

Food in Islam Beyond the Halaal Certificate

A Revised Edition of Kitaabut Ta'aam

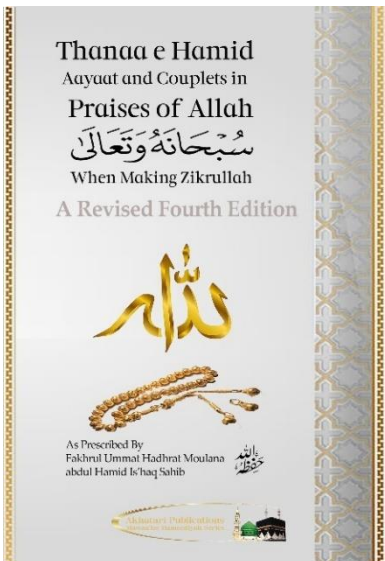
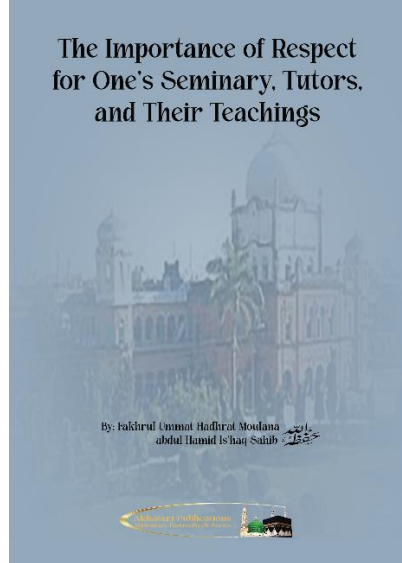
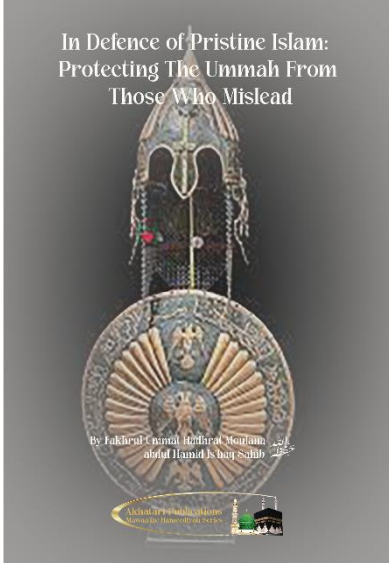


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The Khutbah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَا وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَا
الْحَمْدُ لِلَّهِ مَنْشِئِ الْخَلْقِ مِنْ عَدَمٍ
مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
بَلِّغْ سَلَامِي رَوْضَةً فِيهَا التَّبِيُّ الْمُحْتَرَمُ
فَطَابَ مِنْ طَيِّبِهِنَّ الْقَاعُ وَالْأَكْمُ
فِيهِ الْعَفْافُ
هُوَ الْحَيِّبُ الَّذِي تُرْجَى شَفَاعَتُهُ
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
أَمَّا بَعْدُ فَعَدُوٌّ قَالِ اللَّهُ تَبَّارَكَ وَتَعَالَى
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾^(١)

صَلَّى اللَّهُ مَوْلَانَا الْعَظِيمَ

Translation of the Khutbah

In the Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, and enough is His grace,
Peace be upon His chosen ones, who stand in His embrace.

All praise to Allah, the Creator from naught,
Then blessings on the Chosen One, whose message was
brought.

O my Master, bless and send peace forevermore,
Upon Your Beloved, the best of mankind, whom we adore.

O Sustainer, bless and send peace always, unbroken,
Upon the bearer of glad tidings, the one we've spoken.

O Sustainer, bless and send peace without end,
On 'Taha,' the leader of all who ascend.

Deliver my greetings to that blessed place,
Where the Respected Nabi ﷺ resides in eternal
grace.

O Best of those whose bones are laid in the earth,
The land and its soil are fragrant with Your worth.

From the sweetness of Your resting place,
The ground and hills are touched with grace.

Food in Islam Beyond the Halaal Certificate

My soul is a ransom for Your resting space,
Where chastity and generosity grace.

He is the Beloved whose intercession we yearn,
For every trial and test, His help we return.

O Sustainer, through the Chosen One ﷺ, fulfill our
need,
Forgive our past, in Your boundless Mercy we plead.

After this, Allah, the Almighty, has said:
I seek refuge in Allah from the accursed Shaytan the accursed.

In the Name of Allah, the Most Gracious, the Most Merciful

*"O Messengers! Eat from what is lawful and good, and act
righteously."*
(Surah al Mu'minoon: 23; Aayat: 51),

And Rasoolullah ﷺ said:

*Then he mentioned a man who travels a long distance, dusty and
dishevelled, stretching his hands towards the sky saying: 'O Lord, O
Lord!' Yet his food is unlawful, his drink is unlawful, his clothing is
unlawful, and he is nourished by the unlawful. How can his prayer be
accepted?*

(Sahih Muslim Hadeeth 1015),

Truthful is our Sustainer, the Almighty.

Introduction

Allah ﷻ ordains, as stated in the Qur'aan Shareef,

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ (٥١)

O Messengers, eat of the pure and wholesome food and do righteous deeds.

This deeni appeal made even to those chosen Messengers stresses a critical principle: food is not merely a bodily need but sacred trust that bears a tight bond with deen, morality, and the achievement of human fulfillment. Islam as a comprehensive way of life elevates the activity of ingestion from the ordinary to an act of worship, an obedience test, and a means of attaining spiritual purity.

The Qur'aanic injunction to consume tayyibaat—wholesome, pure, and lawful food—establishes a basis that prescribes the relationship of every Muslim with food halaal (lawful) and tayyib (wholesome) consumption is a divine decree, a sign of submission to Allah ﷻ's wisdom. Rasoolullah ﷺ emphasized this, instructing,

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾ وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾. ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ

يَمْدُ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ
حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ

Verily, Allah is pure and does not accept anything but what is pure. Allah has commanded the believers with what He commanded the messengers. He said: 'O messengers, eat from the good things and do righteous deeds' [Qur'aan 23:51]. And He said: 'O you who believe, eat from the good things which We have provided you' [Qur'aan 2:172]. Then he mentioned a man who travels a long distance, dusty and dishevelled, stretching his hands towards the sky saying: 'O Lord, O Lord!' Yet his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished by the unlawful. How can his prayer be accepted?

This Hadeeth is narrated by Sayyeduna Abu Hurairah رضي الله عنه.
(Sahih Muslim 1015)

Aayaat referred to in the above Hadeeth,

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

"O Messengers! Eat from what is lawful and good, and act righteously."

(Surah al Mu'minoon: 23; Aayat: 51),

and He سُبْحَانَهُ وَتَعَالَى said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلّٰهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ﴾ (172)

“O you who believe! Eat from the good things We have provided for you.”

(Surah al Baqarah: 2; Aayat: 172)

Therefore, what one puts into the body has a direct effect on the soul, affecting one's ability to be righteous, make du'aa, and have moral discernment. Prohibited foods, like pork or alcohol, are not just physical impurities but spiritual obstacles, separating the believer from Allah ﷻ's grace.

Islamic instruction on food extends beyond prohibition. The Sunnah instructs in shukr (gratitude), such as beginning meals with Bismillah, sharing with others, and not being wasteful—a negation of excess condemned in the Qur'aan:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا

Eat and drink, but waste not by excess.

(Surah al A'raaf: 7; Aayat: 31)

Rasoolullah ﷺ instructed moderation, stating,

مَا مَلَأَ آدَمِيٌّ وِعَاءَ شَرًّا مِن بَطْنٍ

No human ever filled a vessel worse than the stomach.

(Sunan Ibn Majah Hadeeth 3349),

advocating balance between sustenance and self-control.

Second, food is a social responsibility. Feeding the poor is duty and charity, as Rasoolullah ﷺ insisted,

مَا آمَنَ بِي مَنْ بَاتَ شَبْعَانَ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ وَهُوَ يَعْلَمُ بِهِ.

