



A SECTION OF "FAIZĀN-E-SUNNAT (BLESSINGS OF SUNNAH)", A BOOK
OF THE AMIR OF AHL AL-SUNNAH دامت برکاتہم العالیہ, ENTITLED:

RESPECT FOR bread



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

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روٹی کا احترام

Respect for Bread

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This booklet was written by Shaykh-e-Tareeqat, Amir of Ahl al-Sunnah, the founder of Da‘wat-e-Islāmī ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَاضِي بِلَال مُحَمَّد اِيْلَاس اَتَّار قَادِرِي رَزَاوِي in Urdu. **Translation Department** (Da‘wat-e-Islāmī) 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 [*thawāb*].

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Respect for Bread

An English translation of '*Roti Ka Ehteraam*'



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

Du‘ā’ for reading this book

Read the following *du‘ā’* (supplication) before you study a religious book or an Islamic lesson; you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allāh **عَزَّوَجَلَّ**! 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-Mustaṭraf*, vol. 1, p. 40)

Note:

Recite *ṣalāt* upon the Prophet ﷺ once before and after the *du‘ā’*.

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Respect for Bread

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This article is taken from “Faizān-e-Sunnat (Blessing of Sunnah)” vol. 1, pp. 243 - 264

Respect for Bread

Supplication of Amīr of Ahl al-Sunnah:

O Lord of Mustafā! Whoever reads or listens to the 22-page booklet ‘Respect for Bread’, grant him a comfortable livelihood, bestow blessings therein and become pleased with him forever.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The Prophet ﷺ said, “The closest of people to me on the Day of Judgement will be the one who sent abundantly *ṣalāt* upon me.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Jāmi‘ al-Tirmidhī*, vol. 2, p. 27, *hadīth* 484

Respect for Bread

Dear Islamic brothers, if there are different types of food on a single platter, for example, sweet rice, pulau rice and pickle, one is permitted to take from the other side of the platter.

A platter of different dates

Sayyidunā ‘Ikrāsh رَضِيَ اللَّهُ عَنْهُ has narrated,

Tharīd¹ was once served to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We started eating with him. I was stretching my hand all over the plate. Seeing this, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “O ‘Ikrāsh (رَضِيَ اللَّهُ عَنْهُ)! Eat from one side, because there is only one type of food in this plate.”

Afterwards, we were served with a platter of different varieties of fresh dates. The hand of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stretched towards different varieties of dates, and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “O ‘Ikrāsh (رَضِيَ اللَّهُ عَنْهُ)! Eat from wherever you wish, because these [dates] are of different varieties.”²

Eating with five fingers: a practice of the uncivilised

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا has narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once indicated to his thumb and index finger and said:

¹ Tharīd is a dish made with pieces of bread mixed with stew and gravy sauce. It can also be prepared with vegetables instead of meat.

² Sunan Ibn Mājah, vol. 4, p. 15, hadīth 3,274

Do not to eat with these two fingers, but eat with three fingers (i.e. the index finger, the middle finger and the thumb) as this is Sunnah. Avoid eating with five fingers as this is a practice of the uncivilised.¹

Satan's manner of eating

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ has narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Eating with one finger is a practice of Satan, eating with two fingers is a practice of the arrogant, and eating with three fingers is a practice of the Prophets عَلَيْهِمُ السَّلَامُ.”²

However, the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would occasionally eat with four fingers as well.³

Method of eating with three fingers

Dear Islamic brothers, eating with three fingers means that small morsels will be eaten, which makes it easier for the food to be chewed. Well-chewed morsels mix properly with the digestive enzymes in saliva, helping their digestion.

Mullā ‘Alī Qārī رَحِمَهُ اللَّهُ عَلَيْهِ has stated, “Eating with five fingers is a sign of the greedy.”⁴ It is not difficult to eat bread with three

¹ Kanz- a-‘Ummāl, vol. 5, p. 115, hadīth 40,872

² al-Jāmi‘ al-Ṣaḡhīr, p. 184, hadīth 3,074

³ al-Jāmi‘ al-Ṣaḡhīr, p. 250, hadīth 6,942

⁴ Mirqāt al-Mafātīḥ, vol. 8, p. 9

fingers. You just have to pay a little attention, and you will be able to do so easily. However, eating rice with three fingers may be somewhat difficult, but not for those who have a religious mindset and are devoted to the Sunnah. Surely there is blessing in acting on every Sunnah. One should avoid eating with five fingers out of greed for eating big morsels.

