

### 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 Juhaifah (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 Abu Juhaifah! 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 Juhaifah 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 (causes disease) the body, 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)."*

\* *Haram food entraps the eyes, the ears, the tongue, the stomach, the reproductive organs, the hands and the feet in sins. Then sin emanates 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."*

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."*

*\* 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."*

Hadhrat Sahal Bin Abdullah Tastari (Rahmatullah alayh) said:

*\* ﷻ 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."*

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 type of innovated, futile and harmful functions are all functions of *israaf*, *riya* and *takabbur*.

The waste of food is colossal at these functions.

In the midst of universal Muslim suffering – poverty and squalor – it is indeed obscene and callous for Muslims, especially Darul Uloom, 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* is ruined, and the nafs becomes extraordinarily bloated with the excess of food which in reality becomes waste food qualifying the organizers for the Qur'aanic epithet of *Ikhwaanush Shayateen* (*Brothers of the Devils*).

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. 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 Sahaabaha 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. Presently 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. 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.

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". 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. 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 great 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 nafsaniyat and shaitaniyat 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

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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 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.

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