"He is not a believer in me who sleeps with a full stomach while his neighbour goes hungry beside him, and he is aware of it."

(Al-Adab al-Mufrad Hadeeth 112)

Breaking bread together, entertaining guests, and fasting for Ramadaan cultivate sympathy and solidarity, aligning individual consumption with public welfare.

This book uncovers how mindful eating fosters taqwa (Allah - consciousness), bodily health, and social justice, inviting Muslims to turn meals into acts of devotion. Through the alignment of consumption of Allah ﷻ's provision, believers honour their covenant with Allah, purify their souls, and construct a righteous, compassionate community — realising the Qur'aanic vision of full righteousness.

Let this writing return to us the rich heritage of the cooking and eating morals of Islam, where every morsel becomes a source for drawing near Allah ﷻ.

Hadhrat Moulana Maseehullah Khan Sahib رَحْمَةُ اللَّهِ 's Novel Change of a Deeni Topic

Hadhrat Moulana Shah Maseehullah Khan Sahib رَحْمَةُ اللَّهِ was one day sitting with individuals in a gathering. He said:

"People complain we talk too much about namaaz, fasting, and acts of worship. Let us speak about something which every human being loves—food."

He informed us that Allah سُبْحَانَهُ وَتَعَالَى commanded His Messengers to eat pure, nutritious, and halaal (permitted) food.

"If they had to be so careful," he said, "we have to be even more careful about what we eat."

Hadhrat continued,

"To grow closer to Allah سُبْحَانَهُ وَتَعَالَى and earn His blessings, you must eat only halaal food. Being careful about food isn't just a rule—it's a key part of Imaan and Allah سُبْحَانَهُ وَتَعَالَى's help."

Part 1

Bad Habits; Trust in Halaal Certification. Challenges and True-Life Experiences

This section highlights trends of unhealthy habits that we pick up regarding the consumption of halaal food, we also scrutinize the halaal certification organization, as well as how to be careful to avoid the ever-changing scenarios of our modern times in order to adapt to strong halaal dietary measures.

During One of My Visits to Mozambique

Once we travelled from Beira in Mozambique to Chimoio. The roads were under construction, and it was a strenuous journey. We reached Chimoio when adhaan had just been given. I was exhausted. I did not deliver a discourse as scheduled, as I was extremely tired. However, the people insisted that bayaan will have to be made. So, I thought I will just discuss a few etiquettes of eating, but I was amazed how everyone appreciated it. There was a Jamaat from India as well. All of them appreciated it very much. They claimed that they were never aware of all these aadaab (etiquettes). This is all the fadhl (Favours) of Allah رَحْمَةُ اللَّهِ, and the barakat of my illustrious Sheikh سُبْحَانَهُ وَتَعَالَى.

A host from Nampula shared childhood a tale. His family lived in Africa and travelled by boat to an island for school. Boats could not move without wind. But an old religious man from the jungle would board a boat—and, suddenly, there would be wind again. Trains in Portuguese-held Mozambique also

stopped mysteriously, then restarted when the same man boarded.

The host also shared his own miracle. He had polio when he was five years old and was unable to move. His parents asked the same old man (a friend of his father for assistance).

"Now, at age 55," he continued,

"I don't need medicine or support to walk—just his du'aas healed me."

However, this elder never failed to ask if his food was halaal, even in the jungle where there were no fancy restaurants. The host credited the elder's spiritual strength to his stringent halaal habits.

Today, in spite of namaazes, du'aas and Qur'aan Shareef recitations, Muslims remain in a mess. A major cause? Our food.

The Ever Evolving – Never Resolving Issues of Halaal Authorities

Everyone talks of halaal meat. Experts visit abattoirs of both chicken and red meat to inspect and assess the standards and methods that is applied to the slaughter practices. I visited one with Mufti Sanjalvi Sahib رَحْمَةُ اللَّهِ عَلَيْهِ.

The workers slaughter 35 to 40 chickens per minute. The workers quickly recite "Bismillah" (In Allah's name) for each

time they slaughter a chicken. Doing it correctly, however, is hard in loud, fast-paced environments.

Imagine: Even when relaxed, it's hard for us to say "Bismillah" repeatedly an average of 37 times a minute, workers in bloody uniforms do this 8 hours a day. Can they say it correctly every single time?

Chickens are normally stunned (made unconscious) before they are slaughtered. Some die before their throats are cut—against Islamic law. Factories try to remove dead ones, but mistakes are made.

Some Muslims do not eat this meat, but others do—especially tasty takeaways. We value taste above Shariat law.

Additives

Companies also add additives to make us crave more as well as sometimes use music, without morals within the various environments. This shows the moral decline of society.

On the topic of additives, there are so many distinct types of additives used, and each one has more than a host of health effects. Let us take just one additive and inspect the deterioration caused to the body.

The full name of the food flavour enhancer commonly referred to as MSG is Monosodium Glutamate. It is a sodium derivative of the amino acid glutamic acid, which naturally occurs in most

foods but is also added as a flavour enhancer to processed foods.

Hazards and Impacts of MSG

Many people develop adverse effects after consuming MSG. These can be:

Headache and Nausea:

Some people have reported headaches and nausea after MSG consumption, but there have not always been results to confirm these symptoms as being MSG-induced.

Sensitivity and Allergic Reaction:

Type I allergic reactions to MSG have on occasions been described, with features including swelling of the tongue and facial erythema.

Other Symptoms:

Some individuals have other symptoms like chest tightness, flushing, sweating, numbness, or burning in the region around the mouth, and facial swelling or fullness.

True Experiences

Allergic Reactions:

There was a single reported case of a 21-year-old woman who experienced swelling of her tongue when she consumed foods with MSG. She was sensitized to MSG with skin prick tests and oral challenge tests.

Chronic Hives:

One person reported chronic hives due to regular MSG intake in processed foods. They described that MSG is longer in the bloodstream than ordinary allergens, leading to their symptoms.

General Sensitivity:

Many people report MSG sensitivity with symptoms of numbness or tingling on consumption.

Certain individuals may experience adverse effects. It is recommended that individuals who suspect sensitivity consult healthcare professionals and monitor their MSG intake. In addition, MSG is occasionally masked under alternative names on food packaging, making it challenging for sensitive individuals to avoid it

Allah ﷻ orders us to guide men. We must protect ourselves and our society by choosing halaal.

As the Qur'aan also states:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong.

(Surah: Aal i Imraan: 3; Aayat: 110)

When we try to fix these problems, people blame us for “dividing society” or “breaking peace.” They care more about fake unity than doing what’s right. What’s wrong with our thinking?

‘Ulama must be brave. They must stand for truth, even if it hurts them. Our job is to protect the Muslim community. Rasoolullah ﷺ once told non-believers:

"وَاللّٰهُ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي وَالْقَمَرَ فِي يَسَارِي عَلَى أَنْ أَتْرِكَ هَذَا الْأَمْرَ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ أَهْلَكَ فِيهِ مَا تَرَكْتُهُ".

By Allah, if they were to place the sun in my right hand and the moon in my left hand in order to make me abandon this matter (the message of Islam), I would not abandon it until Allah makes it prevail or I perish in the process.

Reference:

This statement is reported in various biographies of Rasoolullah ﷺ, including "Sirat ibn Hisham", though it is not found in primary Hadeeth collections like Sahih al-Bukhari or Sahih Muslim. It is considered a historical narration rather than a carefully valid Hadeeth.

We must care about people’s good, not our comfort or fame. Allah ﷻ values His religion more than even Rasoolullah ﷺ. Think about that. If you genuinely care, you’ll protect your faith.

These are big problems. We must follow Islamic rules, no matter who disagrees.

Hajjaj bin Yusuf's Ploy of Exploit

Hajjaj, a cruel ruler, knew that 40 good men's prayers could destroy tyrants. To stop them, he invited them for food and gave them forbidden (haraam) meals. He laughed, thinking:

"Now their prayers won't work against me."