In order to make a habit of eating with three fingers, one may bend the ring finger and the little one and wrap a rubber band around them during mealtimes. Alternatively, whilst eating, one may take a small piece of bread in the palm and hold it with the ring finger and the little one. If one is sincere, these tips will help in getting into the habit of eating with three fingers, **إن شاء الله**.

Once this becomes a routine, there will no longer be the need to use these techniques. If rice grains are well separated and it is impossible to eat rice with three fingers, one may use four or five fingers. However, make sure that neither the palm nor the base of the fingers is stained with food.

Eating with a spoon

It is contrary to Sunnah to eat with a knife, fork or spoon. Our pious predecessors **رحمهم الله** used to refrain from using a spoon because the Prophet **صلى الله عليه وآله وسلم** would eat with three fingers. *Sayyidunā* Imam Ibrāhīm Bājūrī **رحمته الله عليه** has narrated:

Once, food was served to the ‘Abbāsīd Caliph Mā'mūn al-Rashīd with a spoon. The Qāḍī al-Quḍāt (chief justice),

Imām Abū Yūsuf رحمته الله عليه said, “Allāh Almighty has stated in Sūrah Banī Isrā’īl,

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

‘And We have indeed honoured the descendants of Ādam.’¹

O Caliph! In the commentary of this verse, your grandfather Sayyidunā ‘Abdullāh b. ‘Abbās رضي الله عنه has stated, ‘We have made fingers for them with which they eat.’” Listening to this, Mā'mūn al-Rashīd refrained from using a spoon and ate with his fingers.²

When can one eat with a spoon?

Dear Islamic brothers, if the food is watery, a spoon can be used if it cannot be eaten using one’s fingers or if it cannot be drunk (e.g. thin, watery foods like porridge and yoghurt).

Similarly, if one’s hand is injured or is dirty and water is not available to wash it, there is no harm in eating with a spoon due to necessity. Furthermore, it is also permissible to use a knife to cut large pieces of food, such as cooked meat.

Appendicitis was cured

Dear Islamic brothers, in order to get used to acting upon the Sunnahs of eating, accustom yourself to travelling with Madanī

¹ [Kanz-ul-Īmān (Translation of Qur’ān)] (Part 15, Sūrah Banī Isrā’īl, verse 70)

² al-Mawāhib al-Laduniyah, p. 114

qāfilahs. **اَلْحَمْدُ لِلّٰهِ** By the blessing of Da‘wat-e-Islāmī’s Madanī qāfilah, many wicked individuals have changed by adopting a pious and righteous life-style.

An Islamic brother from Mathura, India, was a follower of immoral fashions and would often watch movies. Fortunately, he once listened to a Sunnah-inspiring speech with the title ‘*T. V. ki Tabah Kariyan*’ released by Maktaba-tul-Madīnah. The speech transformed his life, inspiring him to join the Madanī environment of Da‘wat-e-Islāmī.

Once, he suffered from appendicitis, and the doctors advised him to have an operation for its treatment. He was terrified. Meanwhile, as a result of the individual effort of a preacher of Da‘wat-e-Islāmī, he travelled with a 3-day Sunnah-inspiring Madanī *qāfilah* for the first time in his life along with the Prophet’s devotees.

اَلْحَمْدُ لِلّٰهِ By the blessings of the Madanī qāfilah, his disease was cured without any operation. **اَلْحَمْدُ لِلّٰهِ** Highly inspired by this, he now travels with a 3-day Madanī *qāfilah* every month. He also hands in his Pious Deeds booklet every month and wakes up Muslims for Fajr Ṣalāh every morning, acting upon the Pious Deed of sadā-e-Madīnah.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّد

Surgery whilst conscious

Dear Islamic brothers, did you see the blessings of travelling with the Madanī *qāfilah*? Remember that sickness or trouble usually brings about mercy for a Muslim. You have just heard that the Islamic brother who had appendicitis was cured by the blessing of travelling with a Madanī *qāfilah*, and impressed by this amazing blessing, he joined the religious environment of Dawat-e-Islami. Furthermore, the fact that he became steadfast in the religious environment is indeed another great blessing for him.

If you ever face problems, endure them with patience and earn great reward. Out of enthusiasm to reap reward, the way our pious predecessors رَحِمَهُمُ اللَّهُ would manifest patience when facing troubles is indeed exceptional and highly inspiring. Here is an account illustrating the spirit of our pious predecessors رَحِمَهُمُ اللَّهُ.

