

# MUSLIM'S FOOD IN SCIENCE and RELIGION

By sheikh:  
Fawzy Muhammad Abu Zeid



# MUSLIM'S FOOD

IN

SCIENCE and RELIGION

7:31 "and eat and drink but waste not  
by extravagance ,certainly He ( Allah )  
likes not Al-Musrifun (those who  
waste by extravagance)"

By sheikh:

Fawzy Muhammad Abu Zeid

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

( وَكُلُوا وَاشْرَبُوا وَلَا تُسْرُفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ )  
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## *ntroduction*

*In the Name of Allah, The Most Gracious, The Most Merciful.*

Praise and thanking belong to Allah ,the Endower and the Giver of all graces and gifts wherever they are found, on earth or in the heavens, which we can enjoy if we follow the straight way of our prophet Muhammad (*peace be upon him*), the master of all prophets and messengers of Allah .Those people who follow that straight way, will be considered obedient servants to God and get what they wish and want in their life and they will also get good gifts in the hereafter from Allah ,the Gracious.

But if they behave according to their own whim and desires, they will get lost and be frustrated and miserable in their lifetime and even in the hereafter when they meet Allah the Almighty. Allah the Glorious has given and is still giving us all kinds of graces in addition to His kindness and goodness. How great His favors are to us, so we must thank Him. And also when we feed on the great food which is given to us by Him, we should mention and confess these graces upon us and thank Him.

Personally, I admit and confess that there is no God but Allah the one and the only Unique God Who always supports creatures whenever and wherever they are in their lifetime and in the hereafter. And also I confess and admit that our prophet Muhammad is the best worshipper has ever existed to Allah. He (*peace and blessings of Allah be upon him*) was chosen and selected by Allah to be the best creature and the most beloved one to Allah.

Prophet Muhammad (*peace be upon him* ) acquainted Muslims the favors and graces of Allah and led them to the straight way of Allah the most Powerful and all Forgiving, in order to make them afraid of making sins and doing wrongs . If we are committed to that guidance, we will be satisfied and secured in the resurrection day. At last I supplicate to Allah my Lord to bless our prophet Muhammad and make peace and blessings be upon him and resurrect us with him in paradise. .. Amen.

*Fawzy Mohammed Abuzeid*

*Al-Gemmeiza, Saturday,*

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## *Chapter one*

### *The due care of Allah about Muslim's Food*

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- *Making sure that our Food is lawfully earned*
- *What should we consider concerning our Food?*

*Firstly: The reasons for Banning eating dead animals' flesh*

*Secondly: The reasons for banning eating cooked blood*

*Thirdly: The reasons for banning eating the flesh of swine (pork)*

- *Avoiding Sitting at a table containing banned foods or drinks*
- *Permitting lawful foods*
- *Forbidding extravagance*
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## Chapter one

### *The due care of God about Muslim's food*

My dear beloved believers, we should pay due attention to the name of surah Al-Ma'idah in the holy Quran (literally the dining table) .In this surah, Allah, the Glorious God wants us to know how we badly need this dining table with its three meals every day. These meals are just some kinds of God's gracious endowments with different kinds of foods and drinks which will enable us to exist and worship Allah. Allah our kind Lord affectionately teaches us how to get ready and how to set our table to select what we would like to eat to gain our God's satisfaction.

Thus we come to the fact that our religion is not just sitting in mosques reciting the holy Quran or glorifying and praising our God but it also takes care

of us when we eat our food after being hungry and drinking water after being thirsty and among these things there is the deep thoughtfulness of God's graces and gifts which is considered one of the most important ritual doings in Islam.

### *Setting the table*

Before having the table ready, we should get ourselves ready, but how? We should deeply consider the meaning of this Quranic verse:

**2:172. "O you, who believe, eat of the things which Allah has provided for you lawful and good".**

This means that we should lawfully earn our money in order to buy and eat good food, not by deceiving or cheating people to take their money unlawfully. We should considerably put this matter in our minds and understand it well before standing in front of God (Allah) the Almighty in the resurrection day.

## Making sure that our living is lawfully earned

No one can deny or say in the hereafter (to God) that he had got his food in an unlawful way because saying that he did not know that or he did not follow the legislations of Islam. In this respect, our Prophet Muhammad (*peace and blessings of Allah be upon him*) said: "*lawful and unlawful objects are obviously clear*"<sup>1</sup>.

And also even the animals which can not distinguish lawful and unlawful objects can know and learn that fact. For instance , when you give a cat a piece of meat, it usually eats it safely and quietly with no fear , however , when it takes this piece of meat against your will , it runs away looking around it in fear because it feels that it is making

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<sup>1</sup> This hadith was agreed and brought out by An'noman Ibn Bashir (*may be blessed by Allah*).

something wrong and is committing a great sin . So, why don't we act even like animals?

You have to know and learn my dear brothers that our prophet Muhammad (*peace be upon him*) said: "*Everything is based on a foundation, an unlawful bite of food even unwillingly, it may prevent and the foundation of Islam is the lawful earning of living, so when someone eats his good deeds from being accepted for forty days*"<sup>2</sup>. And the Prophet also said: "*When a servant of Allah eats unlawful bite of food, his worship is not accepted for forty days, and he whose flesh grows because of eating unlawful food, hellfire will be punishment for doing that*"<sup>3</sup>.

This may happen because of a small bite of food, for this reason we should n't give poor reasons

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<sup>2</sup> This hadith was brought out by At'tabrary about Ibn Ab'bas (*may be blessed by Allah*).

<sup>3</sup> This hadith was brought out by At'tabrary about Saad Ibn Abi Wak'kass (*may be blessed by Allah*).

for doing that or justify doing that by saying that we are poor or we have low salaries and we can't afford such high cost of living standard. When we do that, we deceive ourselves and in this respect Allah the Glorious God says:

**1:9." They "think to" deceive Allah and those who believe, while they only deceive themselves, and perceive "it "not."**

Here we know that when some one eats an unlawful bite of food, it will reproduce a bad embryo boy or girl. For example, in the past, a good man saw a boy hitting his father. The people around the boy insulted him by his mother (saying that he is an illegitimate son) because he daringly hit his father, but a good man advised them not to do that because it may have happened as a result of eating unlawful food by his parents and this bad boy is the reproduction of that bad deed .In this respect our prophet Muhammad said to one of his companions:" *Saad, if you want your calling and*

*"invocation to Allah to be accepted, you must eat lawful food".<sup>4</sup>*

So our prophet Muhammad (*peace be upon him*) told us that our calling and invocation to Allah is conditional and the condition is to eat lawful food and if we follow that, we will be greatly satisfied and accepted by Allah.

### *What should our food contain?*

We should get our food from the very lawful sources which were authorized by God (Allah) and in the way which was stated by Prophet Muhammad (*peace and blessings of Allah be upon him*). And he who does not consider this matter, he will be kept away of the straight way of Islam like a shift releasing of a bow. And in order to prepare this dining table in the right way, we should tell our housewives and children the prohibited kinds of foods like pork,

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<sup>4</sup> This hadith was brought out by At'tabranī about Ibn Ab'bass (*may be blessed by Allah*).

blood and the flesh of dead animals and the flesh of slaughtered animal on which the name of Allah is not mentioned. In this respect, Allah the Glorious Lord said:

**1:173. "Unless it be a dead animal or blood poured forth (by slaughtering or the like), or the flesh of swine (pork)".**

And God also said:

**5:3. " He has forbidden you only meat of dead animals, blood, the flesh of swine and any animal which is slaughtered as a sacrifice for others than Allah ".**

And also Allah the Glorious said:

**6:145. "unless it be Mitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork)".**

And also said:

**16:115. "He has forbidden you only Al-Maitah (meat of a dead animal), blood the flesh of swine,**

and any any animal which is slaughtered as a sacrifice for other than Allah (or has been slaughtered for idols or on which Allah's Name has not been mentioned while slaughtering) ".

So, we must tell and teach our families and all the people around us that Allah the Almighty has forbidden some foods for our own good and according to what science recommends. So, when our prophet Muhammad (peace and blessings of Allah be upon him) said: " we (Muslims) *are only allowed to eat the meat of two kinds of dead animals* (salmon and locust), *and two kinds of blood* (liver and spleen)<sup>5</sup>. These two kinds of foods were only allowed to be eaten other than any other dead animal or blood for many scientific reasons we can hardly count them, but I 'm going to sum them up for Muslims in order to avoid their dangers and harms as they are prohibited by Allah.

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<sup>5</sup> This hadith was brought out by Ibn Majah, Al-Hakim and Al-Baihaqi about Ibn Omar (*may be blessed by Allah*).

## *The reasons for banning eating dead animals (Al-maitah)*

Al-maitah (dead animal) is the animal which is slaughtered after death, and there are kinds of it mentioned in the Holy Quran

5:3. "... and that which has been killed strangling or by a violent blow, or by a head long fall, or by the goring of horns and which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death)".

- 1- **Al-maitah:** it is the animal which has been killed by strangling.
- 2- **Al-mawkodha:** it is the animal which has been killed by a violent blow (hitting).
- 3- **Al-mutaraddeya:** it is the animal which has been killed by a head long fall.
- 4- **Al-natteiha:** it is the animal which has been killed by the goring of other's horns.
- 5- **Ma-akal –Al-sabea:** it is the animal which has been partly eaten by a wild animal before its death.

In the western countries, there are similar forbidden cases to what we mentioned, like killing animals using electric shocks or by shooting them with guns or by slaughtering them in a slaughterhouse without mentioning the name of God (Allah) over it. All these ways of slaughtering animals are banned in Islam for many reasons:

- 1- It is against the human nature to eat the flesh of dead animals because it may be disgusting and it is considered against the human dignity, so even The Christians and The Jews, they are also against eating animals which are slaughtered in such ways. But they are different from Muslims in the way of slaughtering animals.
- 2- To make Muslims have strong wills to work hard and then get the fruits of this hard work as long as they have good intentions to do that.
- 3- Animals which died in unknown ways (as a result of dangerous diseases, or eating poisonous plants or something else like

that) should be avoided because we can not completely secure eating their meat.

- 4- Banning eating the flesh of dead animals, gives the chance to the other existing animals and birds to feed on their flesh and this is a great kind endowment of Allah the Giver.
- 5- To make people take due care of their properties and possessions by trying to cure their diseased animals or by slaughtering them before catching infectious diseases otherwise they will lose them.

There are also scientific reasons for banning eating the flesh of such animals because they can damage and harm our health as a result of having clotting and gathering blood inside the body of animals and also because of the big amount of microbes, and this is against the human health. Some scientists say that there are many diseases resulted from eating the meat of such dead animals without slaughtering them such as: enteritis and mold

in intestines in addition to the epidemic and infectious diseases like typhoid, tetanus and toxemia.

### *The reasons for banning eating cooked blood*

Allah the Glorious Lord prevented us from eating blood and this began fourteen centuries ago and this is great evidence of the validity of this Islamic religion. So, non-Muslim countries which used to eat blood or the meat of dead animals and birds whether by killing them or by using electric shocks, have lately decided to slaughter them in the Islamic way after recognizing the advantages of slaughtering animals in this way.

Scientists report that when we let blood gather in the body of the dead animal without slaughtering it, this will allow bacteria and microbes which may be found inside the body to enter through the purulent cuts or between the gum and the teeth and can get through the blood vessels of the large

intestines or through the mucous membrane of the upper air cells resulted in rotten blood and fluidity of blood and this allows the microbes to spread into all the inner parts of the body and fill them with bubbles of rotten gases.

But when blood is drunk or eaten or even cooked after it has been slaughtered, it causes haemosidrosis and this happens in many North European countries because people use blood with sausages to fill them with rice and salt. This disease occurs because blood which has not been properly digested, blocks the alimentary canal.

This disease rarely happens in the Islamic countries. Scientists say that the blood which people eat and goes to intestines, contains germs, fungi, microbes and viruses and reacts with them causing dangerous and harmful amino acids and poisonous ammonia which gets into blood circulation through the process of absorption and gets to veins and liver and this badly affects liver and may result in liver function failure.

These harmful amino acids go to the brain and affects its cells causing laziness, absence of mind which may finally lead to coma which may be followed by death. In addition to that, there is the bad smell of the mouth which is caused by those amino acids. So, Allah the Almighty and the all-knowing, allowed us to have what is beneficial to us and not to have what is harmful to us.

### *The reasons for banning eating the flesh of swine (pork)*

The flesh of swine (pork) is a main food for the western world, so some people especially in America and Europe think that the Islamic religion banned eating pork because those animals eat from the garbage and so they have got tapeworms in their bodies which cause and carry many microbes and germs. Those people think that they have got rid of those problems by breeding swine on modern farms supplied with due clean veterinary care and then diseases can not reach them. The western

people also say that there are regular inspections and medical checkups for those farms.

Sheikh Muhammad Abdu (one of the most famous former Islamic scholars) proved the harmful reasons and effects of eating pork during his travels to France. In order to explain and clarify that matter to the people of France, he asked them to fetch two cocks and a hen and two male swine and a sow to reveal the very important secret beyond banning eating pork in Islam: first, he asked them to release the two cocks and the hen and see how they would behave.

The two cocks began to fight fiercely as every one wanted to win the female for himself. They were about to kill each other because of jealousy which is the base of dignity and chivalry.

But let's see how the two male swine and the sow would behave if they were put in the same situation. When the two male swine and the sow were released, people found that no one of the two male swine felt jealousy against the other towards

their sweetheart (sow), but on the contrary, one helped the other to fuck the sow, this is because they don't have jealousy which is caused by dignity and chivalry. Eating the flesh of pork is the main reason for that. So, when eaters of pork see their wives or daughters in illegal relations with other men, they don't feel jealousy concerning that matter. Thus we get to the fact that eating pork kills the feeling of jealousy and dignity inside its eaters because they inherited that due to eating that flesh.

But the matter is different in the Islamic countries as the Islamic religion gave us the very good example concerning eating some kinds of birds which eat its dung. When Muslims find a bird eating its dung, the Islamic Sharia (*the law of Allah*) orders them to lock those birds inside a healthy place for three days and feed them on good food to have clean stomachs from eating dirty food because this may carry germs and microbes to us, when we eat them.

Many scientists and professors discovered a lot of diseases which can be passed from swine to human due to eating their flesh. The Muslim German scientist Dr. Murad Hoveman said that: in addition to the harms caused by eating pork, it causes high cholesterol and slow assimilation of food and it may also cause ulcer or cancer of intestines, rheumatism or eczema and the viruses of flue in summer can live and exist as long as there is swine.

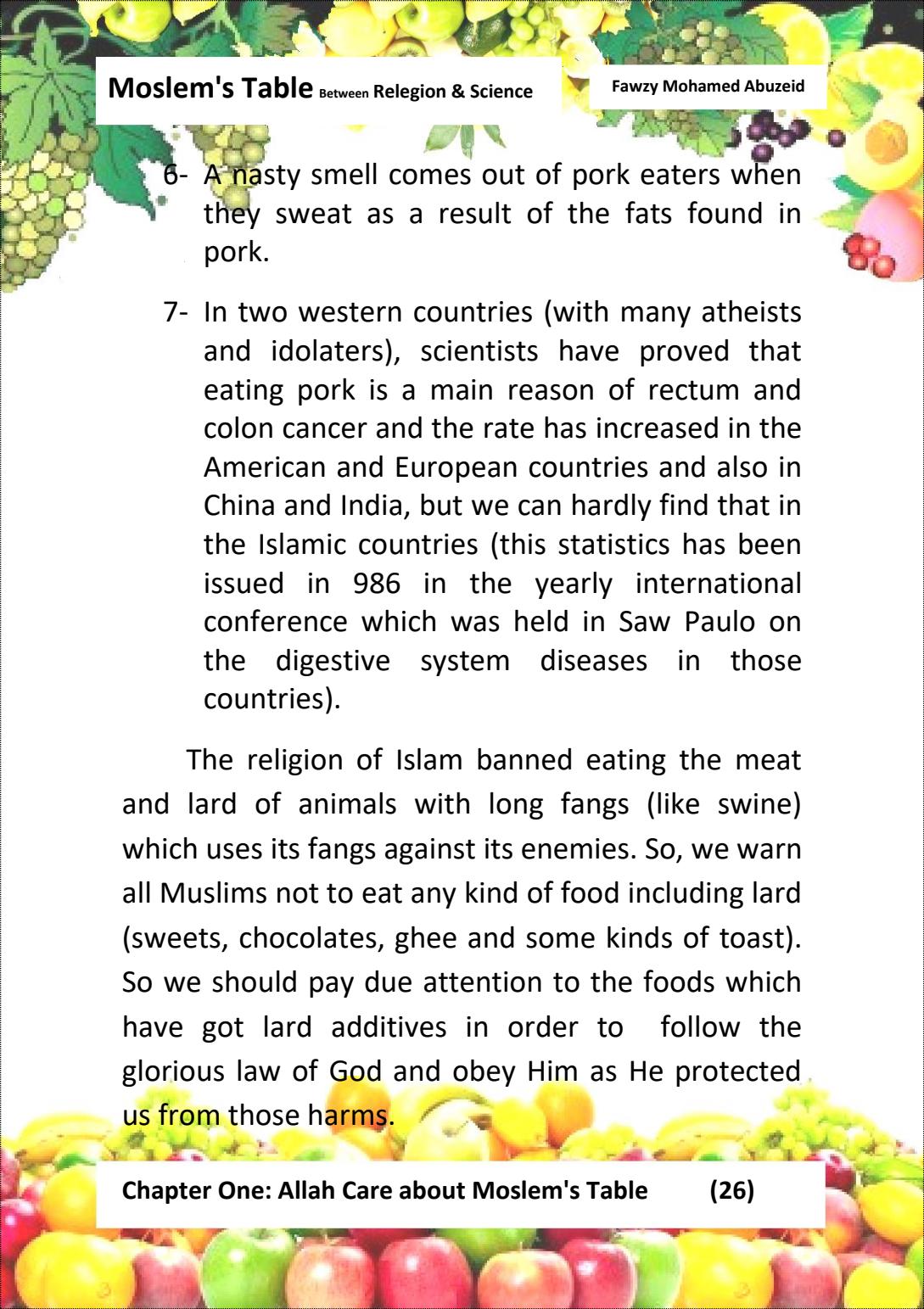
Another Egyptian scientist, Dr. Muhammad Adel Abul-khair said that the holy Quran banned eating pork because it has got the vesicles of the tapeworm and the trichina worm, and all these worms are carried to man. Many generations of swine have not got rid of these worms yet. And this is a list of diseases caused by eating pork:

1. **Swine cholera:** acute disease caused by a virus.
2. **The rotten abortion:** caused by bacteria which are found in pork.

3. **The erysipelas** (sometimes deadly): it causes swelling of joints and arthritis.
4. **Dermatitis**.
5. **Scars parasites**: they are infectious.

So we should keep away of eating pork for many other reasons:

- 1- It is a heavy eater, as it eats more than any other animal and it eats all the food in front of it and when it finishes eating its food it vomits it and eat it again without feeling any disgusting.
- 2- It eats the wastes and the food left in the garbage and when it finds nothing to eat it eats its own excrements.
- 3- It urinates on its food and eats it again.
- 4- It eats rubbish and dirty foods and the droppings of animals.
- 5- It is the only mammal animal which eats mud in big amounts and for long hours when it is left alone.



- 6- A nasty smell comes out of pork eaters when they sweat as a result of the fats found in pork.
- 7- In two western countries (with many atheists and idolaters), scientists have proved that eating pork is a main reason of rectum and colon cancer and the rate has increased in the American and European countries and also in China and India, but we can hardly find that in the Islamic countries (this statistics has been issued in 986 in the yearly international conference which was held in Saw Paulo on the digestive system diseases in those countries).

The religion of Islam banned eating the meat and lard of animals with long fangs (like swine) which uses its fangs against its enemies. So, we warn all Muslims not to eat any kind of food including lard (sweets, chocolates, ghee and some kinds of toast). So we should pay due attention to the foods which have got lard additives in order to follow the glorious law of God and obey Him as He protected us from those harms.

## *Avoiding sitting at a table containing banned foods or drinks*

Sometimes we sit at a table with our friends, and this table may contain banned foods or drinks (for Muslims) like pork or wine. Although we don't eat these foods nor drink these drinks, we should avoid sitting with our friends at this table and not to reason for that saying that we don't eat that banned food or drink that banned drink like our friends. In this respect I advise all Muslims that even sitting with people who drink or eat such things at the same table is banned and prohibited for them, especially for those who must follow the Islamic instructions in order to be blessed and not to be cursed by God.

Allah the Almighty God (as it was narrated by Prophet Muhammad) told His prophet Angel Gabriel to destroy a village in Bani Israel because its people were not totally believers, but Gabriel told God that the village included sixty believers who believed in God, but Allah the Glorious God ordered him to

begin with those sixty believers because they lived among those disbelievers and saw them do wrong and kept silent and helpless without advising or guiding them to change their behaviors.

In this respect our Prophet Muhammad (*peace and blessings of Allah be upon him*) said: "He, who believes in Allah and the hereafter, must not sit at a table on which wine is offered"<sup>6</sup>.