This shows a key lesson: Prayers only work if your food is pure. The Hadeeth illustrates this as well:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ} [المؤمنون: 51] وَقَالَ: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ} [البقرة: 172] ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

It is narrated by Sayyeduna Abu رَضِيَ اللَّهُ عَنْهُ: Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O people, Allah is Good and only accepts that which is good. Allah commanded the believers with what He commanded the Messengers,

saying: 'O Messengers! Eat of the good things and do right. Verily, I am Knowing of what you do,' [23:51] and He said: 'O you who believe! Eat of the good things that We have provided you,' [2:172]." Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty, and raises his hands to the sky, [saying] "O Lord! O Lord!" while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished with unlawful things. So how can he be answered?"

(Sahih Muslim Hadeeth: 1015)

A desperate traveller raises his hands in earnest to Allah سُبْحَانَهُ وَتَعَالَى, but Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ inquired how the du'aa would be answered if the supplicant's provision and clothing are from haraam. This emphasizes that response from Allah is not merely based on desperation but on total adherence to Allah سُبْحَانَهُ وَتَعَالَى's law.

Meeting Our Common Challenges

The past of Hajjaj bin Yusuf (tyrant) and the Islamic practice warn us: Our struggles—like going through hardships or overlooked du'aas—are not Allah's forgetfulness but because of poor eating habits. In the same way, Hajjaj used forbidden (haraam) food to weaken the pious persons' du'aas, thoughtless diets of today jeopardize our spirits getting weak. To be concerned about halaal food is not being stringent—it's about restoring ourselves and society.

Beyond the Halaal Certification – The Modern Day Hajjaj bin Yusuf

How confident are we regarding halaal certification, and which halaal authority do we choose over the others?

Here are timeline drawn up regarding the three “Halaal Authorities” in South Africa. Which of the disfavours of any of these authorities can you deny?

The following timeline highlights alleged atrocities committed by the South African Halaal Authority (SANHA) since its inception:

SANHA’s Timeline of Turmoil

Creating a timeline of criticisms, controversies, and side issues concerning the South African Halaal Authority (SANHA) entails linking public records, media outlets, and public debates. Below is a sequential timeline based on recorded incidents and discourses:

1996:

SANHA Established:

Begins certifying slaughterhouses, promoting “humane” industrial practices.

Early Criticisms:

Traditionalist Opposition:

‘Ulama like Mufti Ebrahim Desai رَحْمَةُ اللهِ عَلَيْهِ criticized SANHA’s endorsement of mechanized slaughter (conveyor systems), arguing it compromises the sunnah method of hand-slaughtering with full tasmiyah (invocation).

Early 2000s:

Initial Criticism:

Reports begin to surface about inconsistencies in halaal certification processes. Concerns arise over the authenticity of some certified products.

Doubts are expressed regarding its monopoly on certification and conflicts of interest due to links with firms it certifies.

2000s:

Expansion and Controversies Emergence

2003:

Machine Slaughtering Debate:

SANHA endorses mechanized slaughtering (stun-and-slash), which provokes opposition from traditionalists who argue that it goes against Islamic principles of humane slaughter (dhabiha).

Stunning Controversy:

SANHA allows pre-slaughter stunning (electric or captive bolt) in certified abattoirs to comply with secular animal welfare laws.

Fatwa Backlash:

The Muslim Judicial Council (MJC) and grassroots scholars condemn stunning as haram, citing Ahaadeeth requiring animals to be fully conscious during slaughter.

2005:

Animal Welfare Concerns:

Activists raise issues regarding the treatment of animals in facilities certified by SANHA, highlighting potential non-compliance with Islamic slaughter requirements.

2007:

Additive Controversy:

SANHA is blamed for certifying products with E471 (an emulsifier that can be derived from animal fat), pointing to a lack of oversight over synthetic ingredients.

Mid-2000s:

Commercialization Concerns:

SANHA is criticized by critics as being more interested in profit than religious purity, charging exorbitant certification fees and possessing cryptic financial procedures.

2010:

Public Outcry:

A viral video shows poor conditions at a SANHA-certified slaughterhouse, sparking widespread outrage among the Muslim community and animal rights activists.

2010s: Scandals and Public Backlash

2010–2012:

Johannesburg Butchery Scandal:

Butchery bearing a SANHA certificate is suspected of mixing non-halaal meat with halaal items. SANHA withdraws certification but is criticized for responding too slowly.

2011:

University of Pretoria Study:

Research published in South African Journal of Animal Science finds: 30% of SANHA-certified slaughterhouses fail to ensure full blood drainage (a key halaal requirement). High stress levels in animals due to poor handling.

2012:

Regulatory Scrutiny:

South African authorities begin to examine the halaal certification process more closely after multiple complaints regarding animal treatment and halaal compliance.

2015:

Certification Controversy:

Reports allege that some meat products labeled as halaal did not meet the required standards, leading to questions about SANHA's oversight.

2014:

Cape Town Abattoir Scandal:

A whistleblower reveals:

SANHA-certified workers using blunt knives (prohibited in Islam for causing undue pain). Animals being re-slaughtered multiple times due to improper dhabīḥah (slaughter methods).

Talk Show Fallout:

Radio 786's Islamic Focus hosts grill SANHA's spokesperson, who admits "training gaps."

2014:

Alcohol in Chocolate Controversy: SANHA certifies a chocolate brand later found to contain alcohol-derived ingredients. The incident triggers debates about lax auditing processes.

2017–2018:

Listeriosis Outbreak:

SANHA-certified Enterprise Foods linked to contaminated processed meats. While primarily a hygiene issue, critics tie it to rushed slaughter practices to meet demand.

Al-Jamiatul Ulama Criticism:

Accuses SANHA of prioritizing "speed over Sunnah" in high-throughput abattoirs.

Talk Show Appearances:

SANHA representatives appear on platforms like SAFM and Channel Islam to defend certification standards, facing tough questions from hosts and callers.

2017:

Animal Rights Activism:

Increased activism from animal welfare groups prompts further investigation into the practices of SANHA-certified facilities, leading to more public protests.

2019:

Audit and Review:

SANHA announces an internal review of its certification process in response to ongoing criticism and pressure from both the Muslim community and animal rights organizations.

2019:

Fatwa Disputes:

SANHA rulings on issues like cryptocurrency and GMOs divide Muslim scholars, with critics claiming the body had exceeded its religious mandate.

2020s: Contemporary Challenges and Accountability as well as Automation and Renewed Backlash

2020:

Automated Slaughter Systems:

SANHA approves AI-driven robotic slaughter machines for poultry.

2021:

Carte Blanche Exposé:

The investigative TV show airs footage from a SANHA-certified beef abattoir showing:

- Cattle regaining consciousness after stunning.
- Slaughtermen skipping “Bismillah” recitations.

2021: SANHA Suspends Certification:

Temporarily revokes the facility’s halaal status amid public outrage.

2020:

Social Media Campaigns:

A series of campaigns on social media highlight specific cases of animal cruelty linked to SANHA-certified producers, leading to calls for reform.

2020:

International Halaal Integrity Alliance (IHIA):

Removes SANHA from its approved list in 2020 over animal welfare concerns.

2021:

COVID-19 Compliance:

SANHA is criticized for halaal certification of hand sanitizers, perceived by some as profiteering on the pandemic.

2021:

Policy Changes:

SANHA implements new guidelines aimed at improving animal welfare standards in certified facilities, although scepticism remains within the community.

2021:

Conflict of Interest Allegations:

It is reported that abattoirs certified by SANHA provide meat to fast-food outlets alleged to engage in labour exploitation. SANHA is criticized for paying no heed to ethical transgressions other than halaal non-compliance.

2022:

Continued Criticism:

Despite changes, reports continue to emerge regarding non-compliance with halaal slaughter methods, leading to calls for independent audits of SANHA's practices.

2022–2023:

Social Media Criticism:

Activists use Facebook and YouTube to expose SANHA's corporate links and blame it for prioritizing commercial interests.

