



PO Box 3393,
Port Elizabeth, 6056
South Africa

Email: muftis@themajlis.co.za
www.themajlis.co.za

15 Jamadith Thaani 1443 – 18 January 2022

THE PHYSICAL AND SPIRITUAL RUIN OF DEVOURING HARAAM AND MUSHTABAH FOOD

Allah Ta'ala says in the Qur'aan Majeed: *“O Rusul (Messengers)! Eat from what is Tayyibaat and practice Saalihaat (righteous deeds).”*

Hadhrat Hasan Basri (Rahmatullah alayh), perhaps the most senior Faqeeh, Muhaddith, Mufasssir and Wali among the Taabieen, said: *“A man may fast every day, spend every night in ibaadat and become as thin as a rake, but as long as he is not careful regarding what he eats, nothing of his ibaadat is accepted.”*

Hadhrat Hasan Basri (Rahmatullah alayh) also said: *“I have met such people (Sahaabah and senior Taabieen) who had abandoned 70 avenues of halaal for fear of falling into haraam.”*

Hadhrat Sufyaan Thauri (Rahmatullah alayh) said that there was a time when with each Aayat of the Qur'aan he recited, seventy facts of Hikmat (Divine Wisdom) would be revealed to him. But “now, even if I recite the entire Qur'aan, not a single avenue of wisdom opens up for me.” This spiritual blockage he attributed to a cup of water given to him by a soldier. Generally, soldiers are juhala and cruel. The *jahl* and *zulm* of the soldier had a great detrimental *athr* (effect) on the water, hence the *Roohaaniyat* of Hadhrat Sufyaan was polluted with the water resulting in the blockage.

The effect of mushtabah and haraam food is disastrous for a Mu'min. It destroys all spiritual stamina. The ability to combat evil is weakened and even eliminated. The basis of Taqwa is *halaal* and *tayyib* food. A lady entrusted her young son into the care of a Shaikh. The Shaikh observed that the boy was progressing swiftly in the sphere of Taqwa. The Shaikh feared that the swift rate of spiritual progress of the lad would overwhelm and even kill him. He therefore devised a method for slowing down the child's rate of *Roohaani* progress. The Shaikh bought some food from a halaal restaurant. There was no doubt whatsoever in the food being halaal. It was not Mushtabah (doubtful) food.

After the boy consumed this food, his rate of progress significantly fell. This was the effect of the restaurant food. Despite it being halaal, it was not *Tayyib* (pure and wholesome). It lacked the ingredients for enhancing spiritualism for the acquisition of Taqwa. Why was the restaurant food not *Tayyib* despite being Halaal? Fussaaq and fujjaar generally handle food prepared in public places. Their spiritual evil and their dirty hands, etc. contaminate the food, eliminating the property of *tayyib*.

On this issue, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) explained that food displayed openly in market places is adversely affected by the stares and glances of people, especially by the stares of the poor who cannot afford purchasing the expensive food. This has a detrimental effect on the spirituality of consumers. An evil stare or a bad stare or a stare of sorrow can exercise a detrimental spiritual effect on one's *Roohaaniyat* (spiritual fibre).

Once when Hadhrat Zunnun Misri (Rahmatullah alayh) was imprisoned for his outspoken *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding virtue and prohibiting vice), an old Waliah (Saintly lady) sent some food for him. The warder of the prison brought the food with the message: 'Hadhrat be assured that I have prepared this food from absolutely halaal money which I have earned weaving cloth. Therefore do not hesitate to consume it.'

Returning the food, Hadhrat Zunnun (Rahmatullah alayh) who was among the most senior and greatest Auliya of Islam, responding to her message, said: "I know that the food is absolutely halaal. However, the container is mushtabah (doubtful), hence I am constrained to return the food." The 'container' referred to the hands of the warder who was a zaalim (oppressor). The effect of his zulm was contagious and was transferred to the food.

This is the lofty concept Halaal-Tayyib food. Hadhrat Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: "The sign of mushtabah food, is a large variety of food served." One of the principles for the cultivation of Taqwa is reduction in food and consuming simple food. While this is the emphasis of the Sunnah, the emphasis of scoundrels such as these carrion certifying outfits is the diametric opposite. Just look at SANHA's newsletters! How these rubbish magazines extol gluttony! Gluttony is regarded a virtue to be cultivated. Since the pursuit of these filthy entities is haraam boodle, they advertise the haraam and mushtabah products of the kuffaar, extolling their '*fadhaail*' (virtues). They encourage the ignorant masses to become like dogs to devour more and more kuffaar products whereas the Sunnah emphasises the opposite.