So we should keep away of doing things like that. He (*peace be upon him*) also said: "when a shaggy poor traveling man raise his hands supplicating God to help him, how dare he does that while he wears clothes bought in unlawful way and eat food gained illegally, how dare he prays and calls Allah and wants Him to respond and answer?"<sup>7</sup>.

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<sup>6</sup> This hadith was brought out by At'tabranī about Gaber.

<sup>7</sup> This hadith was brought out by Muslim about Abu Horrairah.

## *Permitting lawful foods*

Allah the Greatest allowed us to have all kinds of lawful foods and drinks as long as we get them in the right way and He banned all kinds of unlawful foods and drinks. In the holy Quran, Allah the Glorious says:

**7:32. "O Muhammad, who has forbidden the adornment with clothes given by Allah, which He has produced for his slaves and At'taiyibat (all kinds of lawful things) of food?"**

## *Forbidding Extravagance*

Our Prophet Muhammad (*peace be upon him*) said: "*Eat and drink moderately and give alms and wear clothes but not extravagantly or boastfully*"<sup>8</sup>.

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<sup>8</sup> This hadith was brought out by Ahmad, Al-Nassaei, Ibn Magah and Al-Hakem about Abdullah ibn Amr.

There must be no extravagance in dealing with those things otherwise it will be considered abusing which we will be asked about by Allah. Some people say that they are free to do what they want with their money, but I disagree with them according to what is said by Allah the Great in the holy Quran:

**25:67." And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between (extremes)".**

This extravagance whether in food or in wearing clothes is one of our very urgent problems nowadays. So we advise young people who save and collect money to get married not to waste it in giving wedding parties in luxurious hotels for big amounts of money because it is a waste of money, and we also advise that family who gives high costly birthdays parties for a son or a daughter not to waste money because it is not according to our Prophet's Sunna (traditions).

The Prophet used to celebrate his birthday every Monday not every year, and when he was

asked about fasting on that day, he said that Monday was the day when he was born and he wanted to thank God for that by fasting in that day. And we also ask those people who make very expensive food and eat some of it and send the rest of that food into garbage, why they do that? Why do they throw the gifts of Allah the Endower into garbage to the wandering animals? Once our Prophet Muhammad (*peace be upon him*) found some pieces of bread on the ground and picked them up saying to his blessed wife (Aisha): "*Aisha, conserve these graces and thank god for them and don't dispraise them because they hardly go and come back again*"<sup>9</sup>.

## *The Retribution of Wastefulness*

Allah the Glorious says:

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<sup>9</sup> أخرجه أبو يعلى في مسنده وابن عدى في الكامل عن أنس رضي الله عنه .

7:31 "...eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifeen (those who waste by extravagance)".

He who wastes in eating too many sweets is advised by doctors to stop eating them forever because if he moderately ate them, he would enjoy eating them for ever. And the same occurs to that person who eats too many proteins and suffers from gout as a result of that and is advised to stop eating them because he wasted in eating them, and in this respect Allah the Almighty said: "...and whosoever transgresses the set limit of Allah, then indeed he has wronged himself".

### *The best Moderation*

Our religion approves having the best kinds of food on our tables. These foods should contain all the necessary elements for our bodies such as vitamins, minerals, proteins, fats and carbohydrates in reasonable amounts to relieve the digestive system. But if we have too much of any food, we will

feel sick and then go to the doctor. And this is one of the previous respected believers Sheikh Hassan Al-Basry who was once visited by two men: one of them was complaining of severe hunger and the other was complaining of stomach trouble because of eating too much food. Sheikh Hassan Al-Basry advised the first one to donate some of his food to the second one and then none of them will complain of anything.

### *The Muslim's ideal behavior*

According to the instructions of Islam, we must eat lawful and good food but in the reasonable amounts which are needed for our bodies and what is left of our food and clothes should be given to the poor and the needy. In this respect it was told in the time of the Prophet that a man was in the last moments of his life and when he was dying he said some confusing words: He said: "*I wish I gave him all of it. I wish I gave him the new one*".

And when the people around him heard him saying that, they hurried to the Prophet to explain the matter to them. The Prophet told them that one day while that dying man was eating his food; a poor man came and asked him to give him some food. He cut half of his bread and gave it to the poor and when dying the man was seen how excellent reward (a better degree in paradise) he got from God for doing that, so he said; I wish I gave him all of it (bread).

And one day the same man used to give his old clothes to the poor when he got new ones and when he was seen the great reward for doing that during his death, he wished that he had given the poor the new clothes not the old ones.

So why don't we do the same?

### *Showing Moderation in eating food*

Believers should donate their extra and left food and clothes to the poor. Believers should eat when they feel hungry. Believers shouldn't make the

poor feel that they are less than them in eating food and wearing clothes. "*Eat and drink and give charity and wear clothes but not in extravagance*"<sup>10</sup>.

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<sup>10</sup> This hadith was brought out by Ahmad, Ibn Magah, An'nassaei and Al-hakim about Abdullah Ibn Amr.



## *Chapter Two*

### *The Morals of having Meals in Islam*

- *The Morals of preparing the Believer's food*
- *The intention of Believers when eating food*

- *What should we do before eating our food*
- *The use of Swak (tooth cleaner) in religion and science*
- *The advantages of using the swak*

## Chapter Two

### *The morals of having meals in Islam*

Our best religion deals with all our life affairs whether they are major or minor. These affairs were taught and explained by our Prophet Mohammed (*peace and blessings of Allah be upon him*). He taught us how to walk? How to talk and speak? How to look and how to sleep? How to eat and drink? How to sit in the warm sun of winter or in the hot sun of summer? He cleared and explained every thing to us so we thank God because what's revealed by Him and pointed out by the Prophet is the same as what is recommended by science and scientists after long efforts.

Allah the all knowing who created our bodies and knows very well what is good and bad for them and He also put in the revealed verses in the holy Quran what suits the systems of our bodies in order to live in this life and leave it safely after being

blessed by Allah. And we will talk about the morals of eating food in details later in order to be taught to our children and act them as the Quran said:

59:7. "And whatever the messenger (*Muhammad*) gives you, take it, and whatever he forbids you, abstain (*from it*)".

So the secret beyond our weakness and ignorance is that we ignored following the teachings of Islam and followed very low morals coming from the west. The morals and the etiquettes of having food according to the straight way of Allah and the Sunnah (traditions) of His Prophet Muhammad are divided into three parts:

1- Morals which should be followed before preparing the table for food.

2- Morals which should be followed during the meal.

3- Morals which should be followed after having food.

## *The morals of preparing the believer's food*

The food offered on the table must come from legal and lawful sources. This food must be allowed and approved by God not including banned things like beer, heroine, cocaine or any forbidden things like pork or dead animals' flesh. We shouldn't sit with people who eat or drink banned foods at the same table according to the holy Quran:

6:68. "then after the remembrance sit not you in the company of those people who are the zalimun (polytheists and wrong doers) ".

And also the Prophet (*peace be upon him*) said: "*you, who believe in Allah and the hereafter, don't sit at a table where wine is offered*"<sup>11</sup>.

We should also sit in front of food like our Prophet; we shouldn't eat while we are lying or leaning because when the Prophet was asked about

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<sup>11</sup> This hadith was brought out by Al-Tabrany about Ibn Abbas

that, he said: "*I 'm a servant to Allah; I eat and drink like God 's servants neither leaning nor lying*"<sup>12</sup>.

The members of the family should sit at the table together at the mealtime and in this respect some of the Prophet's companions complained to him that their food sometimes is not sufficient enough to satisfy their hunger and then he (peace be upon him) replied saying: "*gather around your food and have it together and mention the name of Allah over it and it will be blessed and sufficient*"<sup>13</sup>. The Prophet also said in another hadith: "*The most blessed food is the food which a lot of people gather around*"<sup>14</sup>.

So we should gather around food with our children and wives to teach them that this is what

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<sup>12</sup> This hadith was brought out by Al-Boukhary about Abu Guhaifa

<sup>13</sup> This hadith was brought out by Ahmad, Abu Daoud, Ibn Magah, Ibn Habban and Al- Hakim about Wahshi Ibn Harb

<sup>14</sup> This hadith was brought out by Ibn Habban, Al-baihakki and Al-Deiaa about Jaber.

the Prophet used to do. Once, there was famine in the time of the Prophet Muhammad (*peace be upon him*) and many people then came from the desert complaining of shortage in food and water and the Prophet advised them to do like what Al-Ash'areyin (a famous tribe at that time) used to do, saying this hadith: "*When Al-Ash'areyin had famine, they collected all their foods and drinks and put them in one place and gather around them, they belong to me (the Prophet) and I belong to them*"<sup>15</sup>.

The Prophet gave them this example to encourage them to have meals together to get blessings.

### *The Intention of believers when eating food*

The etiquettes which we should follow when eating food are revealed from Allah the Giver to His

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<sup>15</sup> This hadith was brought out by Al-Bukhari and Muslim about Abu Mousa.



Prophet Muhammad (*peace be upon him*). These etiquettes are better than those which may come from Paris, London, or Washington or any other part in the world because they are made by God (Allah the One and the Only) and for those people, eating food is a habit but for Muslims it is part of worship considered and rewarded by God and here the Prophet said: *"Believers are rewarded for every good deed even if it is the little food they offer to their wives"*.

Allah Almighty satisfies and rewards the believer when he lovingly offers food to his wife. Why? Because when the believer does so, he gets good intention and thus he acts by the famous proverb; our good deeds are like raw food until they include good intention. What should we intend before eating food? We should intend to eat this food to get strength which enables us to live and worship Allah and work hard to earn our living without asking people anything.

## What should we do before eating our food?

When we intend to eat our food, we wash our hands and mouth to clean them from any infectious matters resulted from pollution or any other harmful remains of hard work and infectious sources. This should happen when we come back home from work to protect ourselves from infectious diseases like cholera and typhoid which may happen during digesting food. And after that we begin eating food mentioning the name of Allah and even if we forget mentioning the name of Allah, we can say that later when we remember at any time and in this respect the Prophet (*peace be upon him*) said: "*When you eat your food, you should say; in the name of Allah the most Merciful and the most Gracious, and if you forgot to say that at the*

*beginning, you can say; (in the name of Allah at the beginning and when at last)"<sup>16</sup>.*

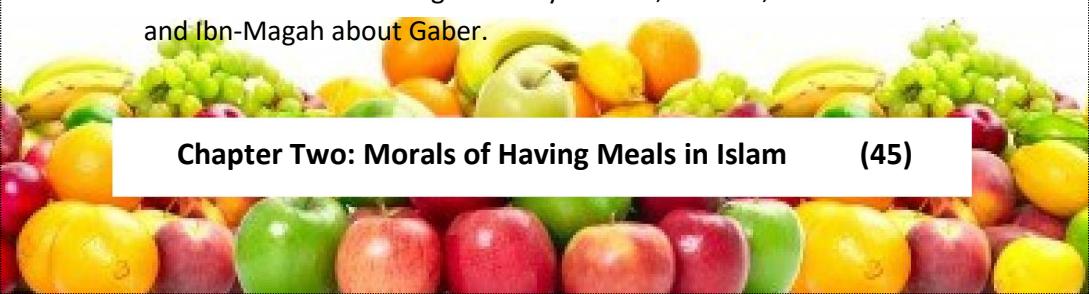
And the Prophet also said: "when you enter your houses mentioning the name of Allah, and when you say that before eating, the Satan then says (to his companions), we will neither stay nor have food here tonight. But if you forget to say so, he (Satan) says to them you will stay tonight and have food"<sup>17</sup>.

After mentioning the name of Allah, we should begin eating our food using our right hand and we'd better eat with our first three fingers (the forefinger, the thumb and the middle). In this respect, Imam Al-Shafei (*may be blessed by Allah*) said that: he who eats with one finger is haughty and he

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<sup>16</sup> This hadith was brought out by Abu Da-wood, Al-Termedhi and Al-Hakim about the blessed mother of believers A'aisha.

<sup>17</sup> This hadith was brought out by Ahmad, Muslim, Abu-Da-wood and Ibn-Magah about Gaber.



who eats with two is proud but he who eats with three is considered one of the best followers to the Prophet (*peace be upon him*) and he who uses more than three fingers is a heavy eater.

So, we should eat with our first three fingers and have small bites of food as possible as we can and chew our food well and we can use both our hands in preparing food and setting the table. When we eat, we should begin with the nearest food in front of us and then we go to the next, but when we eat fruit, we can insert what we like to eat according to the holy Quran:

**56:20. "... and with fruit that they may choose".**

And we should eat fruits in odd numbers (one or three or five, and so on) and we shouldn't put the seeds or the stones of fruit in the same plate where we eat because this is what our Prophet didn't use to do. We shouldn't directly eat very hot food as the

Prophet said: "*Neither eat very hot food nor blow off with your mouth (to cool it)*"<sup>18</sup>.

Because when we eat hot food, it badly affects our chest and lungs and changes our mood. In addition to that, the air which comes out of our mouth is full of carbon dioxide, germs and microbes which may harm and damage our food. Thus, we get to know the true scientific reasons for banning that according to the divine teachings of Islam. When we eat, we shouldn't completely keep silent but we should have even a short talk which includes no sinful matters like backbiting nor calumny as it sometimes occurs between husbands and wives when they talk about their friends' or relatives' affairs.

In this respect the Prophet said: "*Have talks when you eat your food, even if it is about the price*

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<sup>18</sup> This hadith was brought out by Ibn odaii about our blessed mother A'aisha.



of a *weapon*", because talking during a meal can give us the chance to chew and swallow our food well and this talk would rather be about the good stories of Prophets and believers so as to get good rewards from Allah the Gracious for that.

When the family members sit at the table to have food together, the older should teach the younger that he or she shouldn't begin eating food before the older (in age and in position) and then every one can begin. In this respect, "once, a woman hurried to have food without mentioning the name of Allah, and then a man came and did the same thing but the Prophet (*peace be upon him*) caught their hands and prevented them to do that saying that those two hands were sent by Satan to spoil our food by not mentioning the name of Allah. And then the prophet said; in the name of Allah the most Merciful and the most Gracious"<sup>19</sup>, and told everyone to eat a food blessed by Allah. The

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<sup>19</sup> This hadith was brought out by Muslim about Huzayfata.



Prophet taught us to teach our children those morals and never leave them without having food for a long time saying that it's time for praying. We shouldn't do that with our young children especially in the month of Ramadan, because young children can't stand hunger for a long time like the adults.

During fasting we should either have breakfast together with the family and delay the prayers of Al-Maghreb (sunset prayers) or do the prayers first and allow the young to eat before us and thus in both cases we will get rewards of Allah. And the same thing shouldn't happen for those who come back home from work and let their young children waiting for them until they finish performing their prayers without having their meal. In this respect the Prophet said: *"When it's time for both food and prayers at the same time, delay the prayers and begin with food"*<sup>20</sup>.

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<sup>20</sup> This hadith was agreed on and brought out by Abdullah Ibn Amr and Lady A'aisha.

This hadith urges us to have food before prayers so as not to think of food in prayers while we are hungry. And in this respect the Prophet said: *"No prayers performed in the presence of food"*<sup>21</sup>. The housewife shouldn't delay prayers until her husband comeback home, tired and hungry and asks him to wait for food until she prays, but she should perform her prayers first and prepare food for the family to avoid problems caused by us in the name of religion. While we are eating, we should consider and think deeply of God's graces and the divine gifted food and how we got it in all its stages as it was mentioned in the holy Quran:

80:24--32 "then let man look at his food: we pour forth water in abundance. And we split the earth in clefts. And we cause therein the grain to grow, and the grapes and clover plants (i.e. green fodder for the cattle). And olives and date-palms, And gardens dense with many trees, And fruits and

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<sup>21</sup> This hadith was brought out by Muslim about A'aisha



herbage-(to be) a provision and benefit for you and your cattle".

In this respect Sheikh Imam Au-Al-Azayem said: He, who eats and never thinks deeply of the graces of Allah (The Gracious), is a thief (as if he stole the food). We should consider and think of the food we eat in its different tastes, shapes and colors with the necessary food elements they provide our bodies with.

We should not deny but remember the graces of Allah the Gracious and the Endower to realize that the strength we have has been provided to us by Allah the Feeder as a result of eating this food (not by the food itself) and thanking God for that. This is because if we got this strength from food only, the rich people should be the strongest as they eat the most expensive and delicious kinds of food ever exist. But on the contrary, we usually find the poor very strong, and the rich are only lazy, weak and idle although they are heavy eaters. This is to

know that we gain power and strength only from Allah the Glorious Who said in the holy Quran:

30:54 "Allah is He, Who created you in (a state of) weakness then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills, and it is He Who is the All-knowing, the All powerful (i.e. Able to do all things)".

### *What should we do after eating?*

When we finish eating food, we should follow these morals:

1- We should leave food before our stomach has been full acting by this his well-known proverb: "*We don't eat unless we are hungry, and when we eat we never fill our stomach*"<sup>22</sup>, so how can we fall sick? And also acting by the Prophet's hadith: "*stomach is the origin of diseases and the*

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<sup>22</sup> ذكر في [السيرة الحلبية في سيرة الأمين المأمون] عندما أرسل المقوقس  
لرسول الله ﷺ طيباً.

*proper diet is the cure*<sup>23</sup>. According to that, the modern science has proved that most of the diseases of stomach, intestines and the digestive system are caused by eating too much and fatness.

2- We must thank God (Allah the Gracious) and praise Him for that food in any way, and in this respect the Prophet Muhammad (peace be upon him) said: "*He who eats and finishes his food saying (thanks for Allah by Whom I was gained and fed this food without any might or will from myself), Allah will forgive him and remove all his former wrongdoers*"<sup>24</sup>. The Prophet also said that we can say at the end of our food: "*God, please bless what we have been already gained and prevent us from the torture of hell*", and after drinking milk, we say as the Prophet (peace be upon him) used to say: "*He who has drunk milk, should say: O my Lord, please, bless this milk and*

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<sup>23</sup> This hadith was brought out by Ibn Abiddoniya about A'aisha.

<sup>24</sup> This hadith was brought out by Ahmad and Al-Hakim about Mo'azz Ibn Anas.

give us more, because no food or drink is better than milk".<sup>25</sup>

3- After finishing our food and thanking God, we should wash our hands and brush our teeth according to our Prophet's saying: "*Ablution brings blessings before and after eating*".<sup>26</sup> Ablution here means to wash our hands and brush our teeth and we'd rather use soap to get rid of germs.

4- We'd rather use swak (a tooth cleanser) and remove the remains of food between our teeth because they may cause bad smell which may later make people around us feel disgusted. So our religion takes due care concerning that and in this respect the Prophet (*peace be upon him*) said: "*He who eats raw garlic or onion should avoid both sitting with us and going to the mosque*".<sup>27</sup> And when it was hard for the Prophets

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<sup>25</sup> This hadith was brought out by Abu Dawood, Attermezzi and Ibn Magah about Ibn Abbass.

<sup>26</sup> This hadith was brought out by Ahmad, Abu Dawood, Attermezzi and Al-Hakim about Salmann.

<sup>27</sup> This hadith was brought out by Al-Shaikhan about Ibn Omar.

companions to do that, he advised them saying: "use them (onions and garlic) cooked"<sup>28</sup>.

This is because cooking them removes their nasty smell. And this is what made the Prophet said: "Among all believers, those who pick their teeth are the most beloved"<sup>29</sup>.

### *The use of Swak (tooth cleanser) in religion and science*

When we go to the mosque (Al-Masjid) to perform our prayers, we should clean our teeth with swak (a stick with soft brush used for cleaning teeth), and in this respect our Prophet (*peace be upon him*) said: "... to perform one prayer using the (swak) is better than seventy prayers without it"<sup>30</sup>.

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<sup>28</sup> This hadith was brought out by Muslim about A'aisha.

<sup>29</sup> أورده القارى فى كتابه الأسرار المرفوعة .

<sup>30</sup> This hadith was brought out by Abu-Dawood, Al-Baihakky and Al-Hakim about A'aisha.

In addition to that, our Prophet Muhammad pointed out more than seventy advantages of the swak; the most important of them is that it gives the mouth a good smell, it pleases God, it brightens teeth, it freshens our faces, it improves the flavor of food, it strengthens our gums, it makes saliva drivel, it sharpens our sight, it delays having grey hair, it helps against humidity, it straightens our backbones, it doubles the rewards of God in the hereafter and finally it helps us when we die to remember the Shahada (saying there is no God but Allah and Muhammad is the Prophet of Allah).

But concerning the medical point of view, the Arab professor Dr. Muhammad Nazim Al-Neseimy reported in his book: "Al-teb Al-nabawy" (or the Prophetic medicine) that there is a relation between the use of swak and the health of the mouth and the gum; there are a lot of germs around the mouth and many of them are inactive in the healthy mouth but when we don't take care of our mouths or when we are sick, they become active and weaken our immunity. Many of these germs in

the mouth may lead to fermentation and decomposition of the food between our teeth which later cause bad smell.