The commentator of Ṣaḥīḥ al-Bukhārī, ‘Allāmah Maulānā Muftī Sharīf al-Ḥaqq Amjadī رَحِمَهُمُ اللَّهُ عَلَيْهِ has narrated the following account in *Nuzhah al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, volume 2, pages 213-215:

Sayyidunā ‘Urwah رَحِمَهُمُ اللَّهُ عَلَيْهِ was the son of the famous Anṣārī companion, *Sayyidunā* Zubayr b. ‘Awwām رَحِمَهُمُ اللَّهُ عَلَيْهِ and *Sayyidatunā* Asmā' bint Abū Bakr رَحِمَهُمُ اللَّهُ عَلَيْهِمَا. He was the nephew of *Sayyidatunā* ‘Āisha Ṣiddīqah رَحِمَهُمُ اللَّهُ عَلَيْهَا and the brother of *Sayyidunā* ‘Abdullāh b. Zubayr رَحِمَهُمُ اللَّهُ عَلَيْهِمَا. He was also one of the seven renowned jurists of Madīnah al-Munawwarah and a

pious, upright and righteous saint who used to worship devotedly, especially at nights. He would read a quarter of the Holy Qur'ān every day and would recite a quarter every night in Tahajjud. The Caliph Walīd b. 'Abdul Malik used to say that if anyone wished to see a Heaven dweller, they should look at *Sayyidunā* 'Urwah رضي الله عنه.

Once, he travelled to meet Walīd b. 'Abdul Malik. During this journey, he suffered from a severe infection that caused his foot to decompose. Walīd advised him to undergo surgery on his foot, but he declined. The disease spread to his shin.

Walīd, out of concern, told *Sayyidunā* 'Urwah رضي الله عنه, "Noble sir! It is now necessary that your leg be amputated, otherwise the disease will spread to your entire body."

Sayyidunā 'Urwah رضي الله عنه finally agreed. The surgeon arrived and said, "Drink some alcohol so that you will not feel any pain during the amputation."

He رضي الله عنه replied, "I do not want relief by the thing declared *ḥarām* by Allāh Almighty."

The surgeon then said, "If you permit, I will give you some medicine that will put you to sleep."

He رَضِيَ اللَّهُ عَنْهُ replied, “I wish to experience the pain while my leg is being amputated so that I will not be deprived of the opportunity of showing patience and gaining reward.”

He رَضِيَ اللَّهُ عَنْهُ was then asked, “Grant permission for a few individuals to hold you down.”

But he رَضِيَ اللَّهُ عَنْهُ replied, “There is no need for this either.”

Therefore, the flesh of his foot was first cut with a knife and then his bone was cut with a saw. Amazingly, he did not utter even a single word of complaint. All the while, he continued to do the *dhikr* of Allah’s blessed names.

When the open wound was cauterized with heated iron and olive oil, he fainted due to extreme pain. After he regained consciousness, he wiped the perspiration from his face.

Then, picking up the severed leg, turning it over and looking at it, he said, “By Allah Almighty, Who had enabled me to walk by you, I never used you to walk towards any sin.”

Despite being present in the same hall, the Caliph who was busy in conversation remained unaware that the surgery was still taking place. He only became aware of it when the smell from the cauterization spread after the surgery.

Respect for Bread

Martyrdom of a son

Another test for Sayyidunā ‘Urwah رضي الله عنه on this journey was that his beloved son Sayyidunā Muḥammad b. ‘Urwah رضي الله عنه was martyred by some animal of the royal stable of the Caliph. When he returned to Madīnah al-Munawwarah, he recited the following part of the 62nd verse of Sūrah al-Kahf:

لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

“we have indeed faced great hardship in this journey of ours.”¹

Generosity of Sayyidunā ‘Urwah رضي الله عنه

Sayyidunā ‘Urwah رضي الله عنه was very generous. When fruit picking season arrived, he would make an opening in the perimeter wall of his orchard, allowing people to eat and take fruits with them. Whenever he went to his orchard, he would recite the following part of the 39th verse of Sūrah al-Kahf:

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ

“And why was it not so that when you entered your garden, you could have said, ‘Whatever Allah wills, we do not have any strength except by the help of Allah,’²

¹ [Kanz-ul-Īmān (Translation of Qur’ān)] (Part 15, Sūrah al-Kahf, verse 62)

² [Kanz-ul-Īmān (Translation of Qur’ān)] (Part 15, Sūrah al-Kahf, verse 39)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

To eat while resting against a support is not Sunnah

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “I do not eat while resting against a support.”¹

Do not eat while resting against a support

Sayyidunā Abū Dardā' رَضِيَ اللَّهُ عَنْهُ has narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “You should not eat while resting against a support.”²

Four postures of resting against a support

There are four postures for sitting whilst resting against a support:

1. To sit leaning to the right or left (i.e. leaning down towards the right or left).
2. To sit cross-legged.
3. To sit on the floor by supporting yourself with one hand resting on the ground.

