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الغيبية, 'Backbiting – A Cancer in our Society',  
Entitled:

# *Five Sunnahs of* **EATING**



Translated into English by  
Translation Department (Dawat-e-Islami)

Shaykh-e-Tarbiyat, Ameer-e-Ahl-e-Sunnat  
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

**MUHAMMAD ILYAS**  
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# FIVE SUNNAHS OF EATING

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi *دامت بركاتهم العالیه* in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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## FIVE SUNNAHS OF EATING

An English translation of 'Khanay ki 5 Sunnatayn'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَتَابَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

**O Allah Almighty! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)**

#### **Note:**

Recite Salat upon the prophet ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## FIVE SUNNAHS OF EATING

### Du'a of Attar

O Allah! Whoever reads or listens to the 23-page booklet, 'Five Sunnahs of eating,' grant him the ability to eat, drink, sleep, wake up and do every other action in accordance to the Sunnah, grant him the vision of your Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of his death and forgive him without accountability.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Virtue of Salat upon the Prophet

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whosoever sends Salat upon me ten times in the morning and evening, my intercession will reach him on the Day of Judgement.'

*(Attargheeb Wattarheeb, vol. 1, p. 261, Hadith 29)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## A Sunnah of sitting

One of the Sunnahs of sitting while eating is to keep the right knee upright, fold the left leg and sit on it. Another Sunnah of sitting is stated in a Ḥadīth. Hence, Sayyidunā Anas رضى الله عنه has stated, 'I once saw the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ eating dried dates. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting on the floor in such a manner that both of his blessed knees were in the upright position.' (*Ṣaḥīḥ Muslim, p. 1130, Ḥadīṣ 2044*)

## Benefits of keeping knees upright whilst eating

Dear Islamic brothers! Sitting on the floor with both knees upright and the buttocks touching the floor prevents over-eating, which protects one from many diseases. Sitting with the right knee upright and the left leg folded prevents spleen problems. This also makes the thigh muscles stronger, whereas sitting cross-legged increases obesity and causes the belly to bulge. Sitting cross-legged also increases the risk of colitis. A person said: I once saw an Englishman who was eating something sitting on the floor with both his knees upright and his buttocks touching the ground. I curiously asked him as to why he was sitting in that position, he immediately indicated towards his bulged belly and replied, 'To flatten this.'

## Eating whilst properly covered

While eating according to Sunnah, Islamic brothers and sisters should cover the area from the knees to the toes properly with a shawl. If the Kurta [shirt] is long enough, then one can use it

to cover this area. Not observing a proper veil, sometimes makes it extremely difficult for other people sitting with you to guard their gaze. Even when alone, one should cover themselves properly, for Allah ﷺ is most rightful of our modesty. If you have the intention of adopting modesty for Allah ﷺ, you will earn great reward, *إِنْ شَاءَ اللَّهُ*.

When observing veil in the presence of others, one can also make the intention of assisting Muslims in guarding their gaze. A person should strive to make as many righteous intentions as possible. The more righteous intentions one makes, the more reward he will attain. The Beloved and Blessed Prophet ﷺ has stated, ‘The intention of a Muslim is better than his action.’ (*Mu’jam Kabīr*, vol. 6, pp. 185, *Hadīṣ* 5942)

### To eat at a table

Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن has stated, ‘If someone eats food with his shoes on just for the reason that he is sitting on the bare floor, he will be missing a Sunnat-ul-Mustaḥabbāh. It was better for him to take off his shoes. On the other hand, it is a practice of the non-Muslims to serve food on a table and eat while sitting on a chair with shoes on. Therefore, one should refrain from this action, as the Holy Prophet ﷺ has stated, *مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ*, that is, ‘Whosoever imitates a community, is from amongst them.’

(*Sunan Abī Dāwūd*, vol. 4, pp. 62, *Hadīṣ* 4031)

## Causes of a broken marriage

Dear Islamic brothers! Tragically, it has now become a part of our life to imitate the non-Muslims in many ways. Marriage is indeed a very graceful Sunnah but many Sunnahs, and even countless Farāid are cast aside during marriage ceremonies these days. Marriage ceremonies now contain activities, such as music, movies, dancing and drum-beating. بِمَعَادَةِ اللَّهِ, is there any Ḥarām act that is not committed in weddings today! Even before the wedding, the fiancé places the ring on the finger of his fiancée with his own hand. They go for outings and trips together, and many other sinful acts are committed openly. Men are called to make videos of unrelated women. The food is served on tables. Some people don't even use chairs; they just stand around the table, buffet style, take what they want from it and then eat walking around. However, all of this is contrary to the Sunnah.