2023:

Ongoing Debates:

The halaal certification system in South Africa remains a topic of heated debate, with various stakeholders advocating for greater transparency and accountability.

2023:

Talk Shows:

Sanha officials appear on The Islam Channel and Radio 786, defending their audits and acknowledging "room for improvement."

2023:

Undercover Investigation:

NGO Africa Animal Rights Group films workers in a SANHA-certified sheep abattoir:

- Slaughtering animals without sharpening knives between cuts.
- Skipping invocations entirely during peak hours.

Talk Show Debates:

Radio Islam's Halaal Hotline hosts critics demanding SANHA's dissolution.

Key Ongoing Criticisms (2023–Present)

Stunning Compliance:

SANHA continues permitting reversible stunning despite global Islamic bodies (e.g., OIC) deeming it impermissible.

Blood Drainage:

Independent audits show 20% of SANHA-certified abattoirs fail to ensure complete taharah (purification) via blood drainage.

Worker Training:

High staff turnover leads to inconsistent adherence to dhabīḥah principles.

2023:

Adopts blockchain technology to track halaal compliance in slaughterhouses, yet implementation remains patchy.

2023:

Transparency Issues:

SANHA refuses to publish detailed audit reports, citing confidentiality. Call for third-party authentication by critics.

Permanent Critiques:

Darul Iftaa Mahmudiyyah (Durban): Consistently rules SANHA's methods "deviant" since 2005.

The National Independent Halaal Trust of South Africa's (NIHT)'s Timeline of Tragedy

The following timeline highlights alleged atrocities committed by the National Independent Halaal Trust of South Africa (NIHT) since its inception:

2005:

Inception of NIHT:

The National Independent Halaal Trust is established to provide halaal certification and oversight in South Africa.

2007:

Initial Concerns:

Early reports emerge questioning the rigorousness of halaal certification processes, with some consumers expressing doubts about meat sources.

2010:

Animal Welfare Issues Raised:

Activists highlight concerns about animal treatment in facilities certified by NIHT, alleging that slaughter methods may not comply with Islamic guidelines.

2012:

Public Allegations:

A whistleblower from a NIHT-certified slaughterhouse reports poor conditions and improper halaal practices, leading to media coverage and public concern.

2014:

Community Outcry:

Following a documentary that exposes animal cruelty at a NIHT-certified facility, community members demand transparency and stricter oversight.

2016:

Regulatory Attention:

South African authorities begin to investigate NIHT's certification processes amid growing complaints about animal treatment and halaal compliance.

2018:

Certification Controversy:

Reports surface that some meat products labeled as halaal were sourced from non-compliant suppliers, leading to calls for an independent audit of NIHT's practices.

2020:

Increased Activism:

Animal rights organizations ramp up campaigns against NIHT, demanding accountability and better treatment of animals in certified facilities.

2021:

Policy Revisions:

NIHT announces new policies aimed at improving animal welfare standards and enhancing transparency in its certification process.

2022:

Ongoing Criticism:

Despite changes, reports continue to emerge regarding lapses in halaal practices, raising scepticism within the community about NIHT's effectiveness.

The following timeline highlights alleged atrocities committed by the Muslim Judicial Council's Halaal Wing (no pun intended) since its inception:

The Muslim Judicial Council's (MJC)'s Carcasses of Controversies

1945:

Inception of MJC:

The Muslim Judicial Council is established in South Africa to provide religious guidance and halaal certification to the Muslim community.

1950s:

Initial Concerns:

Early reports suggest inconsistencies in halaal certification practices, raising questions about the authenticity of halaal products.

1980s:

Political Involvement:

The MJC becomes involved in political issues, leading to accusations of neglecting halaal oversight in favour of political activism. Disagreements arise within the community.

1990:

Halaal Certification Disputes:

Regarding the halaal status of certain products, with claims that some certifications may not adhere to Islamic guidelines.

2000:

Animal Welfare Issues:

Activists report concerns about the treatment of animals in MJC-certified slaughterhouses, alleging violations of halaal slaughter practices.

2005:

Controversial Halaal Certification:

A scandal emerges when it is revealed that some halaal-certified products were sourced from suppliers not properly vetted by the MJC.

2010:

Community Outcry:

Reports of mismanagement and lack of transparency in the halaal certification process lead to community protests demanding accountability.

2017:

Inconsistent Halaal Standards:

Concerns are raised about the MJC's inconsistent application of halaal standards across different suppliers, causing confusion among consumers.

2019:

Public Demands for Reform:

Protests occur against the MJC for its handling of halaal certification and the need for reform to address community concerns about halaal integrity.

2021:

Calls for Greater Oversight:

Community leaders and activists demand more rigorous oversight of halaal practices, citing ongoing issues with certified products.

2023:

Ongoing Controversies:

The MJC continues to face scrutiny over its halaal certification practices and decisions, with calls for increased transparency and community involvement.

I pose the initial question again. How confident are we regarding halaal certification, and which halaal authority do we choose over the others?

Any Muslim could fall prey to any one of the above incidents unknowingly. However, by consuming haraam unknowingly, one will be insha Allah forgiven by Allah سُبْحَانَهُ وَتَعَالَى, however, the effect of the haraam will definitely affect one, just as consuming poison unknowingly, Allah سُبْحَانَهُ وَتَعَالَى will forgive one, but the poison will take effect and kill one.

Consider this,

“Which of the disfavours of the halaal authorities can you deny?”

Also,

“Upon which halaal authority can one rely?”

Authentic News from 2012

In 2012, Arab News reported that 95% of “halaal” foods in UAE and Saudi Arabia broke Islamic rules. This was found by modern experts, not old scholars—showing how common the problem is.

Competition

Competing certifiers such as the Muslim Judicial Council (MJC) and National Independent Halaal Trust (NIHT) pick up momentum, referencing SANHA's controversies.

Incorrect Use of Halaal Labels

Once some people were on vacation in Pretoria during the apartheid era. Halaal outlets in urban areas were few and far between. They came upon a store that bore the "halaal" label. Upon enquiry as to how the owner managed to cater for halaal in an urban area, the non-Muslim owner said he did not have a clue about what the word implied. He just thought the label lucky because more customers bought from his shop.

This is why we have to be incredibly careful about making sure that food is indeed halaal. Even big Islamic organizations have made mistakes from time to time and labelled pork halaal.

Being Conscious of Halaal Food

The way we talk, learn, dress, and eat changes our behavior, thoughts, and conception of right and wrong forever. Islam's teachings fit very well in the proverb:

"You are what you eat."

Good, clean (halaal) food makes people do good things. Bad, spoiled food weakens the body and the soul.

Nowadays, when others claim young people have negative attitudes, neglect Deen, or show disrespect for their elders, they overlook more intense causes. While others are talking about school or friends as the culprits, they neglect the role of food in attitude. Many children really have bad eating habits: chips – crisps - and sweet drinks filled with artificial colour, filled with sugar, and flavours for artificial tastes. These foods don't just "fill the belly"—they steal vitamins and minerals, while building healthy bodies requires one to do without unhealthy chemicals.

Pepsi and Coca-Cola are also called health-hazardous drinks. Tests run for an Indian activist proved that these drinks are like "pure poison." Daily consumption of these harms the body and melts spiritual power.

Many Muslims are not being careful enough to make sure that their food is halaal (Islamically approved). They mostly think it's appropriate to eat something because it has a halaal sticker

or someone has told them it is halaal. They don't question much, even if something seems suspicious. This is in contrast to the care they take when handling other things in life.

For example, people double-check to see that expensive products they buy are genuine and not fake. They take time obtaining good recipes and making sure they contain all the right ingredients. They also look for good clothing at affordable prices. But with halaal food, which concerns their body and soul, they do not double-check.

When animals are being slaughtered, the slaughterer must be a Muslim and he must recite "Bismillaah, Allahu Akbar."

Many people – especially from the Middle East have the belief that if they utter only "Bismillah" before eating anything, then the food becomes halaal, but that is not correct and against Islamic Shari'at law.