Professor Al-Neseimy added that the swak (tooth cleanser) is not only a means of cleaning and brushing teeth but also it massages and softens the gum and keeps it healthy and strong to have good teeth. The modern science has proved many advantages and cures of the swak against many diseases such as:

- 1- The decay of teeth: it is caused by two factors; first, the enzymes produced by certain germs which affect the structure of the enamel of teeth and causes decay. Secondly, the acids produced by the fermentation of sugar and sweets between teeth and decompose the calcium and salts in the enamel of teeth and cause a crack in it and decay of teeth.
- 2- Pyorrhea: it is an alveolar disease which occurs in the sides of teeth
- 3- Tartar: it is the accumulation of the deposits of calcic salts in the enamel of teeth and when it

increases, it becomes hard and form a thick yellowish surface and the swak prevents that.

- 4- Stomatitis and Gingivitis.
- 5- Ulcerous stomatitis.
- 6- Ulcerative stomatitis.
- 7- Tonsillitis and inflammation of puberty and physical confusions caused by:
  - A- Gastritis.
  - B- Pneumonitis.
  - C- Retinitis.
  - D- Facial and nervous aches.
  - E- Rancidness in the mouth.

So it has become obvious that using the swak before performing prayers and before and after meals (side by side with the tooth brush) is very important.

### *The advantages of using the Swak*

The very good benefits of the swak made many researchers study the planted tree (Arak) from

which the swak is extracted, and this study found out these results:

1. The swak has soft tissues used for cleaning teeth and removing the remains of food between teeth, and this kind of swak is nicer and finer than those of any other planted trees.
2. As a paste, it is healthy for teeth and it contains acids, detergents, scent, minerals, starch, gum and many other useful elements.

And also there are crystals which remove dirt and stains and with the use of water with swak, it can scratch tartar and make our teeth clear.

3. This stick of Arak (swak) is considered a good antiseptic and germs fighter. In this respect the German scientist professor Rudat (the manager of bacteriology and epidemiology institution at Rostock University in Germany) proved the positive effect of the swak powder when he put it on a farmer's hand and it gave the same reaction which is given when we use the penicillin. This scientist also used this

powder in his researches on staphylococcus (the most common germs found in mouth) which cause pyorrhea.

4. This planted tree of Arak (swak) includes an oily fragrant which decomposes and gives the mouth good smell and taste and for these reasons it is crushed and extracted and then used in the preparation of a medicine known as (powder de swak).

All those great benefits of swak confirmed the traditions of our Prophet Muhammad (*peace be upon him*) who said: "*use the swak, because how good it is for getting rid of scurvy, and removing phlegm and sharpening sight and removing halitosis and making our stomachs do well and raise our ranks in paradise (in the hereafter) and pleasing angels and making God satisfied and displeasing Satan*"<sup>31</sup>. And this should be used side by side with the toothpaste. And this is the way of using the swak:

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<sup>31</sup> This hadith was brought out by Al-soyouti in his book (Algamei Alsagheer) about Anass.

- First, soak it in water for minutes and crush one of its ends until you see the fibers and then remove the outer cover to make it look like the tooth brush.
- secondly, pass it on teeth from right to left and from upper to lower.3- thirdly, wash it with water and dry it after every use.4-finally, when the used part is worn out, cut it and use the following one and so on.



## *Chapter Three*

### *The Dining Table of Muslims during Fasting*

- *The food of Fasting Muslims*
- *The Supreme Prophetic Way of Fast breaking*
  - *The Blessing of Sahooor*  
(a light meal before the daybreak in the time of fasting)
- *The process of digesting food*



## *Chapter Three*

### *The Dining table of Muslims during fasting*

Because Allah the Greatest and the Gracious takes due divine care of believers, He ordered them to fast all the month of Ramadan to give the stomach the chance to rest from work all day long across the year, and this rest is necessary for the digestive system and its glands like liver and pancreas and also for the renewal of the damaged cells and tissues of the body, and to reduce the burden on the heart and the blood vessels because of the little amount of the absorbed and digested food across blood vessels to all parts of the body. And the amount of assimilation and excrements resulted from it become less than before, so the kidneys will not be exhausted in removing these excrements. All the other parts and organs of the body feel relaxed during fasting, and this is a good

chance for them to renew and regain their activity to make up for the damage that may occur.

And if we want to write down the medical benefits of fasting for health, we will need many books for that, but it is enough to introduce the non-Muslim scientist professor Shakhashiry's point of view concerning fasting: first, it cures indigestion troubles and the chronic diseases of intestines. Secondly, it helps us to lose over weight. Thirdly, it reduces sugar in blood and helps to remove it from urine. Fourthly, it cures nephritis which is resulted in swollen feet and swollen heart chambers. And finally, it cures arthritis (rheumatism). This makes us understand the great reason when the Prophet (*peace be upon him*) said: "*Fasting results in good health*"<sup>32</sup>.

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<sup>32</sup> This hadith was brought out by Attabrany in his book (Alawsat) and by Abu-Naeem in his book (Al-teb Al-nabawy) about Abu-Horairah.

In addition to imposing fasting upon Muslims, Islam pointed out the best way of performing it and what we should eat from the time of sahoor (*the last meal before daybreak during Ramadan*) to fast breaking.

### *The food of fasting Muslims*

Our honest Prophet Muhammad advised us to break fasting on dates or water when he said: "*when you break your fasting, you'd better begin with dried dates because it is blessing and if you don't have dates have water instead because it is abluent*"<sup>33</sup>. But why should we begin with dates or water?

There are great prophetic and medical reasons for that; the Prophet (*peace be upon him*) approved dates and water other than any other food because

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<sup>33</sup> This hadith was brought out by Ahmad about Anass and Abu Dawood, Ibn Magah and Ibn Habban about Salmmann.

of many reasons pointed out by prof. Ahmad Abd-Ra'oaf Hashim in his book (Ramadan and medicine) saying:

"Eating dates or dried dates provides our bodies with a big amount of a sugary substance and it shortly goes to our body because the stomach is still empty and so are the intestines and they are ready to work and absorb foods faster than before especially when there is a big amount of water in dates which are soaked in water, and with being found in a chemical form, this sugary substance helps the blood sugar level to raise in a short time and this reasonable amount of water helps us to overcome the feeling of thirst".

In this respect, Prof. Anwar Al-Mofty commented on that saying:

"The intestines absorb sugary water in less than five minutes and the body then can get its need of sugar and water. But the fasting person who eats too much food, his intestines will take four or five

hours to absorb sugar substances from his food. So his body will still suffer from lack of sugar as if he is still fasting".

After a long day of fasting and relaxing, the stomach will need to work slightly by warning it not by exhausting it, and this will be done when we help it to digest and absorb sugary substances, because proteins and fats need many hours to be digested.

For this reason our Prophet Muhammad (*peace be upon him*) preferred and approved dried dates soaked in water or ripe dates because they have neither fats nor proteins but they have much sugar and cellulose fibers which work like a sponge to absorb water from the intestines and prevent it to rush and go directly to blood and tissues in order not to harm them. This sponge allows water to leak slowly and carefully into the tissues. The severe feeling of thirst and drinking much water and liquids after that may lead to indigestion and a feeling of unreal full stomach and fluidity. All these things

make us appreciate the Prophetic reason beyond having dates for fast breaking in Ramadan. And when we don't find dates we can have water or warm soup instead, as it is a good alarm for stomach to begin its work.

We can also have fresh sugary fruit juice or dry figs soaked in water because all these things have the same properties as they provide our bodies with water and sugar in big amounts.

Many Muslim countries usually have the compote (a mix of soaked dry dates, figs, raisin, apricot and dry cherry plum) in Ramadan, and it contains the same food value as it has oily substances which help in refreshing the intestines and stomach cells to excrete its juice and enzymes to achieve a quick and perfect digestive process. This mix of dried fruits also contains a lot of vitamins and minerals which regulate the acidity of blood.

## *The supreme Prophetic way of fast breaking*

The Prophet (*peace be upon him*) used to break fasting shortly after the call of Al-Maghreb prayers (the set time for breaking fasting) and in this respect the Prophet said: "*Allah the Glorious God said: "The most beloved servants of Mine, are those who begin break fasting as soon as possible*"<sup>34</sup>. And the Prophet (*peace be upon him*) also said: "*People (Muslims will still be alright as long as they break fasting as soon as possible*"<sup>35</sup>.

This is because when we shortly break our fasting after the call for prayers enables us to get rid of the feeling of thirst particularly in hot weathers and also because our body need energy to exist and

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<sup>34</sup> This hadith was brought out by Al-Bokhary, Muslim, and Attormethii.

<sup>35</sup> This hadith was brought out by Ahmad and Attermezii about Abu Horrairah.

do especially young children who need to build up their bodies and also old and sick people and pregnant women who need energy and minerals more than normal persons. So we should hurry to break fasting to give our body its vital balance and then make good use of fasting time and have positive effect because the tissues need water to get energy which helps them to resist weakness and exhaustion.

And this is professor Ahmed Abdel-Ra'ouf Hashim who pointed out the health reasons for early fast breaking in his book (Ramadan and medicine) saying:

"When Muslims get used to have fast breaking as early as possible, they will comfort their digestive systems and make it work properly. Having breakfast in a certain time alarms the excretion of saliva and increases the stomach juice when seeing food. This stirs the stomach muscles to and then the digestive system gets ready to begin work actively

after a long fasting day. When these physiological actions occur regularly in certain times, the digestive system can begin its work normally everyday. But when we change this routine, it may confuse the digestive system and lead to extra acidity and hotness in the throat and belching and this may lead to gastritis and stomach ulcer."

In addition to giving precedence to fast breaking, our Prophet (*peace be upon him*) preceded performing the prayers (Al-Maghreb or sunset prayers) to completing having breakfast, and this Prophetic behavior is because of many medical and beneficial reasons:

1-Performing Al-Maghreb prayers shortly after having some dates or fruit juices, enables stomach and intestines to absorb the sugary substances and this increases the sugar level in blood to help the body to regain its vitality and activity and to overcome the feeling of hunger and when we come back from the mosque after doing our prayers, we go on

eating our food not eagerly or heavily but we eat in a reasonable amount.

- 2- Starting well by entering a little amount of food before doing our prayers (Al-Maghreb prayers) without entering any other food over it, is a good alarm to the stomach and the intestines and the salivary glands to work properly and to get ready for receiving another amount of food and digest it well after doing the prayers.
- 3- And again this is professor Ahmad Abdel-Ra'ouf Hashim who referred to the problems resulted in entering food into stomach at one time in big amounts saying: "these problems lead to flatulence of stomach and intestines and this reduces the ability of contraction of muscles and causes low excretion of juices and confuses the intestines and causes flatulence and pains under ribs. These problems lead to dyspnea and irregular heart beating and pains in chest and laziness in the body".

In addition to what we reported, the action of ablution activates the nervous system and this

happens when we wash our hands, faces and our feet because the ends of the nervous system are alarmed and help in removing the feeling of lassitude from the body. And also the action of pouring water on the parts of body reduces the feeling of thirst and decreases the amount of water which is drunk by fasting people after doing prayers and this prevents indigestion.

The movements of prayers are like regular moderate physical exercises especially the movements of kneeling and prostration, because when we perform these actions, we have slight pressure on our intestines and alarm them to increases their circular movements and this prevents constipation and regulates the action of excretion. When we press on our intestines it has a good effect on liver as well as on the gall bladder, and bile duct and the small intestines which make their juice ready to react to the received food.

All these things make Muslims stick to the traditions of our Prophet Muhammad (*peace and blessings of Allah be upon him*) in having our breakfast on dates or water or in performing our prayers and coming back again to complete our meal.

But if we have guests at home or young children or some people who can't wait so long for food, we should consider that and have food with them and delay the prayers, but we shouldn't eat too much and we should keep away of having hot and cold liquids as they have bad effect on stomach and cause gastritis. And we should also drink liquids in reasonable amounts because this fills stomach and gives an untrue feeling of fullness and in appetite and the few enzymes of digesting juices leads to bad and slow digestion.

We should also avoid eating too much spicy food which contains pickles, pungent or hot pepper. We should avoid eating fatty foods, fried foods and fried tomato sauce as they affect stomach badly and

cause flatulence, thirst and stomach troubles as well as troubles in intestines, large intestines and liver which lead to indigestion.

We should follow those instructions and then do Al-Maghreb prayers before the time of Al-Isha prayers has come otherwise we will be against the religion instructions according to the holy Quran:

4:103. "verily, As-salat (the prayers) is enjoined on the believers at fixed hours".

### *The blessing of Sahour (a light meal before the daybreak in the time of fasting)*

Prophet Muhammad (peace be upon him) pointed out the importance of sahour saying: "*Have the (meal of) sahour because there is a blessing in it*"<sup>36</sup>. And he ( peace be upon him) also referred to the best time of sahour saying: "*My nation will be in the*

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<sup>36</sup> It was brought out by Albokhary and Muslim about Anass.

*safe side for ever as long as they break fasting early and have sahour late*<sup>37</sup>.

And this is Zaid Ibn Thabet (one of the Prophet's best companions) who said that he once had the meal of sahour with the Prophet and when Zaid was asked how long it was between sahour and the Dawn prayers, he said: "*it was as long as the time of reading fifty verses*"<sup>38</sup>.

Concerning the great reasons beyond these sayings, Imam Abdullah Ibn Abi Gamrah said in his book (Bahjat Annofoos) or the pleasure of souls: "The outward meaning of the hadith showed that delaying sahour is a Prophetic tradition and the Prophet himself (*peace be upon him*) delayed the sahour because he always chose what was best for his nation as he was kind and merciful and if he

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<sup>37</sup> This hadith was brought out by Albokhary, Muslim and Attermezzii about Sahl Ibn Saad.

<sup>38</sup> It was brought out by Albokhary about Zaid Ibn Thabet.

didn't do that, Muslims wouldn't do that either because they follow him in every thing. And if the Prophet had sahour in the midnight, people would follow him and this would consequently affect their health as people usually tend to sleep shortly after eating and this may do harm to our health because the vapor of food goes up into the brain during sleeping and it would be difficult for anyone to wake up and do the dawn prayers or they will stay up until dawn to do the prayers and it will be also very hard for them".

In addition to that when we divide the amount of food into two meals (fast breaking and sahour) with a reasonable period between them will enable the digestive system to work properly and efficiently and this will enable the fasting Muslims to move freely and mindfully and thus they can avoid the problems resulted in eating meals in close times which causes indigestion, laziness and a feeling of fatigue.

Sahour is very necessary for fasting people because it provides the body with nutrition and energy so having sahour late at night **reduces** the feeling of thirst and hunger and performing the dawn prayers protects us against chest pains and dyspnea and laziness and having bad dreams as well. In addition to that, dawn prayers give us the feeling of comfort, calmness and self satisfaction, and happiness and activity as well. And in this respect Allah the Glorious said in the holy Quran:

17:78. "Verily, the recitation of Quran in the early dawn is very witnessed (attended by angels in charge of mankind of the day and the night)".

### *The process of Digesting Food*

One of the reasons which make Muslims very proud of Islam and its teachings is that it introduced everything which may concern our daily life and this is our Prophet (*peace be upon him*) who said: "*Digest your food by invoking God and praying humbly, and*

*“don't sleep shortly after eating it because it hardens your hearts”<sup>39</sup>.*

One of the miraculous secrets beyond this Prophetic tradition is the world nowadays began to realize the bad effects of certain elements of foods and drinks like beer and wine or the soft drinks which contain chemical colors and flavor additives and they affect our stomachs and intestines and may cause cancer on. These elements are banned by Islam because of the damages and harms that they can do. It is amazing to see the outer world pay due attention to the immortality of those medical Prophetic traditions when our Prophet advised us to supplicate to Allah the Almighty and the Glorious when we eat our food to digest it well whether by reciting the holy Quran, by glorifying Allah, by

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<sup>39</sup> This hadith was brought out by Attabarany, Ibn Oddai, Ibn Assonny and Abu Na'eam about A'aisha".

thanking Allah and asking His blessings and peace upon our Prophet Muhammad. Why?

This is because invocation to Allah gives us peace and quietness and self satisfaction. This spiritual state supports the human body to work well. Most of the recent diseases are caused by stress and pressures which are resulted from the bad spiritual state such as grief, sorrow and anxiety this is what made the American professor Mayer said: "stress sometimes makes the digestive juices turn into poisonous ones which may lead to stomach ulcer".

And this is Dr. Carl (the famous psychiatrist) said in his book the modern human is searching for himself: "All the patients from all over the world who consulted me in the last thirty years had been suffering from weak faith and unsettled belief in God and they didn't get better until they had good faith and belief in God".

Performing prayers has very good effect on health especially on digesting food and this is clear in the month of Ramadan that Attaraweeh prayers (usually performed in Ramadan after Al-Ishaa prayers) help us greatly in digesting food when we delicately press on our stomachs and intestines and this increases biliary juice which help in turning fats into glycerol and fatty acids during the actions of kneeling and prostration. This pressure on large and small intestines alarms their wormy movement and this helps in the process of digestion and excretion and prevents constipation. The movements of these muscles during kneeling and prostration are strengthened and prevent fatness and having bad figure. The actions of kneeling and prostration increase the flooding blood to the upper parts of the body especially to the head and the brain and the amount of blood increases when we repeat these actions and this also increases the ability to concentrate and think deeply".

Performing prayers also brings the spiritual atmosphere which leads to self quietness and satisfaction and thus we have proper and healthy digestion without suffering from any nervous diseases related to digestion like colon and stomach ulcer, duodenum in addition to the problems of swallowing and in appetite and heart attacks and nervous breakdowns. And thus modern science has proved the strong link between digestion and having food in a calm spiritual atmosphere to complete this process properly and efficiently and in this respect Allah the Glorious and Great Lord said in the holy Quran:

70:19-33. "Verily, man (disbeliever) was created very impatient; irritable (discontented) when evil touches him; and niggardly when good touches him. Except these who are devoted to salat (prayers)".

## Moslem's Table Between Religion & Science

### Chapter Four

# *Drinking Wine and taking Drugs in Science and Religion*

- *The reasons for banning Alcoholic  
Drinks*

- *The bad effects of Intoxicants*

- *The bad effects of Alcoholic Drinks on  
health*

- *The bad effects of Intoxicants on sexual  
parts*

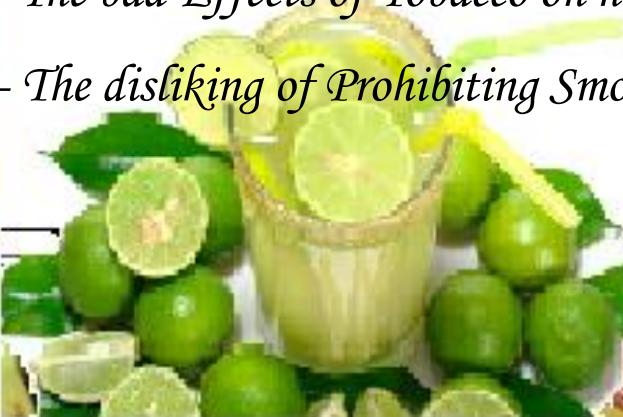
— - *The reasons for Banning Beer*

## Moslem's Table Between Religion & Science

- *The Harmful effects of Beer*
- *The reasons for banning drugs*
  - *The harms of Drugs*

- *The harms resulted from taking drugs of Lassitude*
  - *Tobacco*

- *The bad Effects of Tobacco on health*
- *The disliking of Prohibiting Smoking*



## Chapter Four

### Drinking wine and taking drugs in Science and religion

As it is very necessary for us to drink water whether before or during or even after food, we have to follow the right and proper way of our Prophet Muhammad (*peace and blessings of Allah be upon him*) who said: "*When you drink water, sip it and don't quaff it because quaffing water causes hepatitis*"<sup>40</sup>. Our Prophet Muhammad (*peace and blessings of Allah be upon him*) advised us to sip water not to quaff it and to drink it in three stages mentioning the name of Allah at the beginning of each time and thanking Him at the end of each time and breathing out of the glass and at last we say: "thanks for Allah Who made it (water) fresh and

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<sup>40</sup> This hadith was brought out by Saheb Mosnad Al-ferdaws about Ali.

pure by His kindness and didn't make it salty and bitter because of our sins".

The reason for drinking water in three times is in order not to have hepatitis because a great percent of hepatitis in Egypt and other places (80%) is caused when we feel very thirsty after being exhausted pouring sweat heavily and then hurry to drink cold water and it suddenly falls on liver (with its state which looks like the kitchen of the body) and affects it badly and damages its tissues and ducts and then hepatitis or cirrhosis may occur because of hypertrophy. So this is what made our Prophet (*peace and blessings of Allah be upon him*) advise us to drink water in a healthy way to protect us from thirst and diseases. And he (*peace and blessings of Allah be upon him*) also said **ما معناه**: "Don't drink water at the end of your food".