Rasulullah (Sallallahu alayhi wasallam) said: "*The kaafir eats with seven intestines while the Mu'min eats with one intestine*". While the Sunnah extols frugality and little food consumption, SANHA, MJC and the rest of the devil's carrion certifying cartel encourage Muslims to become gluttons. SANHA's newsletters specialize in the promotion of gluttony, and that too by consumption of mushtabah and haraam.

Hadhrat Abdullah Bin Umar (Radhiyallahu anhu) said: “Do not consume the food of anyone besides the food of the Muttaqeen (people of taqwa). But SANHA, in its insane pursuit of money, uses the Deen to promote the food of the kuffaar, and that too, meat products – carrion passed off as ‘halaal’.

Discouraging his son from much food, Hadhrat Luqmaan (Alayhis salaam) said: “O my son! Stay away from functions of feasting for these functions entice you to the dunya.”

The virtues of frugality and abstemiousness in the matter of food are numerous. The benefits of food reduction, especially total abstention from SANHA-promoted gluttony, are both physical and spiritual. The Sunnah's *ta'leem* pertaining to food frugality is in diametric opposition to the satanic propagation of SANHA who extols gluttony and total abandonment of all inhibition for mushtabah and haraam. Every person with a little brains understand the monetary objectives of these carrion certifying *khanaazeer*, hence SANHA's promotion of gluttony should be readily comprehensible.

While the Sunnah and the practice of the Sahaabah and Auliya emphasize extreme caution regarding the intake of even *halaal* food, SANHA goes to great strides to promote meat and chickens sold by kuffaar. Ponder! When the stares of people exercise a detrimental spiritual *athr (effect)* on even *halaal* food, then what does the intelligence and Imaan of a Mu'min dictate regarding meat products sold by kuffaar – by atheists – by enemies of Islam and enemies of the Ummah? How can Muslims indulge in such spiritual self-immolation to ruin their Imaan by ingesting meat products acquired from kuffaar?

The masses of Muslims have degenerated to the level of vultures. We say vultures, not dogs, because the ebb of Muslim degeneration is sub-canine. Dogs too shun carrion. Dogs do not consume rotten meat. Yes, vultures do. According to the Shariah, haraam meat is 'rotten' – carrion – *jeefah*. Jeefah – Consumption is the science in which SANHA and its cohorts in the carrion certifying game excel. Over the decades, the accursed 'halaal' certifying satanic ulama-e-soo' outfits have totally desensitized the Imaan of the ignorant masses. The Muslim masses no longer have any inhibition regarding mushtabah and haraam food. Totally insensitive to the spiritual disasters of haraam food, Muslims have lost their Imaani abhorrence for taking meat and even prepared non-meat food from the hands of kuffaar. This evil is abundantly displayed in their gluttonous indulgence on the plane. Every morsel of the plane-food served by the impure hands of impure fussaag, fujjaar and kuffaar incrementally tarnishes their Imaan. In fact, in many of these devourers of carrion, there is no longer any Imaan despite the outward profession of Islam.

While SANHA encourages gluttony with its halaal certified carrion and other kuffaar-prepared foods, Rasulullah (Sallallahu alayhi wasallam) said:

“The worse container filled by a person is the stomach. A few morsels suffice for the Son of Aadam (i.e. for a Muslim human being).....”

Obviously the gluttonous ones resemble the kuffaar who need to fill seven intestines. Filling seven intestines as do the kuffaar, is promoted by SANHA. View its satanic newsletters and you will see the conspicuous adverts goading Muslims to fill seven intestines kuffaar-like. The practice of filling ‘seven intestines’ promoted by SANHA, will have a lamentable sequel even in the Aakhirat.

Once when Rasulullah (sallallahu alayhi wasallam) saw a Sahaabi burping due to having ingested much food, he (Nabi – Sallallahu alayhi wasallam) said:

“O Aba Juhaifah! Restrain yourself (when eating). Verily, those who are the most filled (by means of gluttonous consumption of food) here on earth, their hunger will be the longest on the Day of Qiyaamah.”