Just ponder! Does marriage really bring joy and happiness today? More often than not, couples complain of their discords and troubled relationships at home. Perhaps this is the worldly punishment of committing non-Islamic acts on the occasion of marriage. How severe will the punishment of the Hereafter be if Allah عَزَّوَجَلَّ is displeased? May Allah عَزَّوَجَلَّ protect us from adopting non-Islamic trends and customs, and make us an embodiment of the Sunnah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Associate yourself with the religious environment of Dawat-e-Islami, the movement of prophetic devotees, **رَبِّ شَاءَ اللَّهُ**, you will reap many blessings. A preacher of Dawat-e-Islami has narrated the event that inspired him to join Dawat-e-Islami:

### **How I joined Dawat-e-Islami!**

In 2002, an Islamic brother joined a local gang of thugs due to bad company. He would abuse and even beat people up. He would deliberately quarrel and scuffle with others. If there was any new fashion, he was the first to adopt it. He would change his clothes several times a day, and jeans were the only trousers he would wear. He used to hang around with his friends and go home very late at night, and sleeping during the day was a daily routine of his. His father had passed away, and whenever his mother tried to advise him, **مَعَآءَ اللَّهِ** he would answer her back.

He once met an Imamah wearing Islamic brother of Dawat-e-Islami who gifted him a booklet titled '*King of Jinns*'. He read the booklet and was very impressed by it.

In the month of Ramadan, he had the opportunity to attend a Masjid where he happened to see a calm and collected young man dressed in white clothes with a green Imamah on his

head. He learnt that he was a Mu'takif<sup>1</sup> in the Masjid. When the Islamic brother started delivering Dars from the book 'Faizān-e-Sunnat', he also sat down to listen. After he delivered the Dars, whilst making individual effort, he explained the blessings of the religious environment of Dawat-e-Islami to him. His clothing was very simple, which had some patches on it, and even the food that came for him from his house was also very simple.

Highly impressed by his simplicity, he developed a liking for him and began to visit him regularly. Coincidentally, the Islamic brother was going to get married after Eid-ul-Fiṭr. Though he was very poor, the amazing thing was that he did not give any indication of his difficulty nor did he ask anyone for financial assistance. He was impressed even more due to how beautiful the religious environment of Dawat-e-Islami is, and how simple and content those who are associated with it are. **اَلْحَمْدُ لِلّٰه**, his admiration for Dawat-e-Islami continued to increase, and he eventually travelled in an 8-day Madanī Qāfilaḥ with the devotees of the Prophet.

Through the blessing of travelling with the Madanī Qāfilaḥ, a Madanī transformation took place in his life, he sincerely repented of his past sins and joined Dawat-e-Islami. **اَلْحَمْدُ لِلّٰه**

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<sup>1</sup> The one staying in a Masjid with the intention of I'tikāf. [Translator's Note]

عَدُوِّجَلِّ، he is presently serving Dawat-e-Islami as a Nigrān in his area, and furthering the religious works of Dawat-e-Islami.

*Sādgī chāhīye, ‘ājizī chāhīye, āp ko gar chalayn, Qāfilay mayn chalo*

*Khūb khuddāriyān, aur khush akhlāqiyān, āiye sikh layn Qāfilay  
mayn chalo*

*Āshiqān-e-Rasūl, lāye Sunnat kay phūl, āo laynay chalayn, Qāfilay  
mayn chalo*

*To adopt simplicity and modesty, travel with Qāfilaḥ*

*To learn self-respect and good character, travel with Qāfilaḥ*

*To attain pearls of Sunnaḥ offered by devotees of the Prophet, travel  
with Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! To wear trendy clothes and beautiful Imamahs is not necessary for Islamic preaching. One can excellently preach Islamic teachings even in patched clothes and a simple Imamah.

### **Excellence of simple clothing**

If those who are fashion fanatics and wear clothes of the latest trends in imitation of the non-Muslims were to adopt simplicity, they would be successful in the worldly life and in

the hereafter. So, read the excellence of wearing simple clothing and rejoice. The King of Madina صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whosoever avoids wearing nice clothes out of humility, despite having the means to do so, Allah عَزَّوَجَلَّ will clothe him in the attire of Karāmah [heavenly attire].’