But we can drink any warm liquid instead because when we drink water after finishing our food, it dilutes the amount of juices and enzymes

produced by the stomach to help in digesting carbohydrates and the enzymes produced by the pancreas to help in digesting sugar and the enzymes produced by the gall to help in digesting fats and also the enzymes produced by the salivary glands to help in digesting the starchy food. So drinking water shortly after finishing our food causes indigestion and stomach troubles and this is what made our Prophet (peace and blessings of Allah be upon him) warn us against doing it.

This is Abdullah Ibn Mas'oud who told us that our Prophet used to drink water two hours after finishing food and sleep after making sure that he (peace and blessings of Allah be upon him) had completely digested his food.

So when we go to doctors complaining of stomach and colon troubles, they tell us that this is because of sleeping shortly and directly after eating food, but if we carry out the recommendation of our Prophet (peace and blessings of Allah upon him), we

will lead a happy and healthy life and we will never face any problems as it is known that stomach is the origin of diseases and the proper diet is the cure and to assure and ensure this, Allah the Great lord said in the holy Quran:

7:31. "... and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance)".

### *The reasons for banning Alcoholic Drinks*

Islam prohibited intoxicants and called them the mother of vices and in spite of that, some people who aren't aware of the instructions of religion allege that there is no a text in the holy Quran including prohibition of alcoholic drinks, and we answer them saying that Allah the All knowing said in the holy Quran:

5:90. "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an

abomination of Shaitan's (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful".

He who thinks deeply of these verses, will find out that the four abominated things which are mentioned in the verse are the same because they have the same description which is abominated by good people so they are all called (abomination) and the description went further than that to describe them as of Satan's handiwork in order to make the believers hurry to abandon it because Allah the Great Creator ordered us clearly to avoid them (not to avoid it) to make them equal in the degree of abomination.

This is in addition to the many clear sayings of our Prophet Muhammad (*peace and blessings of Allah upon him*) about banning all kinds of intoxicants for example: "*All kinds of alcoholic drinks are intoxicants and all kinds of intoxicants are legally banned and he who drinks them here and died without giving them*

*up nor repenting, he will not drink them in the hereafter*<sup>41</sup>. And he (peace and blessings of Allah be upon him) also prohibited those drinks which don't intoxicate people until they drink much of them and to make us avoid that he said: *"It is illegal to drink even little of that drink which doesn't intoxicate you until you drink much of it"*<sup>42</sup>.

And he (peace and blessings of Allah be upon him) warned us against those people who may come later and give the alcoholic drinks false names to drink them and said: *"Once later some people of my nation will drink intoxicants by giving them other names"*<sup>43</sup>. And to face those who allege that drinking those intoxicants can cure some diseases, he (peace

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<sup>41</sup> This hadith was brought out by Muslim and Abu Dawood about Ibn Omar.

<sup>42</sup> This hadith was brought out by Au Dawood, Ibn Magah and Attermethii about Gaber.

<sup>43</sup> This hadith was brought out by Ahmad, Ibn Dawood and Ibn Habbaan about Abi Malek Al-Asha'ary.

*and blessings of Allah be upon him) said: "Allah the Almighty revealed diseases and cures, so treat your diseases but in legal means"*<sup>44</sup>.

And it was told about a man called Sowaid Ibn Tariq asked the Prophet about those drinks, and the Prophet told him to stop using them, then he told the Prophet that he just used intoxicants for treating illnesses, the Prophet told him that: "*They are diseases not cures*"<sup>45</sup>, saying: "*Concerning intoxicants, there are ten people Allah accursed: the maker, his assistant, the drinker, the carrier, the person who they are carried to, the waiter who offer them, the seller, the buyer, the person who they are bought for, and who gets money from them*"<sup>46</sup>.

<sup>44</sup> This hadith was brought out by Abu Dawood about Abi-addardaa.

<sup>45</sup> رواه أحمد ومسلم وأبو داود والترمذى عن طارق بن سويد الجعفى.

<sup>46</sup> This hadith was brought out by Ahmad, Muslim, Abu Dawood and Attermethii about Tariq Ibn Sweid Al-Gaafei.

## *The bad effects of Intoxicants*

Intoxicants have many bad effects on the body, brain, nervous and morals as well. To explain the details of these bad effects, we will need many books for that, but we will only present what professor Muhammad Wasfy wrote in his book (The holy Quran and the medicine):

"Alcoholic drinks affect all the nerves centers when they alarm them in the beginning and then these nerves become weak and finally they are intoxicated and stop working which may be followed by death because of the breakdown of the vital parts of the body. This is what we can notice when we see an intoxicant; first he has no dignity and shyness, and after that he unconsciously says very bad words which he never utters if he is conscious and at last he gives very strange and funny actions

and movements. This short period of life turns this person into a careless animal who neglects honor and dignity and makes him easily do wrongs and after that he loses his senses and brain power and finally these poisonous intoxicants affect all the vital central nerves and make them stop working and finally death comes as a result of a breakdown in respiration and blood circulation."

So alcoholic drinks kill the sense and the supreme emotions in the human being such as love and kindness and weaken the human will and self-control.

### *The bad effects of Alcoholic drinks on health*

There are a lot of diseases resulted from taking alcoholics and they are summed up by Dr. Al-Sayed Al-Gemeily:

- 1- Absence of mind and making mistakes and doing wrongs unconsciously.

- 2- Stomach and colon ulcer and digestive troubles.
- 3- Congestion of sexual system.
- 4- Weak nerves and sexual impotence.
- 5- Hepatitis
- 6- Addiction makes addicts unresponsive to anesthesia.

### *The bad effects of intoxicants on sexual parts*

Some weak minded people think that taking drugs and drinking wine can help in the sexual intercourse and they drink them for this reason. In this respect Dr. Muhammad Bakr Isma'eal said:

"Alcoholic drinks has no good effect on sex and when we sometimes see some one dancing or singing joyfully, we should know that this is because he lost his consciousness which forces him to imagine that he is sexually strong and he independently can do anything. There is also a very

important scientific fact that we must know; that alcoholic drinker will actually be impotent at the end because of the bad effect on the central nerves of the body".

And thus we get to the divine Islamic fact beyond banning all kinds of intoxicants which have very bad effects on societies and individuals because of them according to the holy Quran:

22:78. "... and has not laid upon you in religion any hardship"

### *The reasons for banning Beer*

Drinking beer in the U.S.A and the West has become a normal daily action which can be drunk instead of water with all meals and this bad habit has been spread all over the world until it has been in the in the Islamic world. Some Muslims deal with the matter of drinking beer carelessly and independently to the extent that some good Muslims ignorantly drink it thinking that it may have

some benefits or they drink it when they are with their friends just to share them and this is religiously prohibited or they sometimes drink it because they don't know the Islamic restrictions concerning that matter.

There are many verses in the holy Quran which prohibited drinking beer as it is made of malt and it is one of the prohibited drinks which were mentioned by the Prophet Muhammad (*peace and blessings of Allah be upon him*) when he said in this concerning: "*there is a wine of grapes, a wine of dates, a wine of molasses and a wine of malt*"<sup>47</sup>.

And we mentioned before that the Prophet (*peace and blessings of Allah be upon him*) said that all kinds of intoxicants are prohibited and the Prophet prevented Muslims from drinking beer as it is the wine of malt.

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<sup>47</sup> This hadith was brought out by Al-Bokhary, Muslim and Ahmad about Abu Mousa Al-Asha'ary.

## *The harmful effects of beer*

Islam prohibited beer because of its bad effects on its drinkers" it enlarges the stomach and causes fatness, hematuria, and hypertrophy of the heart, arthritis, arteritis, cystitis and nephritis. Drinking beer weakens the immune system against infectious diseases especially pneumonia. It also weakens the function of liver and this may lead to anemia and a shortage in the vitamins of the body. Although some people assume that beer helps in the diuresis process (giving much urine), there are also some liquids like sugarcane juice or the water of malt which can do the same function. Also some people assume that beer has a positive effect on erection but on the contrary, as science proved that making much water during the diuresis process can have a bad effect on erection and may cause impotence.

Our Islam is so great that it guides its followers to the right way of having minds and bodies and in this respect the holy Allah the Great Lord said:

59:7. "And whatever the Messenger (Muhammad) gives you, take it; and whatever he forbids you, abstain (from) it. And fear Allah; verily Allah is Severe in punishment".

Some companies promote for their alcoholic products by writing some words such as (beer without alcohol) or (alcohol free) to deceive religious people and make them buy their products. To explain this matter scientifically, Dr. Mahmoud Nazim A-Neseimy said:

"Beer is considered one of the intoxicants as it contains alcohol and there is no beer made without alcohol additive even if some western people like the German name it a light beer is because they use it in their daily life and it doesn't intoxicate them unless they drink a lot of it. They drink a lot of beer to make up for what they need from alcohol which they take from other intoxicants to try to convince themselves that they aren't addicts, and thus beer is religiously prohibited like the other intoxicants".

In this concern, there is an advisory opinion for Sheikh Yousef Al-Karadawy. He said that:

"adding a very low quantity of alcohol to drinks doesn't make them forbidden because it 's a very low quantity, especially when it results from the normal fermentation process, so he thinks that people can drink them and he added that the Islamic legitimacy is based on facts and this leads us to what was mentioned in the Prophet's hadith: *"It's illegal to take (even) a little of any intoxicant which taking too much of it makes people drunk"*<sup>48</sup>, so he said that any one who drinks too much beer will not be drunk that's why taking too little of it is not forbidden. He also pointed out that adding any quantity of alcohol on purpose to that drink without any medical or healthy need makes the person mistaken considering that adding any illegal

substance willingly in few amounts to drinks is not allowed but it can be added to foods".

<http://www.aiarab.com.qa/details.php?docId=9263&issueNo=98&secId=16>

جريدة العرب اليومية عدد ٧٢٤٠٨ تاريخ ٤/٨/٢٠٠٨ م

And also sheikh Ibn Othaimeen said: "Some people think that the hadith refers to the fact that when they add too little of a banned thing to a big quantity of legal thing is not prohibited and this is wrong because they may drink a little of something and then they want to drink more and more until they are drunk".

### *The reasons for banning drugs*

Drugs are kind of poisons which lead their dealers and addicts partially or totally to unconsciousness and absence of minds and falsely give them unreal feeling of happiness and contentment to make them escape from their real world to fancy. Drugs can be shaped like solid or

liquid substances according to the nature of the drug itself, pills or powder or capsules. There are so many kinds of drugs such as opium, morphine, cocaine, heroin and hashish. Our Islamic religion prohibited all kinds of drugs. In this respect our Prophet (*peace and blessings of Allah be upon him*) said: "*All drugs are intoxicants and all intoxicants are prohibited*"<sup>49</sup>. And he also said: "*too little or too much of any intoxicant is prohibited as long as it takes the mind away*"<sup>50</sup>. And this is the believers' mother blessed Aeisha who heard the Prophet saying: "*All what take the mind away is prohibited even if it is bread or water*"<sup>51</sup>.

So because of their fatal and bad effects on societies and individuals, drugs are banned by the supreme laws of Islam. These bad and dangerous

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<sup>49</sup> This hadith was brought out by Al-Bokhary.

<sup>50</sup> This hadith was brought out by Abu Dawoud about Gaber.

<sup>51</sup> المحتل لابن حزم ج ٨ والمغني لابن قدامه ج ٩ ص ١٥٩

effects are mentioned by Dr. Muhammad Sa'eed Al-Soyouty in his book (Miracles of medicine for the Prophet Muhammad) saying:

"Hashish can do what any other intoxicant can do as it destroys the health of its dealer's brain and makes his brain power confused. It also makes its dealer sometimes silent and sometimes talkative and imagines unreal things and has bad dreams and is unaware of what he says. And physically, hashish can cause stimulation in stomach, chest depression, dryness of the mouth, pharynx, and confusion of hearing and disturbance of mind. The drug dealer turns into a nervous person and becomes stern and move and think weakly and slowly. Hashish also can lead its dealer to be powerless, exhausted and low-spirited and he may at last be raving and crazy and then he may commit a suicide"

All those harms are caused by drugs and this is what made some scholars like Sheikh Ibn Taymeia say that drugs are more harmful than alcoholic

drunks, and the punishment of hashish dealer must be crueler than that of alcoholic drinks addicts.

### *The harms of drugs*

Drugs are prohibited for many different economical, social, medical and moral reasons. We can't talk about these reasons in details but we can mention what Sheikh Kottb Addin Al-Askallany said in this concern: "Hashish has got one hundred and twenty harms here and in the hereafter, and it causes more than three hundred incurable diseases".

And also modern scientists pointed out some of these diseases saying that: "Addicting cocaine turns into toxicant like that which is resulted from the toxic diabetes and this state leads the addict to live in an unreal world and causes abnormal activity resulted from the stimulation of nerves and muscles and then those addicts of cocaine suffer from heart depression, in appetite for food, and making

water so many times. They also suffer from confusion in hearing and sight and absence of mind and contracted blood vessels. They also have weak sense of touching things and bad memory and weak will. And finally the bad results of addicting cocaine are inherited from parents to children and may cause phthisis and the readiness to commit crimes".

For these reasons the legislators of Islam have agreed on banning drugs to protect the human healthy and social life and prevent evils to spread in the society. The western and eastern world peoples have lately paid attention to this phenomenon and held medical conferences in different cities of the world and make decisions which ban all shapes of farming, selling, addicting and dealing with drugs. These conferences appoint local associations in every country to fight drugs and this make us certain about how Islam is continually taking due care of the human life.

## *The harms resulted from taking drug of lassitude*

The lassitude drug is that drug which is taken and causes weakness and lassitude in the limbs of the body as a result of feeling warm and this is the beginning of intoxicating. There are many kinds of these drugs such as; Kat, Datura drug, Nutmeg, Marijuana and Tobacco. These lassitude drugs were mentioned in the sayings (hadith) of the Prophet (*peace and blessings of Allah be upon him*) by Imam Ahmad and Abu Dawood about Omm Salama (*one of the Prophet's blessed wives*) when she said: "*The Prophet prohibited all kinds of intoxicants and lassitude*".

All kinds of lassitude drugs have got much harm on economy, health and society. For example, chewing Kat leads to having many bad habits such as missing many hours of work in doing this bad habit,

wasting money and malnutrition and spreading disease.

Datura is a poisonous plant which may kill its dealer because it belongs to the aborigine toxic species. The symptoms of this toxin begin a few minutes after taking the drug and they are; dryness of throat, endless thirst, faint, unconsciousness and expansion of the pupil of the eye and finally convulsion which usually ends in death. Having too much Nutmeg causes contractions in the respiratory system and may lead to suffocation and death.

The Marijuana drug intoxicates the body and weakens it. It also makes its dealers lose their consciousness and so it is used for extracting anesthetic which is used in doing operations whether it is taken by injection or by inhalation through the mouth and this matter is different from taking it as a drug because necessities allow what is forbidden according to the holy Quran:

2:173. "But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-forgiving, Most Merciful".

The lassitude drug is not completely considered as an intoxicant but it was prohibited because of its harm upon health as it was agreed on by the religious scholars and according to what is mentioned in the holy Quran:

7:157. "... and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods".

Some scholars commented on this kind of drug saying that it is disagreeable according to the hadith of the Prophet: "*All kinds of intoxicants and lassitude are prohibited*"<sup>52</sup>. And although this kind of drug doesn't completely make its dealers intoxicated, it

<sup>52</sup> سنن أبي داود ورواه الإمام أحمد في مسنده والطبراني في الجامع الكبير.

has very destructive effects on the health of society and its economy as well and this makes every Muslim disagree to drug it in order to enjoy their mental and psychological power and to protect their possessions and have good social position.

### *Tobacco*

Because it has become common in different parts of the world, all health organizations agreed on classifying Tobacco as a lassitude drug.

### *The bad effects of Tobacco on health*

Tobacco has very harmful effect on health whether it is smoked through the mouth (cigarettes or tobacco narghile, "Shisha"), or smelt through the nose or chewed after being mixed with certain substances.

So the harm of tobacco is certain and its toxin is determined according to the way it is entered to

the body by Dr. Muhammad Saeed Al-Soyouty said in his book (Miracles of the Prophet in medicine):

"Smoking affects the mucous membrane of the mouth and weakens its sensitivity. It also reduces the feeling of hunger and causes lasting inflammation in nostrils, and gum and in the mucous membranes as well. It has been lately reported that smokers are suffering from very weak stomachs and there are symptoms of dry mouth and bad appetite for food in addition to pharynx and flatulence and the absence of the digestive substance pepsin which is found in the gastric juice and this cause lasting enteritis and pains which can be cured in a short time only by stopping smoking."

Smoking also causes rhinitis, pharyngitis and pains in the trachea and this helps germs to get into the respiratory system and causes flu, bronchitis, and pneumonitis. So we should know that Nicotine has a bad effect on the heart and the blood vessels and this leads to anterior sclerosis and high blood

pressure, palpitation and irregular interrupted pulsation. Smoking also has a direct effect on the optical nerve and atrophies it and it leads to blindness and by its turn it affects the nerves of the body and leads to insomnia, dizziness, shaking of limbs and fingers and weakness of nerves.

And thus after discussing the harm and the dangers of smoking, we wish that all smokers would give it up regardless its legality or illegality in order to have good health and enjoy a sound social and economical life.

### *The disliking of prohibiting smoking*

Muslim scholars have three legal opinions concerning smoking; the first one states that smoking is illegal and not of the rank of the great sin as long as it doesn't reach the harm limit according to many mentioned verses in the holy Quran:

7:157. "and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)".

And also:

4:29. "And don't kill yourselves".

And also:

17:26. "But spend not wastefully".

And also there are many sayings concerning this matter about the Prophet Muhammad (*peace and blessings of Allah be upon him*): " *No injury (as long as there is) no harm*"<sup>53</sup>, And also: " *He who dies by poisoning himself, will come in the hereafter with his poison in his hand drinking it in Hell staying there forever*"<sup>54</sup>,

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<sup>53</sup> رواه الإمام أحمد وابن ماجه عن عبد الله بن عباس

<sup>54</sup> صحيح البخاري عن أبي هريرة.

And in addition to prohibiting all kinds of drug and intoxicants, our Prophet (*peace and blessings of Allah be upon him*) prohibited spending money wastefully. The second opinion of scholars states that smoking is not an illegal doing as it doesn't cause fatal damages and they also said that the opinions of the other scholars may be considered doubtful as they need decisive evidence.

The third one says that smoking may be legal or illegal. It may be illegal when smokers spend money wastefully because they would rather spend this money on their family, or when the harm of smoking is unendurable. So doctors should speak frankly with their visitors concerning the true harm of smoking.

And we agree with the opinion which says that smoking is disliked only when it doesn't cause financial or health harm and with its bad smell it harms the others, like that nasty smell of garlic and onions. And in addition to that, smoking has a bad effect on the society because the money spent

wastefully on smoking can be used in useful productive projects to raise the standard of living or in logistic projects like building schools and hospitals to raise the standard of living.





## Chapter Five

### *The Morals of Entertaining Guests*

- *The Morals of Inviting Guests*
- *The Morals of Accepting the Invitation*
- *The Morals of going to the Host's house*
- *What Morals does the Host have to perform?*
- *The favorable legislated Banquets*



## *Chapter five*

### *The morals of entertaining guests*

Allah the Glorious God made the law of hospitality and entertaining people as one of the greatest Islamic deeds by which believers become close to their God, and He praise those who feed the poor as it was mentioned in the holy Quran:

76:8,9. "And they give food, in spite of their love for it (or for the love of Him), to the Miskin (the poor), the orphan, and the captive (saying): we feed you seeking Allah's countenance only. We wish for no reward, or thanks from you".

And also our Prophet Muhammad (*peace and blessings of Allah be upon him*) said: "*In Paradise, there are rooms which you can see their inside from outside and their outside from inside; they are for those who talk to people smoothly and to those who*

*give food (to the poor) and to those who pray late at night while people are sleeping*<sup>55</sup>.

And he (*peace and blessings of Allah be upon him*) also said: "*He who gives food to his (poor) brother until he feels no hunger, and gives him water until he feels no thirst, Allah will safely keep him away from Hell as far as seven trenches and the distance between each trench is as long as five hundred years*"<sup>56</sup>. And to promote and raise the position of the giver of food, the Prophet (*peace and blessings of Allah be upon him*) said: "*The best amongst you is that who give food (to the poor)*"<sup>57</sup>. And the Prophet warned the stingy who doesn't host poor people saying: "*He who never hosts the poor has no goodness*"<sup>58</sup>.

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<sup>55</sup> This hadith was brought out by Attermezzii from Ali.

<sup>56</sup> It was brought out by Attabrany from Abdullah Ibn Omar

<sup>57</sup> It was brought out by Ahmad and Al-Hakim from Maheab.

<sup>58</sup> This hadith was brought out by Ahmad from Okbah.

And this is Abraham, the Prophet of Allah who didn't use to eat but with a guest to the extent that he walked a mile or two searching for a needy to have food with him and for this reason he was called the Father of hosts, and Allah the Great and Almighty praised him in the holy Quran saying:

51:24 to 27. " Has the story reached you, of the honoured guests (three angels; Jibril(Gabriel) along with another two) of Abraham?), "when they came in to him and said:" salam (*peace be upon you*)!"He answered: "salam (*peace be upon you*)" and said: "you are people unknown to me". Then he turned to his household and brought out a roasted calf (as the property of Abraham) was mainly cows)." And placed it before them saying:" will you not eat?"