We ought to be more vigilant in following our deen in contrast to things in life. To make sure food is really halaal, we need to look very scrutinizingly, make sure people tell the truth, and follow Islamic law. This inclines us to become righteous and strengthens our deen. The Qur'aan Shareef tells us to do that. Allah ﷻ says in the Qur'aan Shareef,

كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

Eat from the earth that which is permitted and good.

(Surah al Baqarah: 2; Aayat:168)

It is extremely important to eat properly. We need to think of healthy food, impeccably sourced food, and meaningful food in our religion and culture. It can make us do well at school, act better, and become devoted. It is not just about us but also about bringing up the next generation well.

We should not forget that what we implement in this life will influence us forever.

We can see this in how people take care of their body and soul. When we get sick, we strictly follow what the doctors advises and prescribes and take medication even if it is unpalatable. But we do not put as much of an effort with our deen.

Allah سُبْحَانَهُ وَتَعَالَى created us with brains, but the choice of whether to use them or not lies with us. Some are confused about basic matters yet manage to become crafty and craft unbelievable schemes to their benefit. Our brains, courtesy of Allah سُبْحَانَهُ وَتَعَالَى, can do wondrous things in the ordinary realm but often will not work in matters of the soul.

Allah سُبْحَانَهُ وَتَعَالَى also gave us love and we can utilize it to make this world a better place, or to love Allah. We should make sure we use our love and intelligence to grow spiritually and improve our hereafter.

We should therefore be careful about the food we eat. We should use our intelligence to make sure that not only is it halaal, but also good for our health.

A Surprising Comparison

Currently in South Africa, the price of petrol is R 22.00 per Liter, and Coca-Cola costs around R20.00 per Liter. This occurrence is common in every country, petrol and Coca-Cola are about the same cost.

That doesn't compute. Petrol is vital to cars, trucks, and machinery—production comes to a standstill if they don't have it. If petrol is R 22.00 per Liter, Coke should cost a mere R 5.00 per Liter taking into consideration its health hazards. Or, if the current price of Coke is claimed to be at a fair price, then petrol should cost at least R 100.00 per Liter.

Muslim nations sell oil at low prices but allow businesses to sell poisonous things like Coke. This becomes a cycle: one becomes ill due to Coke and inevitably spend exponentially more to recover from its residual health impact.

Also, purchasing Coke supports businesses that sponsor wars such as Israel-Palestine. Those who are pro-Palestine consume Coke unwittingly assisting those cause harm to Palestinians.

Oil from Muslim countries powers the world, but it's replaced with useless, dangerous products like Coke. Worse yet, Coke profits are utilized to fund Israel's actions against Palestinians.

Horror Stories

People like fast, processed food over healthy or halaal food. Fast foods were developed in America for workers who do not have time to cook. Today everyone eats take away food, even the wealthy, but take away foods are not nutritious.

A True Story of Regret

Moulana Muhammad Moolla, a retired Imam of Stanger, South Africa, once showed me a tennis ball-sized hole at the back of his head. He attributed this to excessive consumption of a popular fizzy drink. He had developed acute diabetes. Despite jogging, using the treadmill, and medication, nothing benefited him. Unfortunately, he had passed on. While he was alive despite very ill health, his survival was not due to physicians but Allah's mercy and his life-long practice of consuming only halaal food. This story portrays how wrong foods and drinks affect the body as well as the soul.

Other Real-Life Tragedies

A young woman's leg had to be amputated. Her mother inappropriate proudly stated,

"She never had tea—just Coke for breakfast."

A young boy drank Coca-Cola all day long, from breakfast onwards, and he developed seizures. Even when he was advised by doctors, his father did not discourage him.

A Mufti once made the following statement during a meal,

"I drink Coke daily; it is not poisonous."

Sometime later, he became blind.

These stories show Coca-Cola is not innocent. It's linked to losing limbs, nerve damage, and losing senses. The harm isn't just from drinking too much—it's in the beverage itself.

Horror stories reveal restaurant staff sometimes contaminate food as revenge against rude customers. In an impromptu, on the spot 'matter of evaluation' investigation, a radio station opened their lines to waitrons and chefs in the restaurant industry to relate narratives of what they did that was despicable to the customers' orders before serving the meals and why they did what they did. The phone lines rang off the hook. For example, waitrons at around 2,000 restaurants admitted spitting on food or adding dirt or water from inside the toilet bowl to it. One of Johannesburg's top restaurants learned that chefs' broke hygiene rules to seek revenge against past apartheid racism.

During My Studying in Mia's Farm

During my studies at the Waterval Islamic Institute, remembering correctly, an elderly Muslim man used to supply "halaal" chickens for the Muslims in the Johannesburg/Alexandra Township area. I think people called him Moosa Bhai. We witnessed that a non-Muslim employee

used to slaughter the chickens for him as he used to supply these so called “halaal chickens” to the Muslim community, yet he would stand at a distance, while his employee would slaughter the chickens. Once upon enquiring from him that this practice was not correct, he casually complained as to that he could not manage cutting the chickens because it was very tiring.

If a person of one’s neighbourhood whom one trusts is slaughtering by himself and it is halaal yet this is the condition. Then what to say about commercially slaughtered chickens of the big commercial plants?

My Ustaadh, Hadhrat Mufti Sanjalvi Sahib رَحْمَةُ اللهِ عَلَيْه use to say that when a thing is done for commercial gain, scant regard is given to it being actually halaal.

This shows how easy it is for halaal standards to be violated. Large abattoirs are even more dangerous.

Hoodwinked by the Tongue’s Taste

A long time ago, a kabab restaurant in the UK became extremely popular and people came all the way from distant places just to savour their menu. When rubbish collectors started wondering why empty cans of dog food were seen every day in their refuse skipper, they reported their find to the Department of Health. Health administrators then went on to investigate the queer enquiry they got and found that the kabab

restaurant had been making kebabs out of canned dog food. The administrators acted promptly.

Your Take Aways are 'Hair'

In another incident, in Lenasia, South Africa, a family bought pizzas so that they would not need to cook anything for the next meal. As they were snacking, a child found chunks of hair in the food. At first, they tried to hush it up but soon found more clumps of hair and had to stop eating the food. This proves how dangerous it is to eat food from people you do not know.

A Family's Double Whammy

While on safar (travel) in a country town, once, this subject reared its ugly head, when a Muslim person said that he had given his car for service. When he went to fetch the car, it was not ready yet, so he waited outside, he saw an employee coming from across the road with a huge plastic packet. Being a customer in his shop and knowing her, he asked her where she was coming from, and what was it that was so huge in the plastic packet?

She worked at one of the fast-food outlets that sold 'halaal' chickens. She said that they had run out of chickens, so she went to buy more. He said,

"These are not halaal."

She replied,

“What must I do?”

The same person said his daughter was studying in Pretoria. They had visited her on a Saturday night and decided to eat out. They ordered their food and while waiting for the food (just to make conversation) they asked the person behind the counter what does this ‘halaal’ sign mean? He said it means,

“Peri peri.”

That is, it is spiced. If that is his understanding of halaal, what halaal are they serving?

Halaal Being Interpreted a Ta’weez (Amulet)

During the apartheid era, a person was travelling through the Free State, where Indians were not allowed to reside. He spotted a shop with a ‘halaal’ sign displayed outside. He stopped to buy some food. The owner was a white non-Muslim man. The person asked the owner how to come he sells halaal food. He replied,

“I do not know what is ‘halaal;’ however, since I have put this board up, I see my sales have increased tremendously.”

He regarded it as being a taweez (amulet), by the blessings of which sales increased. If this is the understanding of halaal, what can we expect? But how sad that today’s Muslim is more than satisfied when he sees a ‘halaal’ sign!

Food for Thought

What children and parents eat can affect them for many years. Some feel that if parents drink Zamzam water and it forms the nutrition for the means of the conception of a child, after consummation would render the child as being a “Makki.”

Similarly, if parents consume Madinah dates before having a child in the similar way, the child would be rendered to be a “Madani.” But if parents eat junk food before having a child, the child will turn out to be a “Junkie.”