*(Sunan Abī Dāwūd, vol. 4, pp. 326, Hadīṣ 4778)*

### **Beware! The fashionable!**

Dear Islamic brothers! Rejoice! The one who has the money and the means to do so, but opts for simple clothing for the pleasure of Allah عَزَّوَجَلَّ whilst displaying humility, will be granted heavenly attire, and it is apparent that the one wearing heavenly attire will definitely enter Paradise. Those who wear attractive, elegant and dazzling clothing to impress others or to show off their wealth just for the satisfaction of their carnal desires, should read the following narration and learn a lesson from it.

Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘The one who wears the attire of fame in the world will be made to wear the dress of disgrace by Allah عَزَّوَجَلَّ on the Day of Judgement.’

*(Sunan Ibn Mājah, vol. 4, pp. 163, Hadīṣ 3606)*

### **What is ‘attire of fame?’**

Commenting on the aforementioned Ḥadīth, Hakeem-ul-Ummat, Muftī Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘Attire

(of fame) implies such a dress which gives the impression that the one wearing it is a rich or a pious person. In other words, the dress a person wears with the intention of being treated with respect will be considered attire of fame for him.’ The compiler of the book ‘*Mirqāt*’ has further stated, ‘To wear funny attire which makes people laugh is also considered attire of fame.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 109)

Dear Islamic brothers! Undoubtedly, this is a very tough test. It is imperative that we carefully consider our clothing and avoid ostentation. Those who wear simple clothing, Imamahs and shawls to impress others with their simplicity are also ostentatious, and deserving of Hell. Thus, we should beg Allah ﷻ for sincerity.

*Mayrā ĥar ‘amal bas Tayray wāsiṭay ĥo; kar Ikhlāṣ aysā, ‘aṭā Yā Ilāĥī ﷻ*  
*Riyā kāriyaun say, siyāĥ kāriyaun say; bachā Yā Ilāĥī, bachā Yā Ilāĥī ﷻ*

*May my every deed be for You; grant me such sincerity, Yā Allah ﷻ!*  
*Save me from ostentation and iniquity, Yā Allah ﷻ!*

### A matter of concern for the fashionable

Those who only wear the latest clothes for the sake of fashion and consider it beneath their dignity to wear slightly old or patched clothes should repeatedly read the following narration:

Sayyidunā Abū Umāmah Iyās Bin Ša’labaĥ رضى الله عنه has narrated that the Holy Prophet صلى الله عليه وآله وسلم stated, ‘Do you not listen? Do you not listen? It is from (one’s) Īmān that

(one's) clothes become old. Undoubtedly, it is from (one's) Īmān for (one's) clothes to become old.'

*(Sunan Abī Dāwūd, vol. 4, pp. 102, Ḥadīṣ 4161)*

Commenting on the aforementioned Ḥadīth, Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlavi رَضِيَ اللهُ عَنْهُ has stated, ‘To refrain from adornment is from the character (i.e. the lofty habits) of the Muslims.’ *(Ashi’at-ul-Lam’āt, vol. 3, pp. 585)*

### Excellence of patched clothes

Sayyidunā ‘Amr Bin Qays رَضِيَ اللهُ عَنْهُ has narrated that someone once asked Ameer-ul-Mumineen Sayyidunā Alī al-Murtaḍā رَضِيَ اللهُ عَنْهُ, ‘Why do you patch your Qamees (a type of long, loose and full-sleeved shirt)?’ He رَضِيَ اللهُ عَنْهُ replied, ‘It keeps the heart soft and a Muslim follows it (i.e. the heart of a Muslim should be soft).’ *(Ḥilyat-ul-Auliya, vol. 1, p. 124, Ḥadīṣ 254)*

### How is it to eat whilst standing?

Sayyidunā Anas Bin Mālik رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ disapproved of eating and drinking whilst standing. *(Majma'-uz-Zawā'id, vol. 5, pp. 23, Ḥadīṣ 7921)*

### Medical harms of eating whilst standing

A famous Italian dietician has stated, ‘Eating while standing causes spleen and heart diseases, and it also engenders psychological disorders. Sometimes, it causes such high level of

insanity that the affected person fails to recognize even his close family.’

### **Eat and drink with right hand**

It is a Sunnah to eat and drink with the right hand. Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللهُ عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whenever anyone eats, he should eat with his right hand and whenever he drinks, he should drink with his right hand.’