The guests were only three and it was sufficient to offer them a chicken or a lamb, but as Prophet Abraham was extremely generous, he offered them a roasted calf because it is the moral of Islam. So Al-Ansar (the inhabitant believers of Al-Madinah) realized that great value of hospitality and so they

were the best and the first to compete in this matter to win their guests because the Prophet taught them that: "*the guest comes in to you with his living and gets out with your bad deeds to throw them in the sea*"<sup>59</sup>.

And this is a needy exhausted man came to the Prophet complaining, and at once the Prophet sent someone to ask his wives food, but they didn't have any food at home. The Prophet asked the companions around him to host the man and Allah will forgive them, and then one of Al-Ansar agreed quickly to take him. When the man reached home, he asked his wife to get the food to the poor man, but she told him that there was some food which was only enough for the kids.

The man was so kind and generous that he preferred the poor man to his kids, his wife and himself and asked his wife to turn the lights off to pretend that they were eating with the poor man

الدليمي عن أبي ذر ورفعه بلفظ: (الضيف يأتي بربقه ويرتحل بذنبه القوم يمحص عنهم)<sup>59</sup>

and not to put him in a critical situation. The poor man ate his meal. In the morning, the Prophet met the host happily and told him that Allah is amazingly very pleased with what he and his wife did to their guest the day before. And in this respect, a verse of the holy Quran was revealed concerning that man and Al-Ansar: 59: 9. "And (it is also for) those who, before then, had homes( in Al-Madinah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful".<sup>60</sup>

Thus the rewards granted and given to the believers for hospitality and entertaining guests are countless. When we mentioned some of those rewards, we just wanted to attract the attention of

<sup>60</sup>البخاري ومسلم عن أبي هريرة

Muslims especially the youth towards the morals which were used by our believing ancestors and in order to act like them and to get rid of the western material values which have recently become one of their main features.

These western values such as selfishness are based mainly on greed and niggardliness. But generosity and hospitality may be offered by some people or even by some companies or foundations when there is a certain profit or a benefit and this is what is called buying one's conscience for fulfilling personal benefits and this is against the morals of Islam which leads and guides Muslims to work hard for the sake of Allah. So when we host and entertain the poor we do that to be blessed and satisfied with by Allah and this is what made many people embrace Islam through our believing forefathers' good deeds and so we must imitate them and in this respect the holy Quran said:

6:90. "They are those whom Allah had guided. So follow their guidance".

## *First: The morals of inviting guests*

Islam decreed the divine teachings with which Muslims will lead a happy life here and in the hereafter and avoid problems and diseases if they follow them otherwise they will face many troubles according to the holy Quran:

20:124. "But whosoever turns away from My Reminder (i.e neither believe in this Quran nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection".

And these are the morals which should be followed by Muslims when inviting guests:

1- We should invite pious and believing people not bad or disbelieving people according to what the Prophet (*peace and blessings of Allah be upon him*) said: "*Make friends only with*

*believers and invite for your food only pious people*<sup>61</sup>.

2-We shouldn't prefer the rich to the poor in our invitation as the Prophet (*peace and blessings of Allah be upon him*) said: "*the least blessed banquets are those which the rich are preferred in invitation more than the poor*"<sup>62</sup>.

3- We shouldn't show boastfulness but we should do that for the sake of Allah to please the poor and the believing Muslims and try to do like what our Prophet and Prophet Abraham used to do and in this concern the Prophet (*peace and blessings of Allah be upon him*) said: "*Allah forgives that one who fulfill his brother's need of (food or*

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<sup>61</sup> This hadith was brought out by Ahmad, Abu Dawood, Attermezzii and Ibn Habbaan about Abu Sa'ead

<sup>62</sup> منق علیه من حديث أبي هريرة رضي الله عنه .

water) and He (God) is pleased when that one pleases his brother"<sup>63</sup>.

4- We shouldn't neglect our neighbors or our relatives because this may break relations and the same thing should be followed with our friends.

5- We should let very busy people or people of very long distance decide whether to come or not and we shouldn't invite persons of hostility.

### *Secondly: The morals of accepting the invitation*

Many of these morals are mentioned in the books of Sunna but the following are the most important of them:

1. We should respond to the invitation and accept it at once unless we have any

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<sup>63</sup> This hadith was brought out by Al-Bazzar and Attabarany from Abu-Addardaa.

emergent circumstances according to the Prophet's saying: "*You must respond when you are invited*"<sup>64</sup>. And he (*peace and blessings of Allah be upon him*) also said: "*If I 'm invited to a meal where a trotter of an animal is offered, I will agree and if I 'm gifted an arm of an animal, I will take it*"<sup>65</sup>. So religiously, accepting the invitation is a must.

2. When we accept the invitation we shouldn't prefer the rich to the poor otherwise it will be considered a kind of pride and this may make the poor feel that they are not of the same value and these deeds are disliked in Islam because it was said that "*the Prophet (peace and blessings of Allah be upon him) accepted the invitation of the very poor and needy people*"<sup>66</sup>. And also there is a story told about Al-Hassan Ibn Ali(may be blessed by Allah) who was riding his horse passing some poor people who were having some few pieces of

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<sup>64</sup> It was brought out by Muslim about Abu Hurairah.

<sup>65</sup> It was brought out by Al-Bokhary about Abu Hurairah.

<sup>66</sup> It was narrated by Attermezzii and Ibn Magah about Anas.

bread as a meal and invited caliph o sit and have some food with them and he immediately agreed and told them that he was not proud to refuse their invitation and after finishing the meal he invited them to have a meal with him and when they went they found that he offered them the best kinds of food they had ever seen and sat to eat with them.

3. We shouldn't accept the invitation which is hold for boastfulness and showing off because the Prophet ordered us not sit at a table of boastful people<sup>67</sup>.
4. We should accept the invitation whether the place we go to is near or far without any delay or any excuse.
5. When the invited person is a voluntary fasting in the day of the invitation he should break his fasting and carry it out later in order to please his brother (the host) according to the

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<sup>67</sup> It was brought out by Abu Da'wood about Ibn Abbaas.

Prophet's saying: "*If you are invited while you are fasting, you can break your fasting and carry it out later*"<sup>68</sup>. And the Prophet told that person who refuse the invitation because of fasting to go and accept the invitation because his brother (host) did his best and suffered a lot in preparing the food"<sup>69</sup>. You should eat and fast a day later instead.

6. We should reject the invitation when we are sure that there is suspicion whether concerning the invited company who may commit wrong doings like performing bad dancing or singing bad songs, or concerning the presence of unveiled women, kidding or joking impolitely, uttering bad words or backbiting, tale bearing, falsehood, defamation and slander, or concerning the legality of the food offered on the table (containing prohibited drinks like wine, beer,

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<sup>68</sup> It was brought out by Muslim about Abu Horrairah.

<sup>69</sup> This hadith was brought out by Al-Baihakky about Abu Said Al-Khudri and Addarakktany about Gaber.

or pork) or concerning the host whether he is unjust, oppressive or heresiarch, or dissolute or wicked or overacted because this may prevent us from accepting the invitation.

7. We shouldn't accept the invitation just to fulfill our own desires (satisfying the appetite of filling our stomachs with different kinds of food) because this is not a work of the hereafter, but we should have good intentions to get the rewards of the hereafter according to what the Prophet (*peace and blessings of Allah be upon him*) said: "*If I'm invited to a trotter, I will respond*". And he (*peace be upon him*) warned us against rejecting the invitation because this is disobedience of God according to the Prophet's saying: "*He who rejects the invitation is disobedient to Allah and His messenger*"<sup>70</sup>. And also the host should intend to entertain and please his brothers according to this hadith: "*He who welcomes and entertains his believing brothers is like that*

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<sup>70</sup> This hadith was brought out by Abu Horrairah.

person who (metaphorically) welcomes and entertains God"<sup>71</sup>.

## *The morals of going to the host's house*

1- We should go in good time, neither early nor late in order to give the inviter the time to prepare for the banquet and we should also leave as soon as we finish our meal according to what is revealed in the holy Quran:

33:53. "and when you have taken your meal disperse without sitting for a talk"

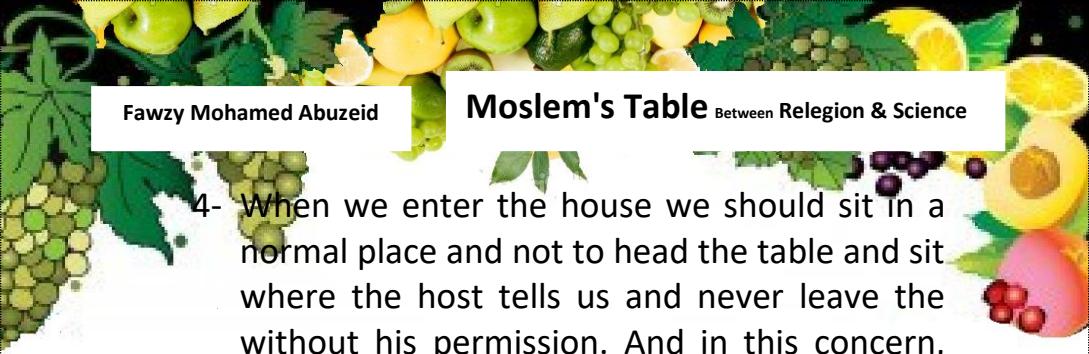
And also to give the inviting people to rest after a long tiring day.

2- We shouldn't take any uninvited persons with us without telling the host and knowing that he is pleased with that.

3- We should let those older and greater people begin their food before us and the host shouldn't let them wait so long for food.

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<sup>71</sup> This was brought out by Al-Asfahany about Gaber.



4- When we enter the house we should sit in a normal place and not to head the table and sit where the host tells us and never leave the without his permission. And in this concern, the Prophet (*peace and blessings of Allah be upon him*) said: "*To sit in a humble place pleasantly is humbleness for God*"<sup>72</sup>.

5- We shouldn't sit in a place where our eyes may fall on women or on open rooms, or the place where the food comes because it is a sign of gluttony.

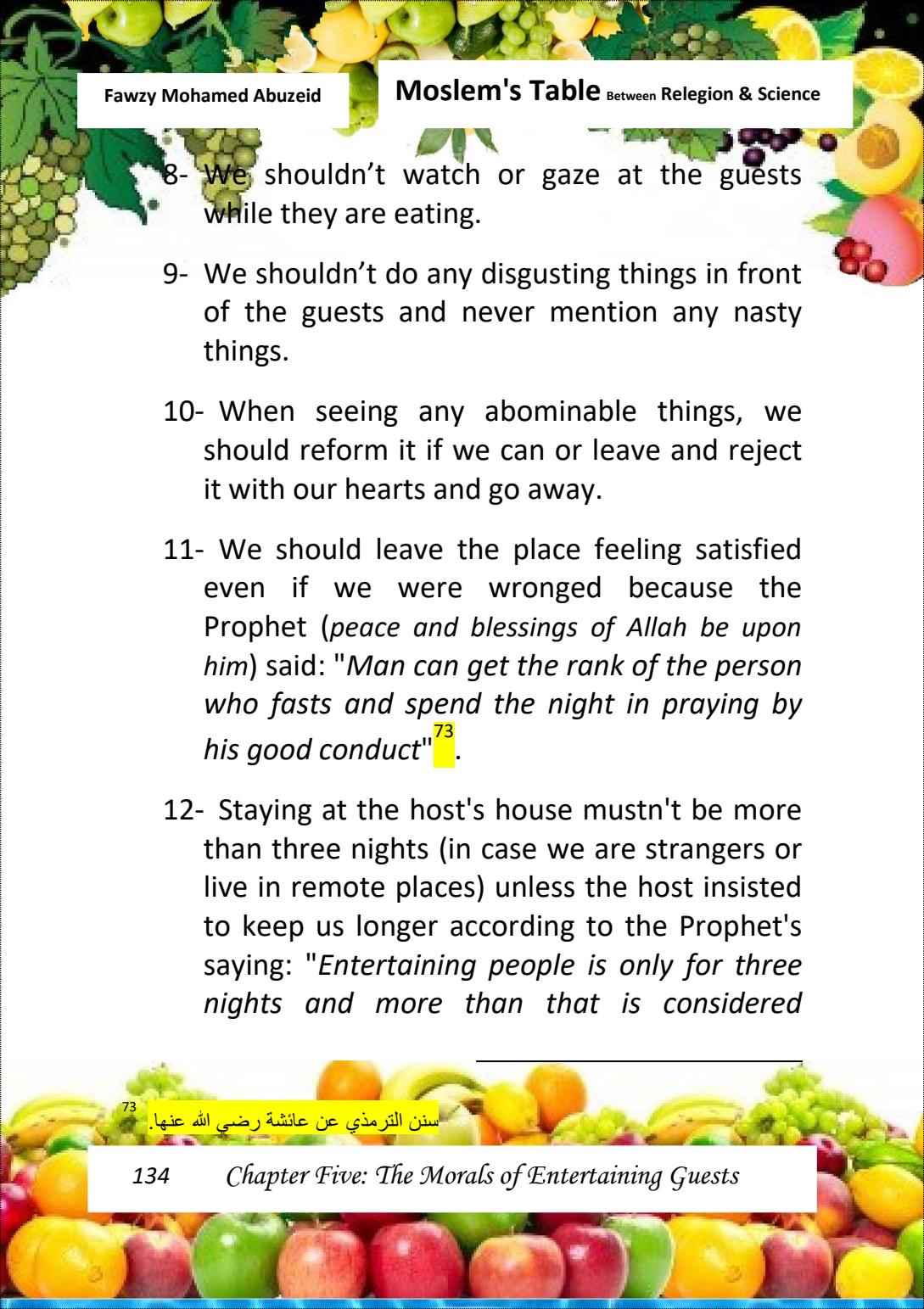
6- We must feel at ease at the host's home, and in this concern this is Ga'far Ibn Muhammad (one of the prophet's companions) said: "Amongst my believing brothers, I prefer that one who eats more and feels at home, not that one who feels strange at my home".

7- We shouldn't leave the table directly after finishing our meal in order not to embarrass the other guests.

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<sup>72</sup> It was narrated by Al-Khara'itty about Talha Ibn Obaid.



8- We shouldn't watch or gaze at the guests while they are eating.

9- We shouldn't do any disgusting things in front of the guests and never mention any nasty things.

10- When seeing any abominable things, we should reform it if we can or leave and reject it with our hearts and go away.

11- We should leave the place feeling satisfied even if we were wronged because the Prophet (*peace and blessings of Allah be upon him*) said: "*Man can get the rank of the person who fasts and spend the night in praying by his good conduct*"<sup>73</sup>.

12- Staying at the host's house mustn't be more than three nights (in case we are strangers or live in remote places) unless the host insisted to keep us longer according to the Prophet's saying: "*Entertaining people is only for three nights and more than that is considered*

<sup>73</sup> سنن الترمذى عن عائشة رضي الله عنها.

"*glims*"<sup>74</sup>, and we shouldn't leave the house without its owner's permission.

13- We should accept all kinds of food whether they are tasty or not, and if we don't like a kind of food we can leave it without mentioning that to any one and in this concern Abu Horrairah (*may be blessed by Allah*) narrated that: "*The Prophet (peace and blessings of Allah be upon him) never disgraced any food but if he liked it, he ate it, and he left it if he didn't like it*"<sup>75</sup>, but some we can show disliking towards some kinds of food as it was told by Al-Bokhary and Muslim about Khalid Ibnelwaleed (one of the Prophet's companions) "*Once the Prophet (peace and blessings of Allah be upon him) was offered a grilled lizard, but he didn't eat it and when he was asked if it was religiously prohibited , he said no, but that kind of food wasn't found in*

<sup>74</sup> متفق عليه من حديث أبي شريح الخزاعي رضي الله عنه .

<sup>75</sup> صحيح مسلم عن أبي هريرة رضي الله عنه .

*the environment where he existed, and so he didn't like it".*

14- After eating, the guest should thank the host and his family and ask God to bless them, and in this concern Abu Da'wood told about Gaber that: "Abul-Haitham Ibn Attaiihsan (one of the Prophet's companions) invited the Prophet and his companions for food and when they finished eating the Prophet told his companions to reward the host, but they asked him how? He said: "*when people enter some one's house and eat or drink, they ask God to bless the host and this is his reward*".

*What morals does the host have to perform?*

يستحب لصاحب الطعام آداباً كثيرة منها :

1- The host should offer what he actually can afford, not to borrow money to buy expensive food and then he falls in troubles and in this respect the Prophet (*peace and blessings of Allah be upon him*) said: "*Don't over cost for*

*your guest because it may (later) make you discontented with him, and he who is discontented with his guest is like that one who is discontented with Allah, and this makes Allah discontented with him*<sup>76</sup>.

This exaggeration in entertaining guests will badly affect the children because as a father, the guest should save some money for his children and thus they will like guests and mention them well.

- 2- The host should be very welcoming and meet his guests cheerfully according to the saying of our Prophet Muhammad (peace and blessings of Allah be upon him): "To prove that you believe in Allah and the hereafter, you must be generous to your guests"<sup>77</sup>. And the Prophet also said: "You must be generous to your coming visitors" <sup>78</sup>.

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<sup>76</sup> It was brought out by Abu Bakr Ibn Lall about Salmaan.

<sup>77</sup> It was agreed on and brought out by Abu Shoreige أبو شريج.

<sup>78</sup> This hadith was brought out by Al-Khraeitty about Anass.

3- The host should arouse the guest's desires and stimulate his appetite for food and ask him about his suggestions because this will give the host good ranks in the hereafter. In this respect the Prophet (peace and blessings of Allah be upon him) said "*He who meets his believing brother and makes him desirous, will be forgiven by Allah, and he who pleases his believing brother is like that one who (metaphorically) pleases Allah*"<sup>79</sup>.

- 4- The host should offer food for his guest without asking him because this is kind of hospitality.
- 5- The host would rather hasten offering food because it's kind of hospitality. And in this respect Sheikh Hatim Al-Assamm (one of the adherent believers) said that: (hastiness is a work of Satan, but it is liked in five matters as it is guidance of the Prophet: hospitality,

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<sup>79</sup> This hadith was brought out by Al-Bazzaarr and and Attabranii about Abu Ad'dardaa.

burying the dead, marrying the virgin, debt payment and repenting to God).

- 6- To please his guests, it's favorable for the host to tell them interesting tales and stories about our Prophet, the other Prophets and Messengers of Allah and the companions of our Prophet Muhammad (*peace and blessings of Allah be upon him*) and also about the previous pious Muslims. In this respect Imam Ahmad said that: (it's preferable to eat with your believing brothers with pleasure, eat with the poor with preference, eat with the other people by generosity and with scholars by learning).
- 7- The host should be moderately generous to his guests (neither neglectful nor extravagant because both matters are disliked), but the host can be very generous and offer his guests more if this pleases him and in this respect the Prophet (*peace and blessings of Allah be upon him*) said: " *Three meals man will not be blamed for: the meal of Sahooor* (a light meal taken late at night before a fasting day), *the*

*meal of breakfast and the meal you eat with your believing brothers*<sup>80</sup>.

- 8- The host shouldn't leave the table or take away the food left on the table or clear it until all the guests finish their meal in order not to put them in a critical situation.
- 9- In case the guest is invited to stay the night at the host's house, the host should tell him the way to the bathroom and the direction of Qibla (the way where Muslims direct their faces when they pray) and it's better for the host to have a room for the guest because the Prophet said: "*four kinds of beds: one for the man, another for the woman, a third for the guest and the fourth is for Satan*"<sup>81</sup>.
- 10- Finally, the host must be accompanied to the doorway according to the Prophet's tradition: "*It's an Islamic tradition to see the guest off to the doorway*"<sup>82</sup>, because it's a kind of

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<sup>80</sup> It was narrated by Ad'dailamii about Abu Horrairah.

<sup>81</sup> This hadith was narrated by Muslim about Gaber.

<sup>82</sup> مكارم الاخلاق للخراططي عن ابن عباس رضي الله عنهم.

entertaining the guest and being kind to him. In this respect it was told by Abu kattadah that: the Prophet (*peace and blessings of Allah be upon him*) was visited by a delegation of Annagashy (the king of Ethiopia at that time) and the Prophet insisted on serving them by himself saying that: "*They were very generous to his companions and so he wanted to reward them*"<sup>83</sup>.

### *The favorable legislated banquets*

The Prophet (*peace and blessings of Allah be upon him*) introduced the way of making food and its invitation in many occasions in order to make the Muslim have the quality of hospitality which is liked by Allah The Most Generous, as it's affluence for the needy and poor people and a reason for love among the believers and also it's relief for grieved people:

<sup>83</sup> إحياء علوم الدين.