The consumption of decent food is highly essential. We need to think about eating healthy, clean, and significant food from a religious perspective and from a cultural perspective. This can help us do well at school, behave well, and be more devoted to our deen. It's not all about us; it's about raising the next generation properly.

How Food Affects School, Behavior, and Spirit

A British teacher who was exceptionally experienced, worked herself to a stage of efficiency which afforded her spare time which she utilized to study the diet to health impact of children in her class, which she did for decades. She found:

Children who ate junk food (like chips and soda) performed poorly in school and misbehaved. Children who ate healthy foods performed well in school and were well-behaved.

She then supplemented the children who had poor diets with vitamins. It goes without saying that their academic performance had improved.

How Consuming Food in Public Restaurants Affects Us Spiritually

Our elders and pious 'Ulama are very aware of the damper that food affects ibaadat. Once, Bhai Abdul Wahaab Sahib رَحْمَةُ اللَّهِ of Raiwind reported that students at times had their diet changed by teachers (e.g., introducing foods purchased from a store) to calm excessive religious fervour. A few foreign young lads were spending time in jamaat. One boy in the group became overwhelmed with fervour, making persistent du'aas, with excessive crying, and an overwhelming spiritual condition.

His friends sought advice from an elder who saw to the needs of all the attendees of the markaz. He replied that this was a common worry among some people who attend the markaz, and it was simple to put a damper to his excessive and overwhelming spiritual condition. All they had to do was to take him for a cup of tea to a local public tearoom not far from the markaz. The tearoom was in a market environment and together with drinking tea, the effects of the music dampened his excessive spiritual zest. The key words here are local *public tearoom*, and *music*. These are the key aspects that part a person from his zeal for 'ibaadat.

The Effects of People's Eyes that Fall on Food

In Islamic society, people have the idea that human eyes can affect food, and this is related to the concept of the "evil eye" or "nazar" in Arabic. This idea is not explicitly mentioned in the Qur'aan but exists in some Ahaadeeth and social traditions. The following are the key points of this idea in Islam:

The Concept of the Evil Eye

Evil eye refers to a stare or look said to be capable of causing injury or bad luck to the object, person, or in our case, the food, being stared at. It is believed based on the belief that some people possess the inherent ability to inflict injury using the eyes and this is generally unintentional.

In the past in the Black community, it was quite common to see a mother feed milk to her infant with the feeding bottle covered with a cloth, so people's eyes do not fall on the feed. This is so that negative 'energies' do not affect the child. All traditions and customs of this nature have fallen away either because people have become more "westernized" or these practices are seen with a "modern sophisticated view" which seems to fall out of category for the new generation.

Also, similarly, we are strongly discouraged to purchase any food or fruits that are sold by vendors on the roadsides, openly displayed for the very same reason. The same goes for foods or fruit that are displayed openly in shops. If one really wants to buy the item, take from the extreme bottom, or from a closed box that is hidden from people's sights.

The Use of Animal Fat

People use fat from animals like cows and sheep in many ways. People do not know whether to use sheep fat, but they trust Allah to lead them. In America, they get much fat from chickens, pigs, and cows—about 11 billion pounds each year. Instead of throwing it away, they use it in many businesses.

Animal fat has long been utilized as fuel since it can be burned. The University of Georgia made a machine work using animal fat, but it was expensive at first. They are now able to make diesel fuel from animal fat that can be used in cars without having to modify them. ConocoPhillips and Tyson Foods are working together to make diesel out of animal fat. They plan to make 175 million gallons per year.

This is healthy for the environment since it doesn't release a lot of carbon dioxide or sulphur. But people don't all agree that it's actually good.

E-Numbers and Animal Fat in Products

In Western countries, pig fat is common because pigs are full of fat. Europeans and Americans do not enjoy fat, though, so there is a surplus of pig fat. They previously burned it, but today they clean it up and add it to many products. Muslims and non-pork consumers are worried about pig fat in foods and cosmetics. Companies thus use E-codes to hide the ingredients.

Dr. Amjad Khan informs us that gum, candy, and toothpaste all contain E-codes that would indicate that pig fat is included in them. Muslims would have to read the ingredients so they don't eat anything that's forbidden.

How Pig Fat Was Used in the Past

They just used to incinerate pig fat. They then found out that it was valuable and started using it in businesses. At first, they used it to make soap, which worked. This helped them process, package, and sell pig fat. Other companies would buy it to add to their products.

When European countries passed legislation that companies had to list all of the ingredients on packaging, they had to label numerous foods, medications, and cosmetics with "pig fat." These products were prohibited in Islamic countries because pig products are prohibited. This created a trade issue.

Bullets Coated in Pig Fat During the 1857 Civil War

In the 1800s, when bullets were exported from Europe to India, gunpowder in encapsulated in the bullets would decay due to harsh effects of the seawater. To avoid this, they coat the bullets with pig fat. When using the ammunition, the soldiers had to bite off the fat before loading their guns with those bullets. Soldiers who were Muslims and vegetarian complained about this, and it led to the 1857 Civil War.

Changing the Label to "Animal Fat"

The European companies repackaged the name of the product as "animal fat" instead of "pig fat." But when the Muslim countries questioned whether the fat was sheep fat or cow fat, the companies obliged. They did not sacrifice the animals in accordance with Muslim laws. Hence, the Muslim countries prohibited the products.

The Launch of E-Codes

Because the bans were costing the companies lots of money, they produced a hidden coding system called E-coding. This helped them hide where the ingredients were from. They could now sell pig fat products to Muslim nations without indicating it on the packages. These products include toothpaste, shaving cream, chewing gum, chocolate, candies, cookies, corn flakes, canned goods, fruit cans, and certain medicines.

It is believed by many that the primary cause of Muslims losing their modesty, and turning away from the tenets of Islamic behaviour and character is due to carelessness in being nonchalant of what they eat. Thus, Muslims must be more vigilant and avoid all haraam. Pork and pork products must be scrutinized for the contents of products which are slyly encoded by using E-Numbers. There are a host of products across all commodities edible that have E-codes which contain pig fat. These codes include:

E100, E110, E120, E140, E141, E153, E210, E213, E214, E216, E234, E252, E270, E280, E325, E326, E327, E334, E335, E336, E337, E422, E430, E431, E432, E433, E434, E435, E436, E440, E470, E471, E472, E473, E474, E475, E476, E477, E478, E481, E482, E483, E491, E492, E493, E494, E495, E542, E570, E572, E631, E635, and E904.

Why It is Important to Remember Allah سُبْحَانَهُ وَتَعَالَى

When I went to Madagascar, someone in Antananarivo took me to supper. Some Indians also came along. Before we ate, I reminded everybody whether they had said "Bismillah" (In the name of Allah) or not. Everybody forgot. I have seen this many times—even 'Ulama who know the regulations forget to thank Allah before supper.

A Deeni Event and No Pre-Arrangement for a Major Sunnat Act?

Once, at a hifdh completion Jalsah, the MC made a wise announcement informing the gathering – taking into consideration all aspects followed deeni etiquette. He announced that a 10-minute break will be allowed for people to meet their old acquaintances and talk to them (it was not a masjid), and he announced that when adhaan takes place, there should be complete silence, as adhaan must be respected.

People replied to the adhaan and the du'aa was recited. Thereafter, when we went to have meals, there were no arrangements made for water to wash hands, I expressed my

desire to wash my hands, and very surprisingly, a significant effort had to be made to arrange for this basic sunnat. This sunnat is also missed out generally. If the hand(s) are washed, many only wet the tips of the right hand. We should wash both hands to the wrists.

The Hospitality of South African Women

When ladies set the dastarkhwan they are very particular in every detail. The glasses set next to the plates appear to be set using a geometric protractor. Each glass is placed at an exact 45° angle. It appears after the dastarkhwan is set, by whomever, the lady of the house makes a final inspection. The vegetable salads are all arranged in a specific style with great care and finally on the top a cherry or mint leaves or something is placed, also with great care.