*(Ṣaḥīḥ Muslim, pp. 1117, Ḥadīṣ 2174)*

### **Satan’s practice**

Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘No one should eat or drink with his left hand, as this is a practice of Satan.’

*(Ṣaḥīḥ Muslim, pp. 1117, Ḥadīṣ 2174)*

### **Give and take with right hand**

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Each one of you should eat with the right hand, drink with the right hand, take with the right hand and give with the right hand, because Satan eats with the left hand, drinks with the left hand, gives with the left hand and takes with the left hand.’

*(Sunan Ibn Mājah, vol. 4, pp. 12, Ḥadīṣ 3266)*

## Why the use of the left hand in everything?

Dear Islamic brothers! Unfortunately, today we are so engrossed in worldly affairs that we do not pay attention to the Sunnah of the Beloved Prophet ﷺ. Remember! It is clearly stated in a Ḥadīth that Satan flows with the blood in the veins of man. (*Ṣaḥīḥ Muslim, pp. 1197, Ḥadīṣ 2174*)

It is obvious that Satan will not let us follow the Sunnah. It is often observed that though people eat with the right hand, they take a few crumbs with the left one. Another common observation is that since the right hand is covered in food due to eating with it, people drink water with the left hand! When tea is served to people in a cup with its saucer, some people tend to hold the cup in the right hand but sip the tea from the saucer which is in the left hand! It is also commonplace to pass items during a meal with the left hand.

When someone serves water to others, he holds the jug with his right hand and offers the glass of water to others with his left hand! It is stated on page 374 of the book ‘Ḥayāt-e-Muḥaddiṣ-e-A’ẓam’, the grand Hadith master of Pakistan, Maulānā Muhammad Sardār Aḥmad Qādirī Chishtī عَلَيْهِ رَحْمَةُ اللَّهِ said, ‘One should make a habit of giving and taking things with his right hand. This habit should be so deeply ingrained that one’s right hand spontaneously stretches out to receive one’s book of deeds when they are given to him on the Day of Judgement. This will certainly lead to salvation.’

Dear Islamic brothers! Ponder over how strongly the Noble Prophet ﷺ disliked eating and drinking with the left hand.

### May your right hand never rise!

Sayyidunā Salamāh Bin Akwa' رضى الله عنه has narrated: A person was eating food with his left hand in the presence of the Beloved Prophet ﷺ. So, the Noble Prophet ﷺ advised him, 'Eat with your right hand.' He replied, 'I cannot eat with my right hand.' (The Holy Prophet ﷺ, with divinely bestowed knowledge of the unseen, understood that the person had refused merely because of pride and arrogance). Therefore, he ﷺ replied, لَا اسْتَطَعْتُ, that is, may you never have the strength to do so (i.e. may you never be able to lift your right hand). As he had refused to eat with his right hand because of arrogance, he could not lift his right hand again towards his mouth from that time onwards. (*Ṣaḥīḥ Muslim, pp. 1118, Ḥadīṣ 2021*)

*Woh zaban jis ko sab kun ki kunji kahayn*

*Us ki nafiz hukumat par lakhon Salaam*

### Face disfigured

Dear Islamic brothers! The greatness of the blessed tongue of the Beloved Prophet ﷺ is such that whatever he

says, comes to pass! Indeed, the status of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is very high. Here is an incident that shows the status of one of his devotees.

It is reported that a woman used to peep at the famous companion, Sayyidunā Sa'd Bin Abī Waqqās رَضِيَ اللهُ عَنْهُ. He asked her several times not to do so, but she did not give up her indecent habit. One day when she peeped at him again, he uttered these words in wrath, نَسَاءَ وَجْهِكَ (May your face be disfigured). Immediately, her face turned towards the back.

*(Jāmi' Karāmāt-e-Auliya, vol. 1, pp. 112)*

*Maḥfūz Shaḥā رَضِيَ اللهُ عَنْهُ rakhnā sadā bay-adabaun say  
Aur mujh say bhī sarzad na koī bay-abadāī ho*

*O Prophet رَضِيَ اللهُ عَنْهُ! Protect me from blasphemers  
May I also not commit blasphemy ever!*