After this stricture, Hadhrat Abu Juhaifah (Radhiyallahu anhu) never again ate much. If he ate in the morning, he would not eat in the evening, and vice versa. The Mashaaikh say that a person who eats thrice daily is an animal. The style of the ignorant masses is twice daily, which is tolerable provided that there is no SANHA-type gluttonous indulgence, and absolutely no carrion.

The preponderance of diseases of a variety of incurable kinds in the community of this era is the direct consequence of filling and over-filling the stomach-container with mushtabah, haraam, junk ‘food’, and rotten CARRION certified by SANHA and the like. The Mashaaikh have said: *“The stomach is the headquarters of disease.”* And, it is DISEASE which SANHA, MJC and the other scoundrel halaal certifiers are promoting.

Rasulullah (Sallallahu alayhi wasallam) said that the food of two suffices for four, and the food of four is sufficient for eight persons. This is another virtue of frugality which SANHA with its adverts promoting kuffaar products denies and negates. Hadhrat Aishah (Radhiyallahu anha) says that Rasulullah (Sallallahu alayhi wasallam) never ate twice in one day until the day he passed way.

The very first hurdle which Muslims of today have to clear and surmount is to abandon their addiction of haraam food – haraam products certified by SANHA, MJC, NIHT and the other *khanaazeer*. The Road to Allah Ta’ala will remain perpetually blurred and unrecognizable as long as the intellect is deranged with the filth and carrion with which people are nourishing themselves. Haraam food disturbs mental equilibrium and blocks the avenue for the acquisition of Taqwa. That is why Allah Ta’ala emphasized so much to His Ambiya (Alayhimus salaam):

“O Rusul! Eat from the Tayyibaat and practice Saalihaat.”

HARAAM AND MUSHTABAH FOOD

Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) said:

“O my Brother! Beware of consuming that which is not halaal, for verily haraam consumption hardens and darkens the heart. It acts as a barrier preventing one from being in the Presence of Allah Ta’ala.”

Imaam Abu Hanifah (Rahmatullah alayh) said: “Even if a person worships Allah and as a result of the abundance of his worship becomes like a pillar, it will not be accepted if he does not know what enters into his stomach whether halaal or haraam.”

Abu Ishaq Ibraahim Bin Adham (Rahmatullah alayh) said: “Eating haraam and mushtabah prevents one from Wusool (reaching Allah Ta’ala).”

Hadhrat Sahl (Rahmatullah alayh) said: “A man whose food is not halaal, the veils of darkness will not be lifted (from his heart). Neither his Salaat nor his Siyaam (Fasting) nor his Sadqah will benefit him.”

Shaikh Ali Shaazli (Rahmatullah alayh) said:

“He who consumes halaal, his heart brightens up (spiritually) and he sleeps less. He is not deprived of the Presence of Allah. On the other hand, he who eats what is not halaal (i.e. mushtabah and haraam), his heart hardens and darkens. He is deprived of Divine Presence, and he sleeps much. Eating what is not halaal induces the limbs to commit sin. His every limb desires to sin.”

Allaamah Sha’raani (Rahmatullah alayh) said: “Of the corruption of eating haraam is that it is transformed into fire (spiritually). It eliminates the ability of reflection (fikr) and the sweetness of Thikr. It incinerates the seeds of Ikhlaas, blinds baseerah (the spiritual eyes), weakens the Deen, the body and the intelligence, and it creates obliviousness and negligence. All sins are the consequence of eating haraam. He who consumes haraam and seeks to worship (as one should do in the correct manner), hopes for the impossible.”

AND EVEN HALAAL FOOD

Even halaal food can exercise detrimental spiritual and moral effects if the indulgence is excessive. Hadhrat Zunnun Misri (Rahmatullah alayh) said: “Hikmat (Spiritual Wisdom) does not reside in a body filled with (even halaal) food, for verily, much eating hardens the heart and darkens it. The consequence of this is lethargy in Ibaadat and increase in ghaflat (obliviousness).

One attains Hikmat by means of hunger which creates comfort in Ibaadat and which brightens the heart, and thereby Uloom (Divine Knowledge) is acquired.”

Hadhrat Sahl Bin Abdullah (Rahmatullah alayh) said: “When Allah created the dunya, He instilled sin and ignorance in a satiated stomach (a stomach filled with food – halaal food), and He instilled knowledge and wisdom in hunger.”

Now reflect on the disasters of haraam and mushtabah food!