¹ Kanz al-'Ummāl, vol. 15, p. 102, hadīth 40,704

² Majma' al-Zawā'id, vol. 5, p. 22, hadīth 7,918

4. To sit resting one's back against a support like a wall (or a chair etc.).

It is not appropriate to sit in these postures when eating. A good sitting posture to have when eating is to sit either with the legs folded—as done when sitting in salah—or with both knees raised upwards. These two postures are also medically beneficial to the body. It is inappropriate to eat while standing.¹

Treat bread with respect

It is Sunnah to pick up and eat a piece of bread that has fallen on the ground. *Sayyidatunā* ‘Āisha Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا has narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once entered his home and saw a piece of bread on the floor. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ picked it up, wiped it and ate it. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, “O ‘Āisha (رَضِيَ اللَّهُ عَنْهَا)! Respect that which is precious, because when this (i.e. the bread) departs from a nation, it has never returned.”²

Repent from wasting food

Dear Islamic brothers, today, virtually everyone seems to be complaining of deprivation and lack of blessing in sustenance. Perhaps disrespecting and wasting food may be a cause of this. Today, you will hardly find a Muslim who does not waste food.

¹ *Mir'āt-ul-Manājīh*, vol. 6, p. 12

² *Sunan Ibn Mājah*, vol. 4, p. 50, *hadīth* 3,353

Everywhere, whether it is a wedding feast or a *niyāz* meal of a saint, you will see people waste food.

Regretfully, a lot of food is also carelessly dropped on the dining-mat during meals. After the food has been consumed, remnants of food and meat still remain on the bones and spices, which are then carelessly thrown away. After eating once, most people do not even think of reusing the food left in plates, bowls and pots, and it eventually ends up in the garbage.

Dear Islamic brothers, one should repent of *isrāf* (wastage) done till now and make a firm intention never to waste even a single speck of food or a single drop of soup. By Allah Almighty! On the Day of Judgement, one will surely be held accountable for every speck of food wasted in the world.

Without doubt, no one has the power to bear accountability on the Day of Judgement. Repent sincerely. Recite *ṣalāt* and plead,

O Allah Almighty! I repent of *isrāf* which I have committed till today and all my minor and major sins. With Your bestowal and help, I will strive to refrain from all sins in the future. O Allah Almighty! Forgive me without holding me accountable.

اٰمِيْنَ بِجَاوِزَاتِ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

In Sūrah al-A‘ rāf, verse 31, Allah Almighty says,

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

“And eat and drink, and do not cross the limit; indeed, He does not like those who cross the limit (i.e. the extravagant).”¹

What does *isrāf* mean?

The renowned commentator of the Quran, Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ, has stated on page 390 of the 8th volume of *Tafsīr al-Na‘īmī* that there are several explanations of *isrāf*, (i.e., wastage), some of which include:

1. To consider halal things as haram.
2. To use haram things.
3. To eat, drink or wear more than one’s requirement.
4. To eat, drink and wear whatever one desires.
5. To eat and drink repeatedly during the day and night, engendering illness and damaging the stomach.
6. To eat and drink things harmful to the body.
7. To keep obsessing about clothes and food, thinking about what one will wear or eat next.²

¹ [Kanz-ul-Īmān (Translation of Qur’ān)] (Part 8, Sūrah al-A‘rāf, verse 31)

² Rūḥ al-Bayān, vol. 3, p. 154

8. Eat to be heedless.
9. To eat with the intention of committing sins.
10. To accustom oneself to high quality foods and fancy clothing to such an extent that one is not able to eat or drink ordinary, simple things.
11. To assume that one has attained high quality food by his personal accomplishments only.

In short, the word *isrāf* encompasses numerous rulings.