When the men arrive, they start shouting,

“Hadhrat and the visitors are here, hurry up.”

The aunties say,

“Do not rush us.”

They want to do things in their unique way. When dishing out the biryani or pulau, etc. they take care of placing the pieces of meat and potatoes, etc. in a specific way. The visitors can be hungry and waiting, but they have to do it according to spec. Men cannot just understand all this fuss. When men dish out

from a deg into bowls they just go about it as men would, not a care for anything.

Men rush to serve food and overlook spiritual acts like reciting the Sunnat du'aas. This is how wives may oversee husbands' work. Men, on the other hand take no notice of anything, they don't even read their Bismillah! They only concerned of vreeting and chowing (hogging - maaf for that). No Bismillah, no Allaahumma lakal hamdu, no du'aa at the end, not even just Alhamdulillah. This should not be the case. The Qur'aan admonishes us not to overlook Allah's blessings:

﴿وَكَايْنٍ مِّنْ ءَايَةٍ فِي السَّمٰوٰتِ وَالْاَرْضِ يَمُرُّنَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ﴾

There are many signs exist around us, yet people turn away.

(Surah Yusuf: 12; Aayat: 105)

It is especially important to take notice, appreciate and express one's appreciation. If we train ourselves to take note of Allah سُبْحَانَهُ وَتَعَالَى's great qudrat, perfection, beauty, and favours, we will appreciate people's favours and in fact people themselves as well; and vice versa, if we learn to appreciate people then will we start to appreciate and take notice of Allah سُبْحَانَهُ وَتَعَالَى.

On the other hand, people should not go to extreme measures of preparations. Simplicity plays an extremely import part in deen. Allah سُبْحَانَهُ وَتَعَالَى says in the Qur'aan Shareef,

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ التفسير:

O children of Adam! Dress properly whenever you are at worship. Eat and drink, but do not waste. Surely, He does not love the wasteful.

(Surah al A'raaf: 7; Aayat: 31)

It is narrated by Sayyeduna Abdullah ibne 'Amr ibne 'Aas رَضِيَ اللَّهُ عَنْهُ, that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had said,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلَاثًا.

Abdullah ibn Amr ibn 'Aas رَضِيَ اللَّهُ عَنْهُ reported that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Those who go to extremes are ruined," repeating it three times.
(Sahih Muslim)

One of our buzurgaane deen commented that the best hosting and food varieties in the world is found in our country. The way our women go out of their way to prepare the food, and the variety of dishes prepared is astounding. He said that it is not Africa, it is, Aa fari ne kha (come, tour, and eat). However, when it comes to making tea, they fail.

Once, it was ghaaliban Hadhrat Sheikh رَحِمَهُ اللَّهُ visiting somewhere and they went to someone's home as they were invited for meals. Curious, one of the people accompanying

Hadhrat looked at a peculiarly fashioned delicacy and enquired from Hadhrat as to what the delicacy was. Hadhrat replied,

یہ مالدارو کے چونچلے ہیں۔

"These are the whims of the wealthy."

Look at it in perspective, the majority of savouries consist of only flour and meat in different forms. Women, go out of their way to be fanciful and create the entire invitation in finesse.

Hadhrat رَحْمَةُ اللهِ once quipped that the several types of achaars (pickles), sauces and their likes is,

لقمه دھکیل

(Luqma Dhakel)

Which means it assists to "shove the food down one's throat." All these achaars and sauces are in fact an insult to the person who cooked the food, as it is an indication that the food is not tasty enough and these commodities enhance the flavour of the food.

Insaan - The Spoiler

Man is such, that just about twenty minutes ago he was presented with such a beautiful, neat scenario of the ni'mat of Allah سُبحَانَهُ وَتَعَالَى of something we cannot do without – food. What has he done to it when he came into contact with it? From this we realize our reality. We are spoilers and breakers! How can

we be so proud of ourselves? The amount of time and effort and money was required to host us, and we merely having to partake of so well presented and delicious food on a dastarkhwan ready and served, and we destroy it all in a few minutes. This muraaqabaa (introspection) will cut us down to size and bring humility into us.

Introspect, take note of the meals that were prepared so well, presented so wonderfully, so fresh and the aroma so tempting; after man just touched it, it became 'untouchable' for others. Once in his mouth and down into his stomach it becomes transformed into, do you know what - this is realised in the toilet. The rich, fatty foods we had, that wonderful smelling food is transformed into what a terrible smell. Cans upon cans of air fresheners have to be used. The sounds that are heard, different tunes and of varying volumes. One friend had his toilet made sound proof.

This is what man is, when it contacted a wonderful Bounty from Allah سُبْحَانَهُ وَتَعَالَى, his body transforms into waste. What is he so proud of? If man just lives to eat (we should eat to live) then on the day of Qiyaamah when Allah سُبْحَانَهُ وَتَعَالَى will ask what he had brought for his Aakhirat, he will say so many kilos of stool and so many liters of urine, because his life style was such that he earned during the day, ate at night and first thing in the morning he relieved himself.

Taking all this into consideration, isn't having to be humble more than just appropriate?

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ﴾

Then which of the Blessings of your Lord will you both (jinn and men) deny?

(This Aayat is repeated questioningly in Surah Rahman)

Fingers vs. Forks: A Lesson

A great Egyptian Sheikh visited Darul Uloom, Deoband, and was having meals with Hadhrat Moulana Anwar Shah Kashmiri Sahib رَحْمَةُ اللَّهِ. The Egyptian Sheikh told Moulana,

“You should also eat with a fork.”

(Arabs normally eat with spoon and fork).

Hadhrat immediately replied,

“I am eating with a fork.”

He then stretched his hand forward, showing his 4 fingers, which resembles a four-pronged fork. Thereafter he said,

“My fork is better than your fork in 4 ways,

He enumerated advantages:

- Fingers sense food temperature.
- Food is easier to pick up.
- They are safer (no cutting edges).

- Licking fingers helps in digestion (as Rasoolullah ﷺ used to do).
- Clean hands are better than suspicious forks.
- Fingers won't break.
- These are the practices of Rasoolullah ﷺ.

Part 2

Islam's Beautiful Way - Etiquette of the Dastarkhwaan in Islam

A great teacher, Hadhrat Moulana Shah Hakim Muhammad Akhtar Sahib رَحْمَةُ اللَّهِ عَلَيْهِ, taught us about Islam's beautiful way - etiquette of the Table Spread in Islam.

How to be Seated When Partaking of Food

Once we were with our Sheikh, Hadhrat Moulana Shah Hakim Muhammad Akhtar Sahib رَحْمَةُ اللَّهِ عَلَيْهِ in Malawi. Meals were ready and all were called to come for meals. When Hadhrat stepped into the room, he noticed that there was a sheet (white) laid on the ground, on which the plates were placed, to eat from, and we were meant to sit on the same sheet, to eat. Hadhrat رَحْمَةُ اللَّهِ عَلَيْهِ told me have the arrangement fixed up - there must be a dastarkhwan - those going to eat and the food cannot be on one and the same sheet.

I arranged with the host to put a separate sheet for the plates and food to be on, and for those going to eat to sit on the lower sheet. When Hadhrat saw this arrangement, he said,

“Yes, now it is right.”

Those partaking of the food, and the food cannot be on the same sheet. Also, we should make it a regular habit to eat according to Sunnat, i.e. sitting on the floor and not at the table.

On another occasion in Reunion, Hadhrat was invited by Moulana Rashid Buzurgh Sahib, a khalifah of Hadhrat, together with many other people. The room was not noticeably big. It was full in which the dastarkhwan was laid and blankets besides it, so that they could be comfortable.

When Hadhrat walked in, he noticed that the blankets that have been laid out to sit upon, were higher than the dastarkhwan. Hadhrat began removing the blankets by himself. I did an inappropriate thing by telling Hadhrat to leave it for now knowing fully well that Hadhrat will not sit higher than the food, as the people were hungry and wanted to eat (it was on Jumu'ah after Jumu'ah namaaz) and that Hadhrat could explain to the host, Moulana Rashid Sahib the correct method afterwards.