The immediate effect of the words of Sayyidunā Sa'd Bin Abī Waqqās رَضِيَ اللهُ عَنْهُ was indeed the fruit of the blessed Du'ā the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made for him. It is stated in *Jāmi' Tirmizī* and other books of Aḥādīth that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once made Du'ā, اَللّٰهُمَّ اسْتَجِبْ لِسَعْدٍ اِذَا دَعَاكَ (O Allah عَزَّوَجَلَّ! Whenever Sa'd makes Du'ā to You, accept it).  
*(Jāmi' Tirmizī, vol. 5, pp. 418, Ḥadīṣ 3772)*

The honourable Muḥaddiṣīn رَحْمَةُ اللهِ عَلَيْهِمْ have stated, ‘Whenever Sayyidunā Sa’d Bin Abī Waqqās رَضِيَ اللهُ عَنْهُ made Du’ā, it was accepted.’ (*Jāmi’ Karāmāt-e-Auliya, vol. 1, pp. 113*)

Dear Islamic brothers! Indeed, the blessed companions رَضِيَ اللهُ عَنْهُمْ have a very high rank, and even those who are their devotees, i.e. the Auliya رَحْمَةُ اللهِ تَعَالَى, also hold a very high status.

### Ṣabāḥī becomes blind

An eminent Muḥaddiṣ and great scholar, Sayyidunā ‘Abdullāh Bin Waḥb رَحْمَةُ اللهِ عَلَيْهِ knew one hundred thousand Aḥādīth by heart. When ‘Ubbād Bin Muhammad, the then ruler of Egypt, decided to appoint him as the Qāḍī (i.e. the judge), he رَحْمَةُ اللهِ عَلَيْهِ hid himself to avoid taking up the judicial position. A person named Ṣabāḥī who was jealous of the great Shaykh went to the ruler and lied to him, ‘Abdullāh Bin Waḥb told me that he wanted to become the Qāḍī, but he has now purposely hidden himself just to disobey you.’ Enraged by this, the ruler had the house of Sayyidunā ‘Abdullāh Bin Waḥb رَحْمَةُ اللهِ عَلَيْهِ demolished. When Sayyidunā ‘Abdullāh Bin Waḥb رَحْمَةُ اللهِ عَلَيْهِ came to know of this, he was enraged and implored in the court of Allah Almighty ‘Yā Allah عَزَّوَجَلَّ! Make Ṣabāḥī blind.’ As a result, Ṣabāḥī lost his eyesight on the eighth day of the incident.

Sayyidunā ‘Abdullāh Bin Waḥb رَحْمَةُ اللهِ عَلَيْهِ always feared Allah عَزَّوَجَلَّ. One day, while listening to the descriptions of the Day of

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Judgement, he رَحْمَةُ اللَّهِ عَلَيْهِ was overcome with fear and passed out. After he regained consciousness, he رَحْمَةُ اللَّهِ عَلَيْهِ lived only for a few more days during which he did not converse with anyone. He passed away in 197 A.H. (*Taʿkīra-tul-Ḥuffāz*, vol.1, pp. 223)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

*Auliyā رَحْمَةُ اللَّهِ kā jo koī ḥo bay-adab  
Nāzil us per ḥotā ḥay qaḥar-o-ghazab*

*Whoever disrespects the friends of Allah عَزَّوَجَلَّ  
Upon him rains the wrath of Allah عَزَّوَجَلَّ*

O Lord of Mustafa! Bless us with true respect and reverence for Your Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for his noble companions رَضِيَ اللَّهُ عَنْهُمْ and for Your dignified saints رَحْمَةُ اللَّهِ. Yā Allah عَزَّوَجَلَّ! Guard us from the evil of those who disrespect them and protect us from disrespecting them. Make us the true and sincere devotees of Your Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Yā Rab عَزَّوَجَلَّ mayn Tayray khauf say rautā rahūn ḥar dam  
Dīwānah Shāhānshāh-e-Madīnah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kā banā day*

*May I stay weeping in Your fear, O Allah* عَزَّوَجَلَّ  
*Make me a devotee of Your Prophet* صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ O Allah عَزَّوَجَلَّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Individual effort of saint after his demise

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ, the saints of Islam are highly regarded in the religious environment of Dawat-e-Islami. In reality, by the grace of Allah عَزَّوَجَلَّ, Dawat-e-Islami is flourishing by virtue of the blessings of the saints رَحْمَةُ اللهِ.

Hence, a Madanī Qāfilaḥ of devotees of the Prophet travelled to a town called ‘Anwār Sharīf’ where four other Islamic brothers also joined the Madanī Qāfilaḥ for three days. Amongst them was an Islamic brother who was a descendant of a saint رَحْمَةُ اللهِ عَلَيْهِ whose shrine is situated in ‘Anwār Sharīf.’