The second Caliph of Islam, *Sayyidunā* ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, has stated,

One should avoid over filling oneself as it causes illness, damages the stomach and engenders indolence in salah. Adopt moderation in eating and drinking as this is a cure for numerous diseases. Allah Almighty dislikes an obese¹ person.²

It is also stated that the one letting his desire dominate his religion will face ruin.³

¹ To hurt a Muslim by laughing at him because of his obesity is a sin.

² *Kashf al-Khifā*, vol. 1, p. 221, *hadīth* 760

³ *Rūḥ al-Ma‘ānī*, vol. 4, p. 163; (*Tafsīr Na‘īmī*, vol. 8, p. 390)

Excellence of being slim

Dear Islamic brothers, in addition to eating less, reduce the intake of super fine flour, sugar and fatty foods as per the advice of your doctor. This improves the digestive system, decreasing body weight. By virtue of this, a bulging belly returns to its normal state, and one's appearance ¹ is enhanced. Allah Almighty likes a slim Muslim who eats less.

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا has narrated that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “The dearest to Allah Almighty amongst you is the one who eats less and has a lean body.”²

Dear Islamic brothers, in order to maintain the spirit to perform righteous deeds, it is imperative that one joins a righteous religious environment with heart and soul.

Although one may attain the spirit to perform righteous deeds even without a religious environment, it is extremely difficult to attain steadfastness due to the lack of pious company. One should, therefore, make a habit of travelling with Madanī *qāfilahs* along with the Prophet's devotees. اَلْحَمْدُ لِلّٰهِ Da‘wat-e-

¹ To learn how to lose weight, read *Faizān-e-Sunnat*'s chapter 'Excellence of Hunger' from page 457 to 460.

² *al-Jāmi‘ al-Ṣaghīr*, p. 20, *hadīth* 221

Islami is propagating the message of Sunnah throughout the world. Here is a faith-enhancing and inspirational account.

A non-Muslim embraces Islam

An Islamic brother from Tehsil Tanda district Ambedkar Nagar, U.P., India, has stated that he was previously a non-Muslim. Once, someone gifted him Maktaba-tul-Madīnah's booklet entitled '*The Respect of a Muslim.*' Amazed by the booklet, he realized that Islam, which he formerly always had hated for, gives the message of peace and harmony. The words of the booklet captured his heart, making him develop a great liking for Islam.

One day, while he was travelling in a bus, a group of bearded, Islamic brothers wearing '*imāmahs*' boarded the same bus. He understood that they were Muslims. As he had already developed a liking for Islam, he began to look at them with admiration. One of the Islamic brothers from amongst them began reciting *nʿ at*, something which the non-Muslim found appealing.

Noticing his interest, an Islamic brother approached him and started conversing with him. The Islamic brother discovered that the person was a non-Muslim. Smiling, he advised him in a very courteous manner to embrace Islam by saying, "I encourage you to embrace Islam."

Since he had already been impressed by Islam as a result of reading the booklet ‘*The Respect of a Muslim*’, the humble words of the brother further motivated him, and he embraced Islam. **اَلْحَمْدُ لِلّٰهِ** At the time of the writing of this account, four months have passed since he embraced Islam.

He has started offering salah regularly and has also made the intention of growing a beard. Furthermore, he has joined the religious environment of Da‘ wat-e-Islāmī and travels with the Madanī *qāfilahs*.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّد

Sunnah is not abandoned out of shyness

The beloved companions **رَضِیَ اللّٰهُ عَنْهُمْ** were indeed the true devotees of the Prophet **صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم**. Nothing could prevent them from practising Sunnah, not the lure of transient worldly things nor regard for anyone.

Sayyidunā Ḥasan Baṣrī **رَضِیَ اللّٰهُ عَنْهُ** has narrated that *Sayyidunā* Ma‘ qil b. Yasār **رَضِیَ اللّٰهُ عَنْهُ** (who was the chief of the Muslims of that area) was once eating food when a morsel from his hand fell on the ground. He picked it up, cleaned it and then ate it. Seeing this, some uncivilised people who were present there gave him a contemptuous look. Someone said to him, “May Allah Almighty bless our chief! O our leader! These uncivilised people are

looking at you scornfully because you have eaten a morsel from the floor despite having other food in front of you.” Listening to this, he replied,

I cannot give up what I have learnt from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ merely because of these ‘*Ajamīs* (non-Arabs). If a morsel of food ever fell down, we would ask each other to pick it up, clean it and eat it, and not leave it for Satan [to consume].¹

Make individual effort

Dear Islamic brothers, did you see how much love *Sayyidunā* Ma‘qil b, Yasār رَضِيَ اللَّهُ عَنْهُ, an eminent companion, had for the Sunnah! Paying no heed to the behaviour of the ‘*Ajamīs*, he continued to act upon the Sunnah unflinchingly.