*1- The wedding Banquet:* it's a pleasant liked occasion according to what was narrated by Anass about the Prophet: "Once the Prophet saw Abdurrahmann Ibn Awf and he was pale. The Prophet then asked him about the reason? and he replied that he got married and told the Prophet that he gave his wife a gold gift as a dowry which was as heavy as a seed of date, then the Prophet supplicated to Allah to bless the couple and *asked him to give a banquet and offer a cooked lamb as a thanks giving for Allah for this marriage*"<sup>84</sup>.

*2- Aqikah:* it is a banquet given on the occasion of having a new baby and it is better to give it on the seventh day of the newly born baby. On this day the father or the guardian of the baby offers a cooked lamb inviting the poor and his relatives, friends and neighbors to it according to the Prophet's tradition: "*The (aqikah) is the pledge of the new baby which is offered on the seventh day*

<sup>84</sup>

متفق عليه من حديث أنس رضي الله عنه .

after the baby has been named and has his hair cut".<sup>85</sup>

This aqiqah is a thanksgiving for Allah and it may be delayed and offered later. The measures taken concerning the aqiqah are the same as the measures taken when we slay a sacrificed lamb. So when we slay the sheep, we have to divide it into separated parts without breaking its bones as it was narrated about A'ishah (the blessed wife of the Prophet): "two similar lambs for the baby boy and one for the baby girl and they should be cooked after being divided into parts without breaking the bones (as a thanksgiving for the safety of the baby), and some meat can be eaten by the family and some can be given as charity and some can be given as gifts".

*3- A cooked meal should be carried to the dead person's family:* The family of the

<sup>85</sup> رواه أهل السنن كلهم عن سمرة رضي الله عنه

dead person are usually busy and have no enough time to prepare their food on that day, so it was narrated by Abu Da'wood, Attermezzii and Ibn Magah about Abdullah Ibn Ga'far: "When Ga'far Ibn Abu Talib died, the Prophet said: "Ga'far's family are busy burying their dead man, so prepare food and carry it to them".

*4- The banquet on the occasion of Hajj (pilgrimage):* When the pilgrim (hajji) comes back from Hajj, he'd better offer food for the poor as a thanksgiving to Allah on the occasion of this great gift from Allah, and the relatives and friends can take part in this banquet.

*5- The banquets given in Ramadan:* It's advisable for Muslims to give a banquet for poor fasting Muslims once in Ramadan or once in their lifetime according to what was said about the Prophet (*peace and blessings of Allah be upon him*): "*He who feeds a fasting Muslim (at the definite time of breakfast), will have his sins removed and will*

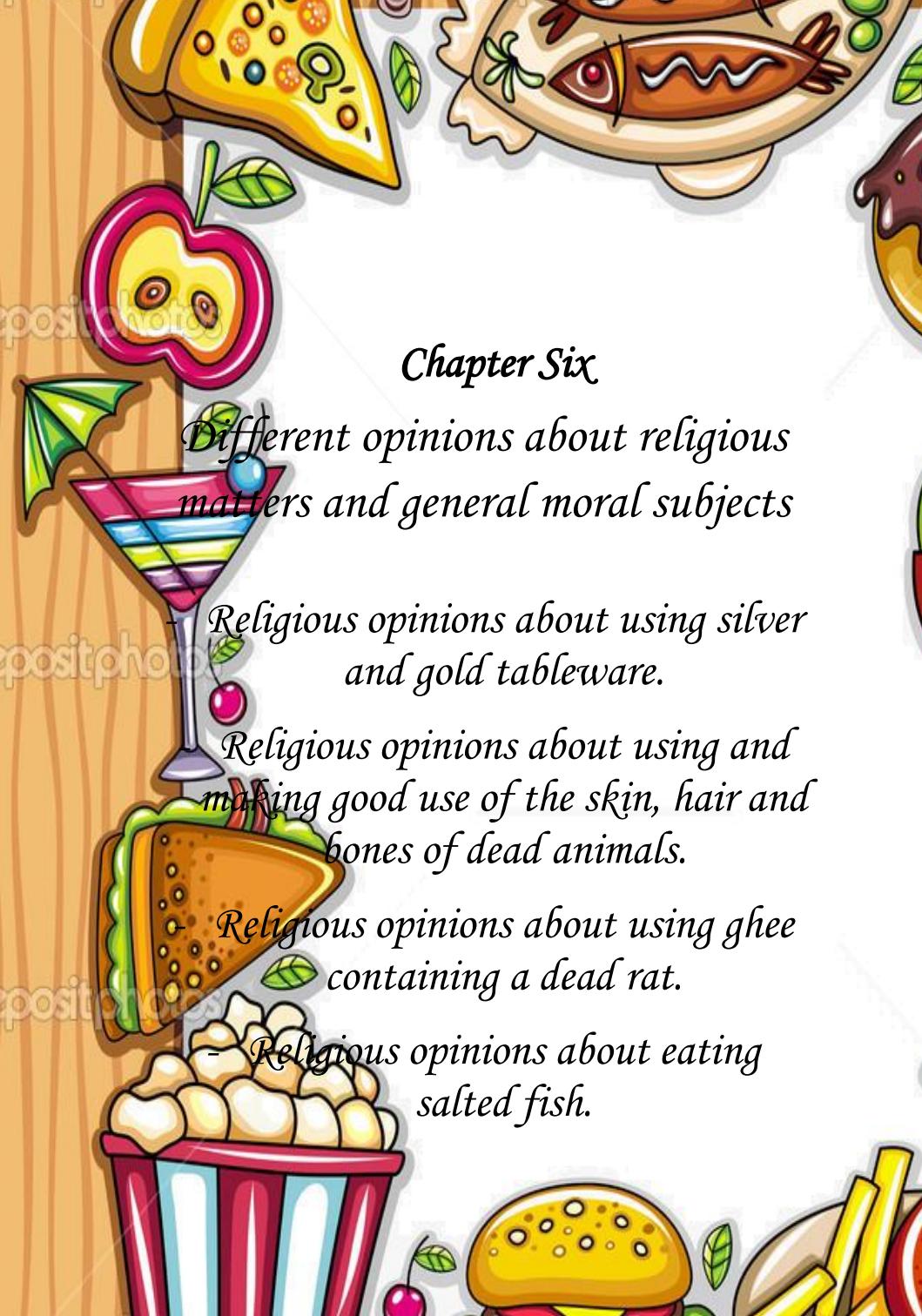
have himself released from Hellfire, and will get the same reward of that fasting person and this reward is given by Allah to the person who feeds a fasting person on some milk, some dates or some water, and he who feeds a fasting Muslim to satisfy his appetite, Allah, the Almighty will give him a drink from my basin (in the hereafter) by which he will never feel thirsty".<sup>86</sup>

وبالجملة فإن المسلم كلما تفضل الله عليه بفضل في نفسه أو ولده أو ماله أو أهله شكر الله تعالى على ذلك بإطعام الفقراء وتوزيع الصدقات عليهم وذلك لقوله عز وجل:

(فَلَا افْتَحْمَ الْعَقَنَةَ . وَمَا أَدْرَاكَ مَا الْعَقَنَةُ . فَكُلْ رَقَبَةً . أَوْ إِطْعَامْ فِي يَوْمِ ذِي مَسْعَةٍ . يَتِيمًا ذَا مَقْرَبَةٍ . أَوْ مِسْكِنًا ذَا مَتْرَبَةٍ . ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْ بِالصَّبْرِ وَتَوَاصَوْ بِالْمَرْحَمَةِ ) (١١:١٧البلد)

<sup>86</sup> رواه أصحاب السنن عن سلمان رضي الله عنه .





## Chapter Six

*Different opinions about religious matters and general moral subjects*

- Religious opinions about using silver and gold tableware.

- Religious opinions about using and making good use of the skin, hair and bones of dead animals.

- Religious opinions about using ghee containing a dead rat.

- Religious opinions about eating salted fish.



- Religious opinions about eating imported canned and frozen meat.



- The food of the Jewish and Christians.



- What about the urgent necessities?



- What about eating the flesh of snakes, scorpions, adders and insects?



- What kinds of poultry and birds' meat should we eat?



- The allowed and the prohibited kinds of animals' meat.



- Eating the meat of the animals and birds which eat insects and remains of other animals.



- What about drinking and eating during walking, standing and sitting.



- The conditions of the right slaughtering.

- Necessities of slaughtering.



- The morals of slaughtering animals.



- What kinds of poultry and birds' meat should we eat?



The allowed and the prohibited kinds of animals' meat.



- Eating the meat of the animals and birds which eat insects and remains of other animals.



- What about drinking and eating during walking, standing and sitting.



- The conditions of the right slaughtering.



- Necessities of slaughtering.



The morals of slaughtering animals.



- What we shouldn't do while slaughtering.



- Avoiding the dog's saliva.

## Chapter Six

### *Different opinions about religious matters and General moral subjects*

Muslims should take due care of the heresies which are found in this time such as having special tableware or special food for every one in the family and in this respect The Prophet's blessed wife A'isha said: "that after drinking water the Prophet (*peace and blessings of Allah be upon him*) used to drink in the same glass and put his mouth in the same place where she drank".<sup>87</sup>

But when some one has special food for himself, he then, eats for his own appetite, but when the believer eats: (the Prophet said that the believer eats considering his family's appetite). And we should also take due care in eating with people as possible as we can according to what the Prophet

صحيح ابن حبان عن عائشة رضي الله عنها.<sup>87</sup>

said: "Amongst people, the worst is that person who eats alone, and that person who hits his slave (servant), and that person who prevents his gifts"<sup>88</sup>.

## *The religious opinions of using silver and gold tableware*

It's not allowed for Muslims to use silver or gold tableware and also silk bedcover and silk tablecloth according to what the Prophet (Peace and blessings of Allah be upon him) said: "The person who drinks in silver or gold wares is like that one who's got fire in his mouth" <sup>89</sup>.

And also Al-Bokhary brought out about the Prophet that he said: "The Prophet prevented us from to drink or eat in silver and gold wares, and he also prevented us to wear silk garments or sit on them, and he (the Prophet) said that those are for

<sup>88</sup> ابن عساكر عن معاذ رضي الله عنه.

<sup>89</sup> It was narrated by Muslim about Omm Salamah.

"non Muslims here and they are for you in the hereafter".<sup>90</sup>

## *The religious opinions of using and making good use of the skin, hair and bones of dead animals*

It's not allowed for Muslims to eat the flesh of dead animals, but we'd better use and benefit from their skin, hair and horns because we should make good use of that money and not waste it. In this respect, Ibn Abbaas (*the cousin of the Prophet*) said: "Once the Prophet passed a dead sheep which was owned by his wife Maymounah, and told his companions to take its skin and tan it to make use of it, but they said that it was dead, and then the Prophet told them that the prohibition is only for its flesh".<sup>91</sup>

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<sup>90</sup>

رواہ الجماعة إلا ابن ماجه .

And for this reason some scholars said that this judgment includes all kinds of dead animals according to the Prophet's saying: "when the skin of the dead animal is tanned, it becomes good for use"<sup>92</sup>.

### *The religious opinions of using ghee containing a dead rat*

When some kinds of food like honey or ghee are solid and had something (Like a rat) fallen in them, we should then remove this thing and the part around it and eat the food on condition that we are sure that we completely removed the bad part of the food. But when the food is liquid, we then throw the whole food into garbage according to what was narrated and told by Al-Bokhary about Maymounah when the Prophet was asked about his opinion about ghee which had a fallen rat in it, he

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<sup>92</sup> This hadith was brought out by Muslim.

said: "Remove both this rat and the part around it and eat your ghee".

### *The religious opinions of eating salted fish*

All kinds of salted fish like sardine are allowed to eat as long as they are good and healthy because these kinds of fish are salted after death as the scholars like sheikh Sayed Sabek and sheikh Dardeery said.

### *The religious opinions of eating imported canned and frozen meat*

The imported meat which comes from Christian or Jewish countries are allowed according to the holy Quran:

5:5. "The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them".

But on two conditions:

- 1- To be of the kinds legislated and approved by Allah
- 2- To be slaughtered according to the Islamic legislation. But it's not allowed to import the swine flesh (pork).

### *The food of the Jewish and Christians*

The food of the people of Scripture includes all kinds of food but as Muslims we are not allowed to eat the flesh of dead animals and the pork.

Professor Yousef Al-Karadawy, a Muslim scholar said that we are not responsible whether the people of the exporting countries mentioned the name of Allah on their slaughtered animals or not. In this respect, some people asked the Prophet (*peace and blessings of Allah be upon him*) about the meat which the name of Allah was not mentioned on, the Prophet answered them saying: "*You mention the name of Allah on it and eat it*". This means that all

the matters are allowed until the there is something else to prohibit or prevent them.

### *The urgent necessity*

To keep alive, the compelled Muslims can eat the flesh of dead animals, the pork and even the flesh of prohibited animals in the time of necessities in order not to die according to the holy Quran:

4:29. "And don't kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you".

The necessity limit must be fulfilled when the person stayed for a day and a night without finding any thing to eat or drink and in this case if the person finds any food owned by other people he can take some and eat even if the owner didn't give him the permission. And in case of eating the flesh of dead animals, the person must be cautious and only eat the amount that helps him to live and exist.

## *Eating snakes, scorpions, adders and insects*

It was told by Al-Awza'ei, Malek and Ibn Abi Laila that Ibn Abbaas and Abu Addar'daa said: what's allowed by Allah is authentic and what's prohibited by Him is forbidden, but what is not mentioned is forgiven, and in this respect A'isha (*the blessed wife of the Prophet and the mother of believers*) said that eating rats is not forbidden and she proved that from the holy Quran.

But Imam Al-Shafi'ey, Imam Abu Haneifah, and two scholars from Al-Madinah prohibited eating the flesh of all animals which eat every thing and any thing on earth (including rubbish and remains) and the animals which are allowed to be killed according to what was said by the Prophet: "*Five kinds of animals must be killed even if they are found in*

*"Ka'ba, the crow, the glede, the scorpion, the rat and the biting dog"*<sup>93</sup>.

## *What kinds of poultry and birds' meat should we eat?*

All kinds of birds like pigeons, chickens, ducks, geese, quails, larks, starlings, sand grouse, cranes, curlew and nightingales are not allowed to be eaten. But the meat of predatory birds like eagles, falcons and hawks is not allowed to be eaten according to what was told by Ibn Abbas about the Prophet (*peace and blessings of Allah be upon him*) that he banned eating the meat of predatory animals (with long fangs) and predatory birds (with claws)<sup>94</sup>.

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<sup>93</sup> It was brought out by Al-Bokhary, Attermezzi and Annasa'eii about A'ishah.

<sup>94</sup> This hadith was brought out by Al-Bokhary, Muslim, Al-Nassa'e, and Attermezzi about A'ishah (the blessed mother of believers)

## *The allowed and the prohibited kinds of animals' meat*

We can eat the meat of all kinds of beasts and animals like cows, buffalos, camels, sheep, goats, antelopes, rabbits and zebras. But it is not allowed to eat the meat of predatory animals like lions, tigers, bears, wolves, elephants, monkeys, mongoose, dogs, donkeys, mules and cats. In this respect Abu Horrairah told us that the Prophet (*peace and blessings of Allah be upon him*) said: "*Eating the meat of long fanged animals is prohibited*". And also this is Gaber who told us that the Prophet told them to eat the meat of horses but not to eat the meat of donkeys and mules.

## *Eating the meat of the animals and birds which eat insects and the remains of other animals*

These animals and birds give bad smell, so we are not allowed to eat their eggs, milk and meat, and we are also not allowed to ride them until they are locked and kept away of insects and the remains and excrements of animals and they are fed on good food so as to give good meat, milk and eggs and to get rid of their bad smell according to what was said by the Prophet in this respect: "*The Prophet banned drinking the milk or eating the meat of the animals which eats the remains of other animals or using them for carrying things*"<sup>95</sup>. And in another version "*The Prophet banned riding the animals which eat the remains of other animals*"<sup>96</sup>.

The period of keeping animals locked is different; forty days for camels, thirty days for cows, seven days for sheep and three days for chickens.

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<sup>95</sup> This hadith was brought out by Ibn Abbaas

<sup>96</sup> This hadith was brought out by Abu Da'wood.

## Drinking and eating during walking, standing and sitting?

Muslims are allowed to eat and drink whether they are walking, sitting or standing, but it's disliked for them to eat while they are leaning or lying, but they can do that in case they are sick or disabled, and in this respect Ibn-Abbaas said: that the Prophet (*peace and blessings of Allah be upon him*) drank from the well of Zamzam while he was standing.

And it was told in Al-Bokhary that Ali Ibn Abi Taleb (*The Prophet's cousin and the husband of his daughter*) asked for some water then he drank and washed his face, his hands, his head and his feet, and after finishing, he drank the water left while he was standing and when he was asked, he said that although some people don't prefer to drink while they are standing, but I did like the Prophet did.

And this is Amr Ibn Sho'aib who told about his father and grandfather that: "*he saw the Prophet*

drinking once while he was standing and another while he was sitting" <sup>97</sup>.

And also this is Ibn Omar who said: "In the time of the Prophet, We were eating while we were walking and drinking while we were standing" <sup>98</sup>.

### *The conditions of the right slaughtering*

The conditions of the right slaughtering are:

- 1- To use a sharp tool (a knife, a stone...etc) when slaughtering to cut the veins well.
- 2- To slaughter the animal in the right place, and the best slaughter is that in which the throat and the gullet are cut well.
- 3- Not to mention any name other than the name of Allah according to what was revealed in the holy Quran:

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<sup>97</sup> This hadith was brought out by Attermezzii.

<sup>98</sup> This hadith was brought out by Ahmad and Ibn Magah.

6:121 "Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah)".

4- To mention the Name of Allah on the when slaughtering according to the holy Quran:

6:118 "So eat of that (meat) on which Alla's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)".

If these conditions are fulfilled, any one can slaughter; a man, a woman (even if she has the monthly period), and non Muslims as long as they are mature. But slaughtering is not allowed for the drunk, the mad, the kids, the apostate, the idolaters and the disbelievers.

## Necessities of slaughtering

We can slaughter the animal from any part of the body in case of finding difficulties in meeting its head (for example, when it falls in a well) or when the animal behaves against its nature and turns into a wild animal and in this case we treat with it as if it is a hunt and slay it by cutting any part of the body, and we do the same with the newly born calf when it is born alive in a bad healthy state, we should slaughter it at once, and if the mother is slaughtered while the embryo is inside, it will be dealt with as the same as its mother according to what was told about the Prophet when he was asked concerning that matter by his companions: "*We slay camels, cows and sheep while they have got embryos, do we have to eat them or not?* Then the Prophet answered them saying: *eat them if you like because the*

*"slaughter of the embryo is according to the slaughter of the (alive) mother"<sup>99</sup>.*

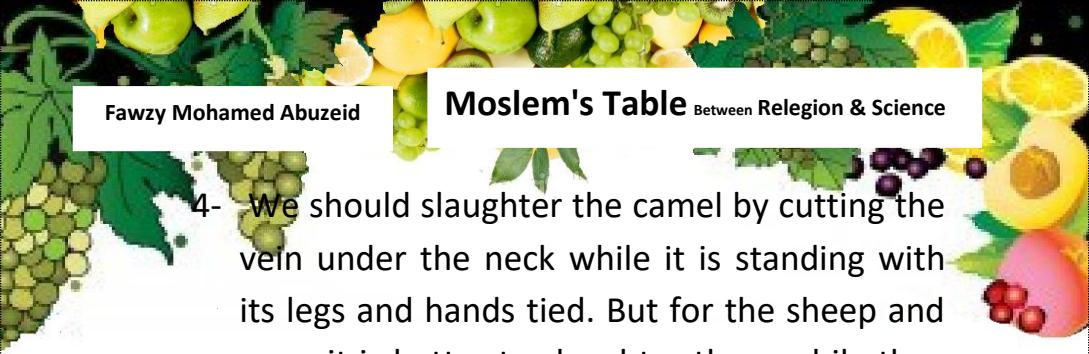
So we are allowed to eat the meat of the animal as long as it has a move in the hand, the arm or in the tail during slaughtering.

### *The morals of slaughtering animals*

- 1- We should sharpen the knife well before slaughtering the animal in order not to make it feel pains.
- 2- We should slaughter the animal or the bird apart from the others so as not to feel depressed.
- 3- We should take the animal to the slaughterhouse and treat it kindly before slaughtering by offering it water to make it feel comfortable.

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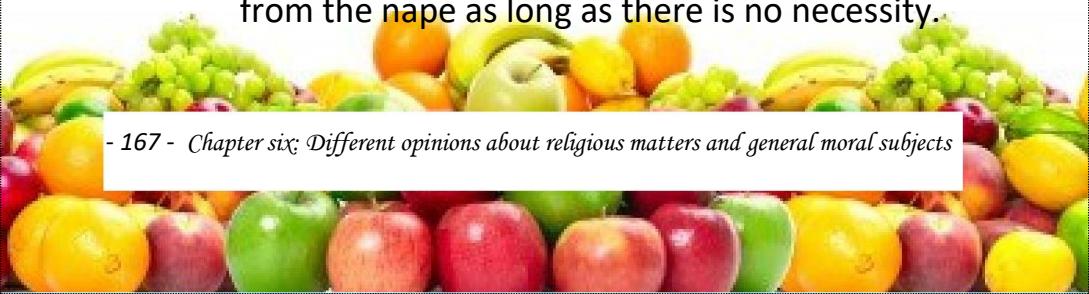
<sup>99</sup> This hadith was brought out by Ahmad, Ibn Magah, Abu Da'wood, Attermezii and Addar'raktanii about Abi Sa'eed.