Spreading the call to righteousness, the Madanī Qāfilaḥ reached another town. After the brothers from Anwār Sharīf had spent three days with the Madanī Qāfilaḥ, the descendant of that saint remarked: I will not return [to Anwār Sharīf], because last night I had a dream in which I saw my ancestor (the saint رَحْمَةُ اللهِ عَلَيْهِ) who told me in my dream, ‘Son! Do not return home, travel ahead with the Madanī Qāfilaḥ.’

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This gave a tremendous boost to the travellers of the Madanī Qāfilaḥ. Everyone's morale was raised, and all four Islamic brothers from Anwār Sharīf travelled ahead with the Madanī Qāfilaḥ.

*Daytay ḥayn fayz-e- 'ām, Auliyā kirām* رَحْمَةُ اللَّهِ تَعَالَى

*Lūnay sab chalayn, Qāfilay mayn chalo*  
*Auliyā رَحْمَةُ اللَّهِ kā karam, tum per ḥo lā-jaram*  
*Mil kar sab chal paṛayn, Qāfilay mayn chalo*

*Saints رَحْمَةُ اللَّهِ shower blessings extensively;*  
*Let's reap their grace and travel with Qāfilaḥ*  
*Their kindness, we will surely get*  
*Let's all travel together with Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## A mare was gifted via a dream

Dear Islamic brothers! One should not be astonished by the deceased saint's guiding of his descendant in a dream. By the bestowal of Allah عَزَّوَجَلَّ, the pious people رَحْمَةُ اللَّهِ are capable of doing many things.

Khawājā Amīr Khurd Kirmānī قُدِّسَ سِرُّهُ الرَّبَّانِي has stated that Sayyidunā Maḥbūb Ilāhī Niẓāmuddīn Auliyā رَحْمَةُ اللَّهِ عَلَيْهِ has narrated, 'Before moving to Gyaspur [India], I used to walk 3

kilometres to a Masjid in Kaylu Khari to offer Ṣalāt-ul-Jumu'aḥ. Once, while I was walking to the Masjid in a state of fasting, gusts of hot air were blowing. Overcome with dizziness, I sat down near a shop, and thought that if I had some means of transportation, it would be easier. I then recited a couplet of the great Shaykh Sa'dī رحمته اللہ العالی.

مَا قَدَمُ أَزْ سَرُّ كُنَيْمِ دَرِّ ظَلَبِ      رَاةُ بَجَاةٍ بُرْدُ هَرَكَهَ بِأَقْدَامِ  
دَوْسُ تَانِ      رَفُتْ

*To meet our friends, we walk on our heads instead of feet as those walking on their feet on this path do not advance.*

Then I repented of wishing for an easier means of travel. After three days, Caliph Malik Yār Parān brought me a mare and said, 'For the last three nights, I have been dreaming that my Shaykh is instructing me to give the mare to so-and-so person, therefore, please accept this gift.' I replied, 'Your Shaykh may certainly have ordered you but I cannot accept this gift unless my Shaykh asks me to do so.' The very same night, I had a dream in which I saw my Shaykh Sayyidunā Bābā Farīduddīn Ganj Shakar رحمته اللہ علیہ who told me, 'Accept the mare to please Caliph Malik Yār Parān.' The next day when Caliph Malik brought the mare, I accepted it, considering it a divine gift.'

*(Siyar-ul-Auliya, pp. 246)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Eat only from your side

If there is only one type of food in the plate, it is a Sunnah to eat from one's own side. Sayyidunā 'Umar Bin Abī Salamah<sup>1</sup> رَضِيَ اللهُ عَنْهُ has narrated, 'In my childhood, I was brought up in the blessed house of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. While eating, I would move my hand all over the plate. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would instruct me, 'Recite بِسْمِ اللّٰهِ and eat with your right hand from the portion of the plate nearest to you.'  
*(Ṣaḥīḥ Bukhārī, vol. 3, pp. 521, Ḥadīṣ 5376)*

## Don't eat from the centre of the plate

Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا has narrated that the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'Indeed, blessing descends at the centre of the plate, therefore, eat from the sides (of the plate) and not from the middle.'