Unfortunately, these days, some unwise Muslims do not grow their beard assuming this decision of theirs to be a wise act based on modern times. In reality, true wisdom is to grow a beard, dress according to the Sunnah, wear an ‘*imāmah* and carry out one’s daily acts according to the Sunnah.

¹ *Sunan Ibn Mājah*, vol. 4, p. 17, *hadīth* 3,278

True wisdom is to do these things regardless of how unfavourable the environment is and how severe the opposition of the non-Muslims and people of innovation is.

Furthermore, one should also strive to call people towards righteousness. **إِنْ شَاءَ اللَّهُ** Our mutual efforts will produce fruitful results, the truth will prevail, Satan will be disgraced and the message of Sunnah will spread everywhere. Those who love the transient things of this worldly life will become sincere devotees of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. The *nūr* of the beloved and blessed Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** will enlighten every household.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Here is an incident showing the blessing of making individual effort.

A non-Muslim embraces Islam

A 92-day Madanī *qāfilah* reached Colombo from the global Madanī Markaz of Da‘wat-e-Islāmī, Faizān-e-Madīnah, Bāb-ul-Madīnah, Karachi (Pakistan). On the day when the Madanī *qāfilah* was to leave for the district of Aero for 30 days, an Islamic brother brought a young non-Muslim to the leader of the *qāfilah*.

Describing some aspects of the great character of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, the leader of the Madanī *qāfilah* invited the young man to embrace Islam. The young man asked some

questions, which were answered, and by virtue of approximately one hour of individual effort, **صَلَّى اللَّهَ عَلَيْهِ وَسَلَّمَ** he embraced Islam.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Protection of offspring from feeble-mindedness

The Prophet **صَلَّى اللَّهَ عَلَيْهِ وَسَلَّمَ** has stated,

The one who picks up bits of food that have fallen on the dining-mat and eats them will live a life of affluence, and his offspring and the offspring of his offspring will be protected from feeble-mindedness.¹

A remedy for destitution

An eminent scholar of hadith, *Sayyidunā* Hudbah b. Khālīd **رَحِمَهُ اللَّهُ عَلَيْهِ** was once invited by the Caliph of Baghdad, Mā'mūn al-Rashīd. After eating, the great scholar began to pick up and eat the bits of food that had fallen. Astonished, the Caliph asked, “O Shaykh! Are you not full yet?”

He **رَحِمَهُ اللَّهُ عَلَيْهِ** replied,

I certainly am full, but I have heard a hadith from *Sayyidunā* Hammād b. Salamah **رَضِيَ اللَّهُ عَنْهُ**: “Whoever picks up and eats

¹ *Kanz al-Ummāl*, vol. 15, p. 111, *hadīth* 40,815

fallen grains of food from the dining-mat will be free from the fear of poverty.” I am merely acting upon this hadith.

Highly impressed, the Caliph gestured to a servant who brought a thousand dinars (gold coins) wrapped up in a handkerchief and gave it to Sayyidunā Hudbah b. Khālīd رَحِمَهُ اللّٰهُ عَلَيْهِ as a gift. The eminent scholar said, “الْحَمْدُ لِلّٰهِ! The blessing of acting upon the hadith has manifested immediately.”¹

Do not forgo any Sunnah due to shyness

Dear Islamic brothers, it is evident from the above parable that our pious predecessors رَحِمَهُمُ اللّٰهُ would never forgo a Sunnah under any circumstance. They had no hesitation in acting upon the Sunnah in the presence of the rich or a king.

This parable contains ample lesson for those Islamic brothers who, due to being shy of people, forgo the Sunnahs of eating and drinking or that of wearing an ‘*imāmah* and keeping a beard.

Undoubtedly, acting upon the Sunnah will lead to success in the world as well as in the Hereafter. At times, the blessings of acting upon Sunnah take place instantly in the world, as described in the above parable where Sayyidunā Hudbah b. Khālīd رَحِمَهُ اللّٰهُ عَلَيْهِ immediately received a thousand dinars and became affluent.

¹ *Thamarāt al-Awrāq*, vol. 1, p. 8

Next Week's Booklet



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