- 4- We should slaughter the camel by cutting the vein under the neck while it is standing with its legs and hands tied. But for the sheep and cows it is better to slaughter them while they are lying not standing.
- 5- We should direct the face of the animal towards Al-Qa'ba and the same for the slaughterer.
- 6- We shouldn't break the animal's neck while slaughtering and we shouldn't strip off the skin shortly after slaughtering.

### *What we shouldn't do while slaughtering*

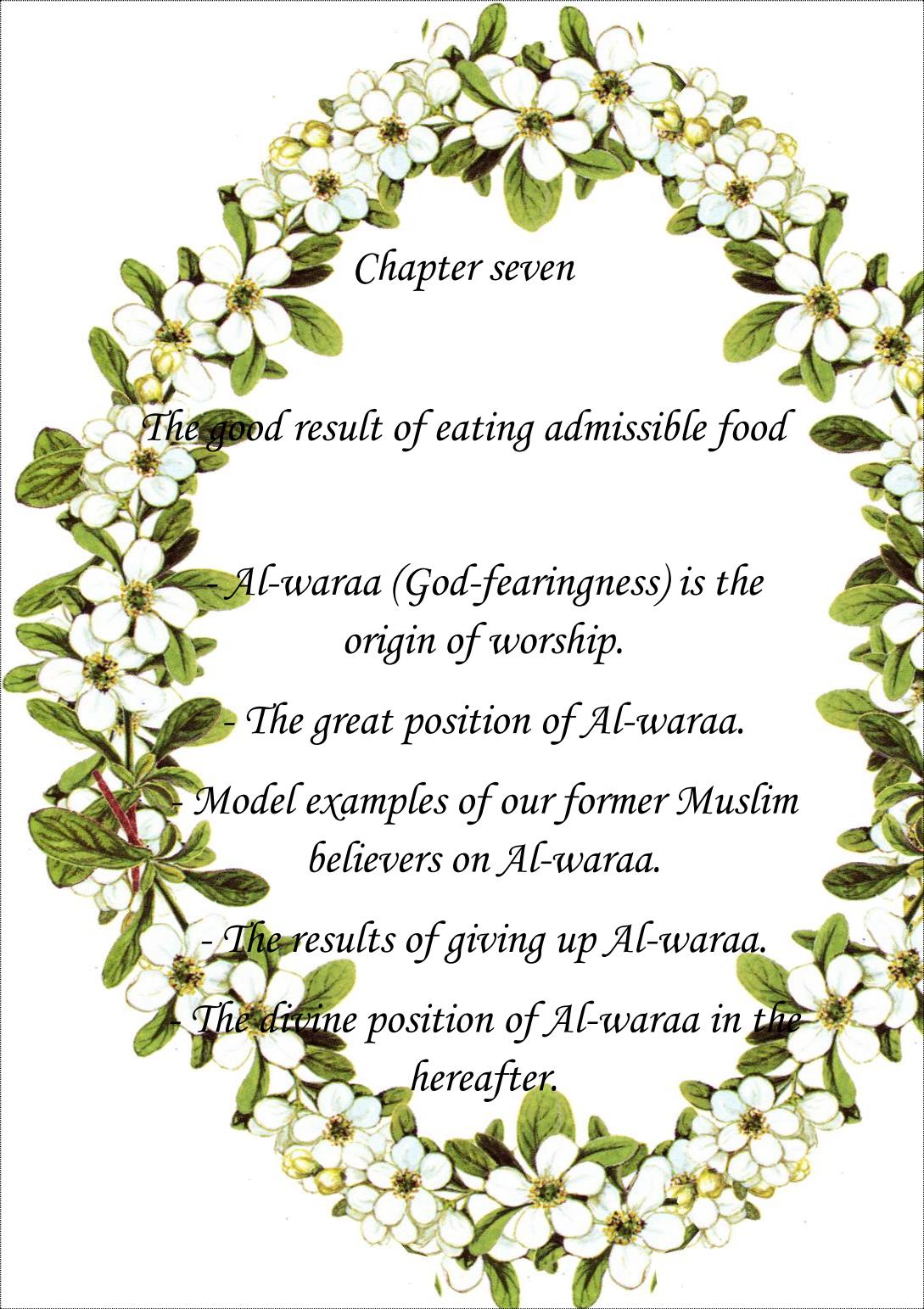
1. We shouldn't neglect any of the formerly mentioned instructions.
2. During slaughtering, it's extremely disliked to separate the head of the animal from the body until it has settled down.
3. It's extremely disliked to slaughter the animal from the nape as long as there is no necessity.



## *Avoiding the dog's saliva*

Muslim brought out about Abu Horrairah that the Prophet said: "*If a dog licks in a pot, it must be washed seven times; one of them must be with dust*". The recent researches have proved and assured this fact; Professor Muhammad sa'eed Al-Soyouty said in his book (Miracles of medicine) "The germs which are found in the saliva of the dog can only be removed by using the dust of Humus which is considered one of the penicillin elements, and the Prophet used his own saliva to cure some injuries as the human saliva contains a hundred vitamins more than what is found in other creatures".

So we shouldn't play with dogs and we should advise our children not to play with them either, and we shouldn't keep dogs in children amusement arcades, and we should keep them away of food pots and never let them get into markets, restaurants and all personal attachments in order to protect ourselves from the tapeworm which is found in all dogs.



## *Chapter seven*

### *The good result of eating admissible food*

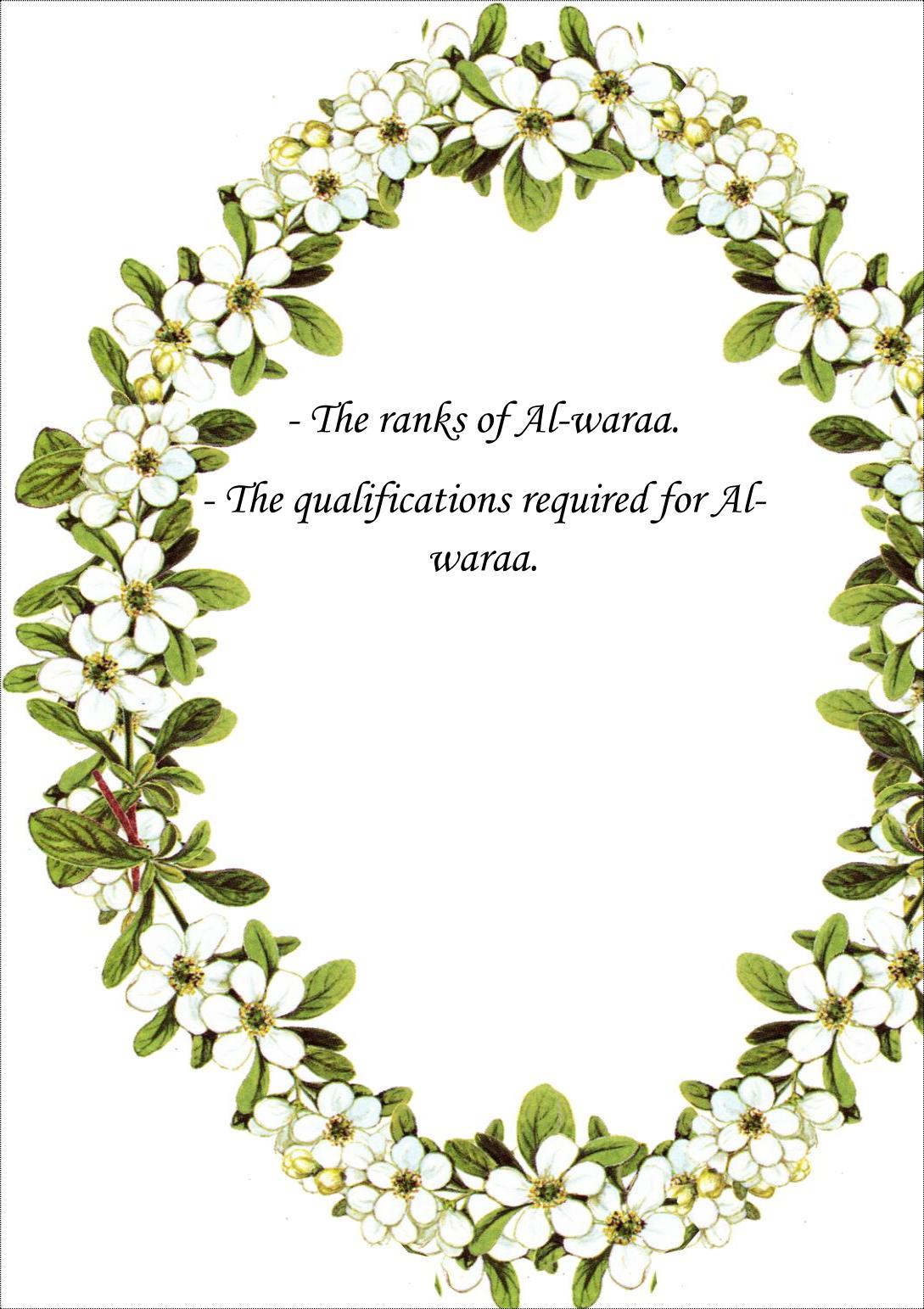
- *Al-waraa (God-fearingness) is the origin of worship.*

- *The great position of Al-waraa.*

- *Model examples of our former Muslim believers on Al-waraa.*

- *The results of giving up Al-waraa.*

- *The divine position of Al-waraa in the hereafter.*



- *The ranks of Al-waraa.*

- *The qualifications required for Al-waraa.*

## Chapter seven

### *Al-Wa'raa (God-fearingness)*

#### *A-The good result of eating admissible food*

A lot of people may ask about the secret beyond the due care of Islam about seeking the legal earning concerning earning acceptable living (eating, drinking and clothing) to the extend that the religion imposed that upon Muslims according to the Prophet's saying: "*Seeking and earning admissible living is a religious duty*"<sup>100</sup>.

This is because getting and earning good living is the main reason for accepting our deeds, and in this respect the Prophet said: "*Allah the Great assigned an angel at the gate of Jerusalem to call*

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<sup>100</sup> This hadith was brought out by Muslim about Ibn Mas'ood, and At'tabarani.

every night that good deeds (obligations or supererogatory performance) of those who eat ill-gotten food, will be rejected"<sup>101</sup>. And also the Prophet said: "The prayers of that person who bought a dress for ten dirham (including one illicit dirham) will be rejected as long as he didn't pay back that dirham"<sup>102</sup>. And he (peace and blessings of Allah be upon him) also said: "The human whose flesh is illegally fed and grown up, will certainly go to Hellfire"<sup>103</sup>.

This is because entering illegal food into stomach puts out the light of heart according to the famous saying: he who eats suspicious food will certainly have a dark heart and this is the explanation of the Quran verse:

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<sup>101</sup> It was brought out by Ad'aylamy about Ibn Mas'oud.

<sup>102</sup> This hadith was brought out by Ahmad about Ibn Omar.

<sup>103</sup> It was brought out by At'termezzii about Ka'ab Ibn Agazah. Aggrah كعب بن عجرة وليس عجزة

83:14. "Nay! But on their hearts the Ran (covering of sins and evil deeds) which they used to earn".

And the symptoms of that can be seen in being distant from the right way of God and being deaf when listening to the heavenly verses of the holy Quran and also in being lazy in performing the daily prayers and neglecting the attendance of the scholars' assemblies and feeling a heavy burden in helping the poor and in this concern (سهل رضي الله عنه) Sahl (one of the Prophet's companions) said: "he who eats suspicious food will have disobedient organs but he who eats legal food will have obedient organs which lead him to the open ways of doing good deeds", and in this respect Ibn-Abbaas said: "Allah rejects the good deeds of the person whose food is illegal and this is Abdullah Ibn Omar who said: "Your fasting and prayers will not be accepted without Al-wa'raa (fearingness of Allah)".

## *Al-wa'raa (fearingness of Allah) is the origin of worship*

To get the attendance and obedience of worship and to be gifted by Allah, you must fear Him in all matters and all affairs and in this respect the Prophet said: "*Worship is divided into ten parts, nine of them are in the lawful seeking for earning our living*"<sup>104</sup>. And the Prophet also said: "*the best thing in the religion is Al-wa'raa (to fear God)*"<sup>105</sup>, and he also ordered us to make sure that we get our money in lawful ways and spend it in good ways, and in this respect the Prophet said: "*He who gets money from unlawful sources and give it to his relatives or help the poor with alms and charity, Allah The Great will reject this money in the hereafter and throw its collector in the Hellfire*"<sup>106</sup>. And the Prophet also

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<sup>104</sup> This hadith was brought out by Ad'daylamy about Anass.

<sup>105</sup> *نحو الشیخ فی التّوّاب عن سعد رضی اللہ عنہ*

<sup>106</sup> This hadith was brought out by Abu Da'woud about Al-Kasim Ibn Mukhaimerah.

said: "Allah doesn't accept the charity of that man whose money was illegally earned and if that money is left after death, it will be extra torture for him in Hellfire"<sup>107</sup>.

And in this respect it was told about Abu-Bakr (the first successor caliph of Muslims after the Prophet) that he was gifted some milk by his servant and after drinking it he asked the servant about the way he got that milk, he answered him saying that he foretold the future of a non-Muslim family and they gave them the milk for that unlawful deed, and then Abu-Bakr put his fingers into his mouth and vomited what he drank asking God to forgive him for the milk which might have gone to his blood. And when the Prophet was asked about that he told them that: "Abu Bakr did used to eat legal and lawful food"<sup>108</sup>.

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<sup>107</sup>

This hadith was brought out by Ahmad about Ibn Mas'oud.

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This hadith was brought out by Al-Bokhary about A'isha.

And the same thing happened to Omar Ibn-el-Khattab (the second successor caliph of Muslims after the Prophet) when he unwillingly drank some milk of the she camels specialized for charity, and then he forced himself and vomited what he drank.

Lady A'isha (the Prophet's wife and the mother of believers), said that this kind of worship (al-wa'raa) is neglected by the majority of Muslims, and also this is Ibraheem Ibn Adham (one of Muslim former believers) said that: "the wise is that person who realizes what kind of (legal) food he can eat", and another former believer called Sahl At'tostory said that: "to be one of the closest believers to Allah, we must eat the most lawful food and work hard in time of obligations and necessities".

In addition to that it was told that one of the greatest believers was offered some food by a normal believer, but he rejected that food saying that he only eats lawful food and for this reason we have sound hearts, live safely and we are also shown (by Allah) the unseen and hidden objects and the

matters concerning the hereafter, but if we eat from what you eat for only three days, we will miss what we gained, and then a man told him that he fasts every day and recites the whole holy Quran every day.

The greatest believer told him that the sip of milk which he drank in the middle of night is better than what that normal Muslim did.

### *The great position of Al-waraa*

Al-waraa is to leave suspicions, so its position has been clearly come out among the Islamic worship. When we say that earning the lawful gains and rejecting the unlawful ones is the base of accepting worship, we also say that Al-waraa is the base of promoting believers to higher degrees and good ranks according to what the Prophet (peace and blessings of Allah be upon him) said: "*Avoid all kind of suspicions* (e.g. in food, money, clothes and behaviors) *and then you will be one of the best*

worshippers)<sup>109</sup>. And in this respect the Prophet also said: "The servant of Allah doesn't reach the degree off fearing God (piety) unless he abandons all kinds of suspicions"<sup>110</sup>.

So, the former generations of believers were very interested in this very supreme kind of worship (Al-wa'raa) to the extent that Abu Bakr As'sideek said that: "he and his companions used to leave seventy (70%) authorized part of living and only took the rest (30%) because of fearing God in order not to fall in sins".

In addition to what was mentioned above, those believers based their fearingness of Allah on the following verse of Quran:

23:51. " Eat of the Tayibat (all kinds of Halal foods which Allah has made lawful (meat of

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<sup>109</sup> This hadith was brought out by Al-Shaikhan about Abu Horrairah.

<sup>110</sup> This hadith was brought out by Ibn Majah.

slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.) and do righteous deeds".

This is because the righteous deeds are ranked according to eating Halal food according to the holy Quran:

9:109. "Is it then he who laid the foundation of his building on piety to Allah and His Good Pleasure better".

And also they acted by what the Prophet (*peace and blessings of Allah be upon him*) said: "*leave what you suspect and stick to what you are certain about*"<sup>111</sup>.

The Muslim believers used Al'waraa in every thing in their life affairs; in eating food, in logic, in positions and degrees, in our apparent movements, in our thoughts and inner feelings and they based

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<sup>111</sup> This hadith was brought out by An'Nassa'ei, At'termezzi and Al-Hakim about Al-Hasan Ibn Ali.

that on the Prophet's saying: "*It's a good Islamic manner not to interfere in other people's affairs*"<sup>112</sup>.

## *Model examples of our former Muslim believers on Al-wa'raa*

The first generation of the former Muslim believers (*may be blessed by Allah*) reached a prominent rare position in their fearing from Allah to the extent that they made it their basis which reforms the religion. In this respect it was told that Al-Hasan Al-Basry (a former Muslim believer) once saw one of Ali Ibn Abi Talib's sons leaning on the wall of Al- Q'aba preaching to people, and then Al-Hasan asked him about the best and most important thing in religion? The preacher told him that it is Al-Wa'raa (God fearingness), and asked him about the worst thing against religion? He said: that it is greed. Al-Hasan Al-Bsry was surprised and said: "so, an

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<sup>112</sup> This hadith was brought out by At'Termezii and Ibn Majah about Abu Horrairah.

atom of a sound Wa'raa is better than a thousand atoms of fasting and prayers".

The best example for that was the Prophet Muhammad (*peace and blessings of Allah be upon him*) when he saw his grandson Al-Hasan when he was very young taking one of the dates which were specialized for charity, and then the Prophet banned him saying: "*that it is extremely prohibited and asked him to throw it saying that the descendants of Muhammad don't accept charity*"<sup>113</sup>.

And also the Prophet was asked by one of his wives one night about the cause of severe headache he had, then he said that: "*he found a date beside him and ate it, and he was afraid that it might be one of the charity dates and so he was sick*"<sup>114</sup>.

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<sup>113</sup> This hadith was brought out by Al-Bokhary about Abu Horrairah.

<sup>114</sup> This hadith was brought out by about Ahmad about Abdullah Ibn Omar.

And in the same respect it was told about Omar Ibn Al-Khattab (the second caliph of Muslims after Abu Bakr) that he was gifted musk (a kind of scent) coming from Al-Bahrain and asked his wives فقال: وددت to divide it among Muslims by weighing the share of every Muslim. His wife Atekah said that she was good at weighing objects, and so Omar asked her to do that and remove the remains of the scent well from the scale in order not to prefer herself to the other Muslims by using it later.

And this is Omar Ibn Abdel Aziz, the fifth caliph of Muslims who prevented himself from smelling the scent of musk he was weighing to divide it among Muslims, and when he was asked about the reason for holding his nose, he said that: "the whole benefit of a scent is in its smell".

There are so many good examples of Al-waraa (God fearing) in this respect that we can hardly count and from these good models:

- 1- Once a sister of Beshr Al-Hafi (a former Muslim believer) told Imam Ahmad Ibn Hambal that she was spinning thread on the roof of her house in the light of the lamp of her neighbors and asked the Imam if it's allowed or not. After knowing who the woman was, The Imam thanked her and praised that good deed saying that she represented the real Waraa (God fearing) and told her not to do that.
- 2- It was told that Abdullah Ibnel Mubarak (a former Muslim believer) that he went back from Merw (in Iraq) to Syria to give back a pen he had borrowed from a man when he had been there.
- 3- It was told that Imam Ahmad Ibn Hambal mortgaged a bucket at a grocer in Mecca and when he wanted to redeem the bucket, he went to the grocer to take it back and then in order to test his fearing of God, the grocer pretended that he forgot which bucket belonged to him, and showed him two buckets to choose, but in order not to take a better bucket than his, he asked the grocer to take both the money and the bucket but the grocer told him that he was just testing his Waraa, but the Imam (as the matter might

have been suspicious to him) gave him the money and left without taking the bucket.

- 4- It was told that Ibn Syreen (the best specialized in oneiromancy) that he bought forty cans of ghee and one of them had a rat inside, and then he asked his servant which can had the rat inside but the servant couldn't remember, so Ibn Syreen ordered him to throw away all the forty cans.
- 5- It was told that Abu Yazeed Al-Bestamy (a former pious and believer) bought some safflower from Hamadan, and when he came back to Bestam (his homeland in Iraq), he found two ants in the bag, so he decided to go back to Hamadan and returned the two ants to their homeland.
- 6- It was told that Abu Haneefa didn't use to sit under the tree of a man who borrowed money from him because he wanted to get his money back without any other interest from the borrower as it is considered usury.
- 7- And finally it was told bout Abu Yazeed was in the desert with a friend of his and washed his dress and wanted to dry it and when his friend

looked around he found a wall of a garden and asked Abu Yazeed to put the dress on that wall or on the grass of the garden, but he refused in order not to hurt the plants and wore it until it was dried by the sun.

