of Our creation.”

Even the *Tayyibaat* has to be indulged in with moderation. Gluttony reduces noble man to the level of bestiality. Hence, Hadhrat Tastari (Rahmatullah alayh) said that eating thrice a day is the “work of animals”. It is not the work of a decent human being – Muslim human being – to devour food like a dog or a pig. Gluttony utterly debases the intelligence and ruins the health, both physical health and spiritual health.

Rasulullah (Sallallahu alayhi wasallam) said that the stomach is the vilest utensil which is filled. The Mashaikh have said: “*The stomach is the abode of disease.*”

Of great significance is the fact that all the strictures applicable to food mentioned in the Ahaadith pertain to halaal tayyib food. Haraam food features nowhere in this discussion. Haraam food is a different category of ruin and destruction. Here the focus is on the harms, ruin and damage wrought by over indulgence and gluttony in halaal tayyib food. Haraam and Mushtabah food is a fatal poison. It eliminates every vestige of *Roohaaniyat* (*spirituality*).

It should be well understood by even those who relish in gluttony and devour halaal food like dogs and pigs, that denial of the validity of frugality and austerity pertaining to food is kufr. The virtues of frugality in food are established by Hadith proofs of impeccable authenticity. Hence, denial of this reality is kufr.

While the Shariah emphasizes simplicity and reduction in food intake, we have these miserable carrion halaalizers like SANHA, MJC, NIHT, ICSA, etc. who conduct themselves in diametric conflict with the letter and ethos of Islam. While Rasulullah (Sallallahu alayhi wasallam) commanded abstention from abundant food consumption, these haraam carrion halaalizers promote devouring food and even haraam carrion. A glance at the brochures published by SANHA and the moron mercenary molvi who publishes his tabloid deceptively dubbed '*Islam*', will confirm the promotion of gluttony by these miserable entities. All types of junk 'foods', mushtabah and haraam carrion are vigorously promoted for the boodle gains.

All types of muck and haraam, carrion and junk are advertised as 'halaal' by the carrion

halaalizers and especially by the mercenary molvi in his muck paper deceptively dubbed 'Islam'. This molvi of soo' has indeed descended into the lowest dregs of *nafsaaniyat* and *shaitaaniyat* in his greed for boodle. One views with abhorrence his muck paper consisting of 90% of adverts of which almost 100% pertains to haraam and mushtabah muck. The Deen is most despicably commercialized for personal pecuniary ends. Allah's Name is used to achieve the boodle objectives of these wayward molvis, cranks and carrion and riba halaalizers.

The teaching of the Sunnah as is evident from the Ahaadith and advices of the Auliya is to restrain consumption of even perfectly halaal and tayyib foods. Gluttony is not to be advertised as a virtue as these vile carrion halaalizers and mercenary molvis are guilty of perpetrating. The gluttony at the jalsahs and other similar merrymaking functions are vehemently nugatory of the Sunnah. The Ulama who organize these orgies of gluttony should hang their heads in shame. They portray pious fronts and they deliver pious bayaans whilst

their practical lives in private and in the public domain are violently in conflict with the Sunnah.

The disgusting attitude of indifference and lack of feeling for the sufferings of the Ummah at large are sure signs of moral and spiritual corruption – of stone hearts – of dead Imaan.

The many serious diseases such as cancer, heart problems, diabetes, etc, etc. which have reached epidemic proportions in the community are primarily due to the gluttonous eating of haraam and mushtabah muck. Muslims nowadays eat like the kuffaar, like dogs and pigs without any consideration for their own health and for the suffering of others. With the destructive eating habits and colossal waste at functions, the physical diseases and spiritual destruction will go on increasing. Insaan has been reduced to the level of the bestial animals by their nauseating eating habits and satanic waste.

QILLAT-E-TA'AAM

REDUCING FOOD INTAKE

*An extract from Shariat & Tasawwuf
By Hadhrat Maulana Masihullah Khan
(Rahmatullah alayh)*

Allah Ta'ala states.

“Eat and drink, but do not waste. Verily, Allah does not love those who transgress the limits.”

Rasulullah (sallallahu alayhi wasallam) said:

“Tasbeeh and Taqdees which are sufficient for those of the heaven will suffice for them (people) too.” (Mishkaat)

This Hadith means that like Tasbeeh (reciting the Glories of Allah) and Taqdees (reciting the Holiness of Allah) are sufficient for the Mala'ikah (Angels) in the heavens so will it suffice as nourishment for Muslims. It is narrated that certain saints remained without food for long periods in solitude engaged in Tasbeeh and Taqdees. It is clear from this Hadith that at times Thikr and Tasbeeh are sufficient as nourishment.

However, it is not possible to adhere to the methods of food reduction practiced in former times. The people of those days were endowed with great physical strength and despite the great reduction in food they suffered no ill effect and maintained their full concentration in their Ibaadat activities. Their physical strength could be gauged from the type of spiritual exercises (ashghaal) which they practiced. Some of their ashghaal were of such a severe nature that if anyone attempts to practice them today he will find his back breaking. Such an example is Salaat-e-Ma'koos which consists of suspending oneself upside down and in this inverted manner carry out some shaghl (singular of ashghaal).

In reality Rasulullah (sallallahu alayhi wasallam) did not prescribe taqleel-e-ta'aam, but altered the routine times of eating and in this way made the intervals between eating times longer. This change of habit (in eating times) and the longer intervals (between eating times) which are difficult upon the nafs, have been considered by the Shariat to be a representative of taqleel-e-ta'aam. Among the various forms of mujaahadah, fasting is the best. Hence, the Shariat has given taqleel-e-ta'aam the form of

fasting. In the Shariat, reduction of food will therefore be fasting. The other forms of taqleel-e-ta'aam adopted by the people of mujaahadah have no original basis in the Shariat. Eating less and remaining hungry are not forms of mujaahadah of the Shariat. The significance (fadheelat) of hunger mentioned in the Hadith does not refer to voluntary (i.e. self-imposed) hunger, but refers to involuntary hunger – hunger which comes one's way uninvited. The Hadith consoles such persons of poverty by explaining the virtues of hunger so that they do not worry and suffer unduly.

Patience in the face of such divinely imposed hunger, occasions thawaab and elevation of spiritual ranks. This significance of hunger is similar to the significance of sickness explained in the Hadith. The Hadith mentions thawaab for even sickness, but this does not mean that one has to voluntarily induce sickness. The method of qillate-e-ta'aam mentioned in the book, Tableeghe Deen by Imaam Ghazaali (rahmatullah alayh), has been forbidden because reduction in food is not the intended purpose of the Shariat, also because the physique of people

of today is unlike that of the people of earlier times.

Qillat-e-ta'aam is not an end in itself, but is a means of acquiring an intended aim. This intended aim and purpose is to weaken the animal urge in man, and the aim in weakening this urge is to prevent the nafs from sin. Therefore, if the nafs could be controlled and restrained from sin without reducing food then taqleel-e-ta'aam is not necessary. Furthermore, cheerfulness and joy in Ibaadat are experienced if the body is in the state of health and strength. Experience shows that nowadays the health in most cases suffers as a result of taqleel-e-ta'aam. But, at the same time one must abstain from excessive eating and adhere to moderation. The capacity of people differs, hence moderation will differ for different persons. The guide line in this matter is to eat when hungry and to stop eating when you feel that you can yet eat a few more morsels. In other words, one is allowed to eat to one's stomach fill, but not to satisfy one's desire.