*(Jāmi' Tirmizī, vol. 3, pp. 316, Ḥadīṣ 1812)*

## Do you eat from the centre of the plate?

Dear Islamic brothers! All of us should ponder as to whether or not we practise this Sunnah. It is commonly noticed that even most of those appearing to be practising Muslims do not act upon this Sunnah! Almost everyone begins eating from the

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<sup>1</sup> 'Umar Bin Abī Salamah was the son of Sayyidatunā Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا. He was born from her former husband before she married the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

centre of the plate. It seems as if Satan holds our hand and takes it to the centre of the plate to deprive us of this great blessing. Undoubtedly, Satan leaves no stone unturned to deprive the Muslims of blessings.

Elaborating on the aforementioned Ḥadīṣ, Muftī Aḥmad Yār Khān رَحْمَةُ الْمَلِكِ has stated, ‘The mercy of Allah عَزَّوَجَلَّ descends at the centre of the plate. To eat from the centre of the plate is a sign of greed, and a greedy person is deprived of Allah’s mercy. Furthermore, this Ḥadīṣ also demonstrates that the mercy of Allah عَزَّوَجَلَّ descends when Muslims are eating, especially with the intention of abiding by Sunnah.’

*(Mirāt-ul-Manājīh, vol. 6, pp. 33-34)*

### **Do not embarrass others**

Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When the dining-mat is laid, each one of you should eat from your own side [when eating in the same platter etc.] and do not eat from the sides of others. Avoid eating from the centre of the plate, because blessings descend there. No one should get up unless the dining-mat has been removed, and no one should stop eating unless others have also stopped, even if he has been satiated. He should also continue to eat with the others because if he stops eating, it will cause embarrassment to others who will (also

follow suit and) stop eating even though they may need to eat more.’ (*Shu’ab-ul-Īmān*, vol. 5, pp. 83, Ḥadīṣ 5864)

### Explanation of descending of blessings in the centre

Muftī Aḥmad Yār Khān عليه رحمة العمان has stated, ‘Eat from the side of the plate near you [when eating together in the same plate]. Don’t eat from the centre because blessing descends in the centre of the plate and spreads towards the edges. If you eat from the centre the blessings may perhaps stop descending. In short, the place of the descending of blessings is different from that of reaping them.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 63)

### Five Sunnaḥs pertaining to eating

Dear Islamic brothers! Five Sunnaḥs of consuming food were described in the above Ḥadīṣ:

1. To eat from the portion of the plate that is in front of you.
2. Not to eat from the side of the others, when eating with others.
3. Not to eat from the centre of the plate.
4. The dining-mat should be removed before the people get up. (Sadly, nowadays, the trend is quite the opposite; people get up first and then the dining-mat is removed).
5. If others are eating with you, do not stop eating until everyone has finished.

Regretfully, today, we hardly find anyone acting upon these Sunnahs. In order to learn various Sunnahs and remove hesitation in acting upon them, especially in the presence of others, one should travel with Dawat-e-Islami's Sunnah-inspiring Madanī Qāfilaḥ and practise these Sunnahs there. **إِنْ شَاءَ اللَّهُ**, By the blessings of travelling with Madanī Qāfilaḥs, it will become very easy to act upon the Sunnah.

### A litany for protection against nightmares

Words cannot express the blessings of Madanī Qāfilaḥ! There was an Islamic brother who would often have nightmares. He had the honour of travelling in a 30-day Sunnah-inspiring Madanī Qāfilaḥ of Dawat-e-Islami with the prophetic devotees. **أَلْحَمْدُ لِلَّهِ**, by the blessing of this Madanī Qāfilaḥ, he no longer has nightmares, and now dreams of the blessed city of Madīnah; sometimes, he dreams of offering Ṣalāḥ, and sometimes, of reciting the Holy Quran.'

*Khawab mayn dar lagay bojh dil par lagay*

*Khoob jalway milayn qafilay mayn chalo*

*Hogi hal mushkilayn qafilay mayn chalo*

*Pao gey rahatayn qafilay mayn chalo*

Dear Islamic brothers! At the time of sleeping, recite **يَا مُتَكَبِّرُ** 21 times with Salat upon the Prophet once before and after it. **إِنْ شَاءَ اللَّهُ**, you will not have nightmares.

## Do not eat from the centre

The Beloved Prophet ﷺ said, 'Indeed, blessing descends in the centre of the food, so eat from the sides and do not eat from the centre'

*(Tirmizi, vol. 3, p. 316, Hadith 1812)*



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