### *The results of giving up Al-Waraa*

Giving up Al-Waraa leads to losing the sweetness of being surrender to Allah as it was told about Abu Bakr Ad'dakkak when he said: I got lost for fifteen days when I was amongst the people of Israel and when I got to my way, I was welcomed by a soldier who gave me a drink of water which made my heart gloomy for thirty years. In this respect it was also told that the pious woman Rabia Al-Adaweya sewed a cut in her dress in the light of the Sultan's lamp and this made her lose the right way for a time and when she remembered that, she cut her dress and soon she came to herself again.

Abandoning Al-waraa may lead to eating suspicious food and eating too much food and this

leads to cruelty of heart and hardness towards people and in this concern, Sahl Ibn Abdullah (a former Muslim pious) said that the man who has no fearing of God in everything, will not feel satisfied although he may (metaphorically) eat a head of an elephant. And also it was told that Beshr Al-Hafi was so pious and had fear of Allah that when he was once invited for a suspicious meal, he stretched his hand to reach the food but it couldn't do that, and amongst the invited people there was a man who knew about Beshr's piety and told the people that it was as a result of the due fearing of Allah and the host didn't have to invite Beshr to such suspicious food.

The most important and dangerous thing in this matter is that abandoning Al-waraa may cause the pious of great degrees lose these grades because they treat themselves in this matter roughly and minutely and say that the good deeds of normal believers are for them like the bad deeds (which hardly happen) of the close pious believers of Allah,

and the best example that can be given in this concern is when the former pious believer Ibraheem Ibn Adham was sleeping under a rock in the holy mosque of Jerusalem and two angels came to him in the dream; the first one asked the other about the man lying under the rock and the second angel said that it was Ibraheem Ibn Adham whose God is unsatisfied with him because he bought some dates from Al-Basra taking a date unknowingly (it had fallen on his dates) from the grocer.

Then, after getting up, Ibraheem Ibn Adham decided to go to Al-Basra and bought some dates and after the weighing the dates he dropped a date on the dates of the grocer (as a pay back for his debt) and came back to Jerusalem and slept under the same rock and in that night the same two angels came to him in a dream saying that this is Ibraheem Ibn Adham whose God Had raised him to a better degree.

## *The divine position of Al-waraa (God fearing) in the Hereafter*

There are many revelations and dreams of pious and good believers which show the supreme position of Al-waraa in the Hereafter. This is Abu Sufyan As'sawry who was seen in a dream after death having two wings using them to fly in the Paradise from a tree to tree and when he was asked how he got that divine degree he said by fearing God( Al-waraa).

And this is Hassan Ibn Abi-Sanan who used to sleep for few hours uncomfortably and eat simple food free of fats and didn't drink cool water for sixty years and when he was seen by a believer in a dream he was asked about his matters he said very well but he was locked because of a sewing needle which I borrowed and didn't give it back to its owner.

Another example is a servant of Abdel-Wahed Ibn Zaid (a former Muslim believer) who worked in

his early life as a measurer of seeds and flour and worshipped Allah, the One and the Only well for forty years and when he died he was seen in a dream and when he was asked about his conditions in the hereafter he said that every thing was very ok, but he was delayed for paradise because of the very little remains (dust of seeds and flour) which was left in the measure (the amount was about forty measures in the hereafter).

And finally, this is the Christ Esa Ibn Mariam (Jesus), who passed a graveyard of a buried man and asked Allah to bring the man in the grave to life, when the man came to life Jesus asked him: who he was? and the man said that: he worked during his life as a carrier for people and one day he was carrying some dry sticks for a man and he took a stick to use as a tooth cleanser and he was still delayed for paradise for that wrongdoing.

So we can find out now how important is the supreme position of Al-waraa (God fearingness concerning avoiding all suspicious matters) in Islam

and in this concern Allah mentioned how few people they are who fear God openly and secretly in the holy Quran:

38:24. "except those who believe and do righteous deeds, and they are few".

### *The ranks of Al-waraa*

There are four ranks of Al-waraa:

*First: Abandoning wrongdoings* and avoiding committing sins and mistakes which lead man to disobedience and immorality which deserve the torture of Hellfire and this causes man to lose dignity and justice. Wrongdoing means committing all kinds of mistakes which are banned by Islam and judged by Allah, this kind of Waraa is called the Waraa of the toppers of believers.

*Secondly: Abandoning suspicions*, they are all the suspicious matters which are not completely clear to us and these matters are between the

allowed and the prohibited matters. Many Muslims don't know more about these suspicious matters and to explain that, the Prophet (*peace and blessings of Allah be upon him*) said: "*Verily, the lawful is clear and the unlawful is clear and between them are doubtful matters about which many people don't know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honor, and he who falls into doubtful matters will fall into the unlawful as the shepherd who pastures near a sanctuary, all but grazing therein. Verily, every king has a sanctuary and the sanctuary of Allah is His prohibitions*"<sup>115</sup>.

In regard to those matters, Muslim scholars have different opinions; some say that they are lawful and others say that they are unlawful and many former Muslim believers were so keen that they didn't fall in these matters and so they didn't

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<sup>115</sup> This hadith was brought out by Ahmd, Al-Bokhary and Muslim about An'noman Ibn Bashir.

commit any sins, and in this regard the second caliph of Muslims Omar Ibnel-Khattab said that: (he and his companions used to leave 90% of their lawful profits and accept only the left 10% in order not to fall in those doubtful matters). And also it was told that Ibn Syreen abandoned 4000 dirham because of a doubtful matter he felt in his heart and he insisted to do so although scholars said that he didn't have to do that.

And recently this is Sheikh Muhammad Ali Salaamah (one of the many former Muslim believers who gave examples on such suspicious matters) who mentioned these examples in his book: *Katarat Men Behaar Al-Ma'erefah* (*Drops in the Course of awareness*) for example; wine, kissing the wife during the day of Ramadan, the son who takes his father's money without informing him, certificate of deposit (*a and b*), bank interests, life insurance, all risk insurance, paying for dogs, giving commissions, droppings and urine of eaten animals and birds, wearing the jackets made of the leather of wild animals, selling

the milk which is not milked yet (*still in the udder*), selling the fish which is still in water, selling the embryo which is not born yet, selling the fruits before the time of harvest, the fraudulent sale and the installment sale.

All these matters and others which are agreed by scholars in their judgment but disagreed in allowing or prohibiting them, but the believer who seeks to get Allah's pleasure always keeps himself away from doing such things even though they are not completely prohibited and this kind of Waraa (fearing of Allah) is called the waraa of the pious people.

***Thirdly: Avoiding the allowed matters:*** lest they should fall in the prohibited matters: and here Waraa (fearing God) is a fearing of an allowed matter but those kinds of pious Muslims are very keen to avoid making any mistakes which may lead to committing sins and from these examples; eating little food and giving up using ornaments for the unmarried in order not to stir whims and desires,

and not looking forward to the possessions of rich people in order not to force oneself to get such riches in unlawful ways and also avoiding lawful entertainment and amusement in order not to do the wrong ones.

All these avoided and abandoned things are basically lawful but avoiding them is for not falling in the unlawful ones and in this respect the caliph Omar Ibnel-khattab once had a beloved wife and he divorced her so as not to make him intercede for something wrong for her sake and this is according to what the Prophet (*peace and blessings of Allah be upon him*) said: "*The servant doesn't reach the degree of pious believers until he gives up what is lawful for not falling in what is unlawful*"<sup>116</sup>.

And so it was said to whom who wanted to get that degree: give up sleeping at night to get the blessing of praying at that time and give up fullness

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<sup>116</sup> This hadith was brought out by Ibn Majah.

of food to get the blessing of fasting and give up too much speech and instead, glorify the One and the Only Allah to get His bestowal and honoring.

***Fourthly: The waraa of The very truthful believers:***

They are those believers who keep themselves away from being involved in anything which may occur according to their whims or desires but they behave and deal with people and matters in God and by God seeking to His pleasure. The lawful matter for them is that thing in which there are no features of disobedience and at the same time it is the thing which never helps them to commit any wrong doings and is never intended to lead them to achieve their own aims whether sooner or later but leads them to Allah the One and the Only God, the piety of His worship and keeping alive for Him. Those believers do every thing for the sake of Allah according to the holy Quran:

6:91. "Say: Allah then leave them to play in their vain discussion"

And this is the rank of the monotheist and the fair believers whose fortune and intentions are only for Allah. They never do any thing without having good intentions for God, and in this concern it was told that Yahiya Ibn Katheer (a former Muslim believer) was sick and took a medicine, then his wife advised him to walk a little to give the medicine the chance to work in his body, but he told her that he didn't know such kind of walking as he had been cautiously doing every thing by having good intentions for thirty years, so he didn't do what his wife asked because he didn't have an intention for doing so.

And it was told that As'serrey (a former Muslim believer) once was alone in a valley and felt hungry so he didn't find but some grass and water coming out of it, so he ate and drank water but after a while he felt better and had strength because of that lawful food and water but then he heard a voice asking how he got such strength so he regretted eating such food and drinking such water (because

those people used to work hard and eat and drink from that hard work).

And also it was told about Zon'noon Al-Masry that he was in prison and felt hungry then he was offered food by the prisoner cooked by a good woman, but he refused that food saying that it was delivered to him by unjust hand (the prisoner).

So the ranks and degrees in Paradise are different according to the degrees of Al-waraa.

### *The Qualifications Required for Al-Waraa*

When Allah wills to promote His servant to higher ranks, He guides him to strife against himself as it is the bitter enemy and the strife against it is the greatest one. There are appetites which move against our souls, and the worst and strongest of them are the appetites of food and sex because filling our stomachs with food leads to harmful actions like the curiosity for looking lustfully at women and sexual intercourse.

So we are advised by the religion;

- firstly; to avoid all kinds of unlawful deeds
- and to avoid falling in all suspicious and doubtful matters, Secondly.
- To avoid having full stomachs, Thirdly.

- ثم بمراعاة التوبيا الصالحة قبل كل عمل رابعاً

to have good intentions before doing any thing. in order to get high degrees and good ranks in the hereafter.

Thus good believers are keen on following that supreme principle of Jihad according to what the Prophet (*peace and blessings of Allah be upon him*) said: "No container (completely) filled by man is worse than his stomach, as all what he needs (to live and exist) is to have few bites of food"<sup>117</sup>.

This means that he eats what enables him to activate his parts of body to be able to worship Allah

<sup>117</sup> سنن النسائي الكبرى وابن ماجة عن المقدم بن معديكرب.

and to empty his heart for soliloquy and to get his tongue ready for glorification and his eyes for staying up at night and in this respect Ibraheem Ibn Adham (a former Muslim pious) said: "to leave a bite of food is better for you than stay up at night in worship", and he also said: "eat well and don't care about fasting during the day nor staying up late during night".

So when we put restrictions on ourselves and seek for Al-waraa when we eat, drink and wear our clothes, we will be showered by God's endowments and good news the thing that makes us live very safely and have delighted and satisfied eyes, and in this respect it was told that Al-Hareth Al-Mohasaby (a great former Muslim believer) inherited 300000 dirham from his dead father (who was not a Muslim) but he refused that money according to what the Prophet (peace and blessings of Allah be upon him) said: "No inheritance between two persons of

*different religions*"<sup>118</sup>. For that good deed Al-Mohasaby was greatly honored by Allah's gifts to the extent that when he had a vein in his finger which warned him against any suspicious food if he wanted to eat it.

And also this is Abul-Abbas Al-Morsi (a great former Muslim believer) who was once tested by a man and was offered a dead chicken which got chocked before death but when he looked at it he immediately became very nervous saying: "if Al-Mohasaby has got one shaking vein, I have got plenty of shaking veins against any illegal and suspicious thing".

And this is Ibnel-Qassim (a disciple of Imam Malik) who inherited a big fortune from his father but he refused to take it saying that "his father was a merchant but he wasn't very good at learning the teachings of Islam, so he might have had doubtful money without knowing that the money was illegal".

<sup>118</sup> رواه الإمام أحمد والترمذى عن حابر

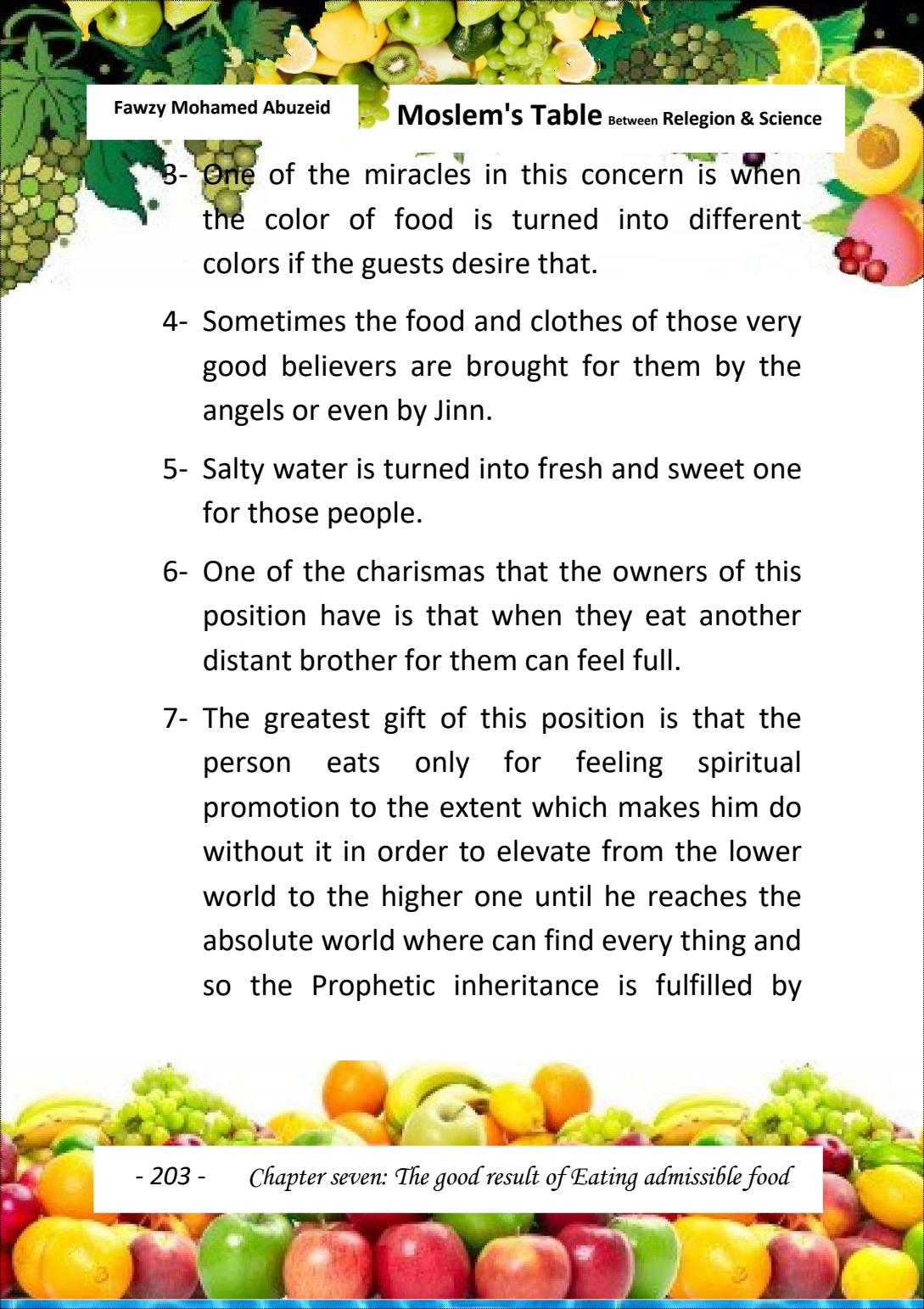
For that good deed, Ibnel-Qassim was greatly endowed by Allah that he kept all what he had taught by Imam Malik by heart and he taught that to people everywhere. So, when we keep to those teachings of Islam concerning Al-waraa and follow the mentioned examples, we will be showered divine gifts from Allah:

1- Allah gives those people certain qualities by which they keep themselves away of having any illegal food, drink or clothes.

- This happened to Abul Yazeedel Bastamy (a great former Muslim believer) whose mother didn't use to stretch her hand to any illegal food while she was pregnant and he was still embryo,
- And some people are called and told not to stretch out their hands for any illegal food.
- And others feel disgusted.
- And others see food like white lead.

- And others see it like a black object.
- And others see it like a swine.
- And others smell a nasty smell coming out of it.
- Those distinguished people are marked by these qualities as they are very close to God.

2- Those people are honored by the inheriting the Prophetic property concerning increasing the amount of food by blessing it and making them feel full stomachs even if they eat little food, and in this concern it was told that once a former believer was visited by a company of his friends and he had only a food which was enough for one person but the host covered the food with a handkerchief and offered it to his guests and invited them to eat until they felt full stomachs.



- 3- One of the miracles in this concern is when the color of food is turned into different colors if the guests desire that.
- 4- Sometimes the food and clothes of those very good believers are brought for them by the angels or even by Jinn.
- 5- Salty water is turned into fresh and sweet one for those people.
- 6- One of the charisms that the owners of this position have is that when they eat another distant brother for them can feel full.
- 7- The greatest gift of this position is that the person eats only for feeling spiritual promotion to the extent which makes him do without it in order to elevate from the lower world to the higher one until he reaches the absolute world where can find every thing and so the Prophetic inheritance is fulfilled by

Prophet's saying: "*I stay at my God's and He gives me water and food*"<sup>119</sup>.

And beyond what we mentioned very great matters and wonderful miracles which occurs to the very supreme people of Al-waraa who were distinguished by Allah the Great Endower according to what was mentioned in the holy Quran:

2:105 " But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty".

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<sup>119</sup> مصنف ابن أبي شيبة عن أبي قلابة.

*At last*

Praise belongs to Allah Who supported and sustained me to complete this book which is very necessary to all Muslims especially those minorities Muslims who live in foreign countries and work there as diplomats, United Nations labors, and also those who sometimes travel to foreign countries like pilots, air hosts, sailors, newspaper reporters, educators, patients and tourists. And also for those who deal with foreigners in the Islamic countries like those who work in hotels, embassies and clubs. They need this book to know what is legal and illegal concerning food and drinks because they neither care about those matters nor listen to the advice of scholars and advisers as they are only interested in achieving and making quick and big fortunes in any way whether it is legal or not.

In this book, I collected and put all what is needed for foods and drinks quoted and taken from the books of jurisprudence in an easy, current and

simplified way and I also mentioned what was reported in the books of the Prophetic traditions concerning foods, drinks and the morals of hospitality in addition to what was achieved in the field of the modern medical researches and nutrition the matter which matches with what was mentioned in Islam for more than 1400years.

I also mentioned what the importance of food for spiritual culture and its role in reaching good positions in Sufism and to motivate Sufis and strengthen their wills. I don't even neglect mentioning the ways of treating the physical, psychological and social problems which were spread nowadays and this is done by following the righteous way of Islam in eating the right food.

So I supplicate to Allah begging Him to reward those who read or take part in printing and publishing or help in making this version be between the hands of every Muslim and reward them in the resurrection day.

This book was completed on Wednesday after salat Al-Asr the 20<sup>th</sup> of Muharram 1415 Hijri, the 29<sup>th</sup> of June 1994. So all what is good in this work, is from Allah and if there is a mistake, it belongs to me.

11:88. "I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent".

## *Biography of the writer*

### *Sheikh Fawzy Mohammed Abu-Zeid*

- **Name:** Fawzy Mohammed Abu-Zeid.
- **Birth date:** The 18<sup>th</sup> of October 1948.
- **Place of birth:** Al-Jommeiza, Al-Santa, El-Gharbeya.
- **Qualification:** Dar Al-Oloom License, Cairo University 1970.
- **Occupation:** Ex. General Director, El-Gharbeya Educational Governorate, retired 2009.

#### **ACTIVITY:**

1. Head of Da'wa Illa Allah General Association - A.R.E. announcement number 224, headquarters: 114, 105 ST. Hada'ek Al-Ma'ady, Cairo. Branches all over A.R.E.
2. He cruises all over Egypt to prevail Islamic call and for the revival of manners by wisdom and fair preaching.
3. In addition to the Islamic writes to revive the Islamic glory.
4. In addition to recorded tapes and other means of multimedia for his sermons and meetings on tapes and CDs.
5. Also through his internet site:

[\*\*www.fawzyabuzeid.com.\*\*](http://www.fawzyabuzeid.com)

#### **HIS CALL:**

1. He calls to discard fanaticism and disagreement among Muslims, for collecting Muslims, the revival of the spirit of Islamic brotherhood and throwing away envy, spite, selfishness and other diseases of the ego.

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