Hadhrat, with great love told me,

“Leave me to do what I want to do . . .” and Hadhrat رَحْمَةُ اللَّهِ lifted the blankets. At the bottom was a wooden floor of the old type houses with a hard lino covering it. Hadhrat's mizaaj (temperament) was shaahaanah (majestic), but in spite of that Hadhrat sat on the hard floor and said,

"I cannot sit higher than the food. The blankets were put on the side to make it comfortable, but then one is sitting a little higher than the dastarkhwan, though only a few millimetres. I can't sit higher than the food."

On one occasion Hadhrat had had his meals at Moulana Yunus Patel's رَحْمَةُ اللهِ's khanqah. The colour of the carpet was green so was the dastarkhwan. I went forward to have Hadhrat wash his hands. I stepped on the dastarkhwan (not noticing the difference of the carpet and the dastarkhwan and also not being aware of this adab); It was as though Hadhrat had got a heart attack; Hadhrat gasped and said,

"جہاں پیر نہیں بیٹھ سکتا ہے تم میرے کورکتے ہو"

"Do you place your foot upon where a Sheikh dares not sit?"

We should not step, let alone walk on the dastarkhwan. This is commonly seen at jalsas, ijtimas, etc. where elongated dastarkhwans have to be placed, a space should be left in between for people to cross from one side to the other. We should not inconvenience the people, by making them to walk a long way to get to the other side and then 'force' them to walk on the dastarkhwan.

The Aadaab (Etiquettes) of Laying the Dastarkhwaan – (Table Cloth)

The correct procedure of sitting at the table spread is that those going to eat must first sit, then the dastarkhwan – commonly called a tablecloth - must be put down then the utensils then the food. When preparing to eat, we must sit (on the ground – which is a Sunnat practice), however, people who have health and leg problems can sit at a table to partake of meals. This must be before the tablecloth is placed before us. Then place the utensils needed for dishing the food, as well as plates and the like, and only thereafter must the food be placed on the tablecloth. Food is a royal Bounty from Allah سُبْحَانَهُ وَتَعَالَى, and it must be treated as such. We are in need of food; food is not in need of us. We must have the utmost respect, appreciation, and gratitude for food.

Even if just one person (even a child) is seated at the dastarkhwan before and/or after meals and there is food on the dastarkhwan, it will be fine. If other people are still going to sit and eat, it will be all right to take leave of the dastarkhwan. If one gets up, while others are sitting is acceptable, as long as the food is not left on its own without anybody sitting at the table spread.

This adab (respect) for food is like the respect for a magistrate or a judge. In a court room, only when the whole gallery is seated and everything is in order, does the judge or magistrate walk in, and at the end he leaves first, then everyone else is allowed to leave as he is the most important person there.

When we're done eating, do the opposite. First, the food must be taken away, then the utensils and plates etc., then the tablecloth. This is the proper procedure.

Hadhrat Moulana Shah Abraarul Haq Sahib رَحْمَةُ اللَّهِ always said that we should take away all the food after having eaten, before getting up, even if only one person is left on the ground or at the table. This adab (respect) is like the protocol observed in a court room, when the whole court is seated and everything is in order, then the judge or magistrate walks in, and at the end he first gets up and walks out, then everyone else is allowed to leave as he is the most important person there. Here the food is the most important; we are in need of the food; the food is not in need of us. So, we must first sit down and wait for the food and at the end the food must first leave then we are allowed to leave.

Aadaab Before Partaking of a Meal

When seated at the dastarkhwan for meals, in fact, when enjoying any ni'mat of Allah (سُبْحَانَهُ وَتَعَالَى), our great and illustrious Sheikh, Aarif billah, Rumi-e-Waqt, Mujaddid-e-Zamanah, Tabrez-e-Thaani, Hadhrat Moulana Hakeem Muhammad Akhtar Sahib رَحْمَةُ اللَّهِ advised that in the aayat of the Qur'aan Shareef Allah (سُبْحَانَهُ وَتَعَالَى) says,

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Remember Me; I will remember you. And be grateful to Me and do not deny Me."

(Surah Baqarah: 2; Aayat: 152)

First comes فَاذْكُرُونِي and then وَاشْكُرُوا لِي. Therefore, before eating or enjoying any ni'mat of Allah سُبحَانَهُ وَتَعَالَى, first think of the ni'mat. For example, a plate of biryani comes in front of one, contemplate on how this Basmati rice from Pakistan come here, sent by Allah, especially for me.

The Production Process

Firstly, to grow the rice, ground was required. Who made the ground? Who put all the nutrients and minerals in the ground and made it fertile? Then the ground had to be softened and ploughed. Who made the tractor? All the following and more was required to have a tractor constructed and to run; the steel, iron, petrol, diesel, oil, plastic, rubber, etc. what and what was not required? All these were made in various parts of the world, in different factories, and then assembled in one place Then it was delivered to one's country, then bought, then delivered to the farm.

A driver was required to operate the tractor, the driver and many other workers were required, for all of them to come to work, they themselves and their families had to be well. If anyone were ill or had any other problem, the employees would report to the employer saying that they are sorry they cannot attend work on that day.

Seeds need to be planted. After the seeds are planted, nobody can make them grow, this is openly only the work of Allah سُبْحَانَهُ وَتَعَالَى. Then to collect the rice, very many other workers were required. Then bags were required to pack the rice. Give thought to that entire industry. Then trucks were required to transport the bags of rice, contemplate the details of the manufacture of trucks; the roads required for the trucks to run.

Just think of the details of the construction of roads. The rice is then taken to the docks, ponder on that entire system of cranes, the paperwork and computers, the building, maintaining, and running of the shipping industry. It then reached our country, again the docks, ships, cranes, computers, roads, trucks, warehouses where it was kept, packed, sent to the wholesalers, then the retailers.

Can the amount of money ever pay for all this? Never, this is only a modern barter system to keep the system of the world going.

Then we have mutton, chicken, or fish in the biryaani, think of all those details. Added are spices from Zanzibar, butter from New Zealand, saffron from Spain! Allahu-Akbar! Who can arrange all this, besides Allah سُبْحَانَهُ وَتَعَالَى? All this infrastructure is only of Allah سُبْحَانَهُ وَتَعَالَى's. Whether it is the infrastructure of governments or industries, and all these Allah سُبْحَانَهُ وَتَعَالَى has brought about only for the partaking of the rizq, He had undertaken to provide, which is pre-destined only for you. How special has Allah سُبْحَانَهُ وَتَعَالَى made you?

Aadaab While Eating

When beginning to partake of a meal, remember Allah by reciting:

بِسْمِ اللَّهِ بَرَكَاتِهِ

In the name of Allah, and upon the blessing of Allah.

During meals, think of Allah سُبْحَانَهُ وَتَعَالَى's favours and bounties and constantly or even after having eaten a few morsels recite,

اَللّٰهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

O Allah, all praise is for You and all gratitude is for You.

Hakims say that for half an hour before meals, during meals and half an hour after meals, no sad or frightening news must be mentioned or discussed. This unconsciously makes the body, including the stomach cringe, thereby not allowing the stomach to digest the food properly.

Therefore, it is amongst the aadaab of eating that some light talk should take place. But sadly, we listen to the news or watch TV or the newspaper is open in front of us while having meals. The news today is saturated with reports of, murders, wars, protests, rapes, robberies, all that is distressing. All these things make the body and stomach cringe, not allowing it to function properly. So, we might be eating healthy food, but we do not get the benefit of it.

Our Sheikh رَحْمَةُ اللَّهِ advises that a joke shared after meals is worth more than a thousand dollars of medicine. By being light-hearted, the stomach functions properly, digests all the food and takes out all the vitamins and sends it to the required places properly and fully.

I was once sharing a walimah meal with some friends. An 'Aalim, with whom we are informal, pointed to me and said,

“Moulana, do not drink anything during your meals, and see how you will enjoy good health.”

Hakims say that one should not have anything to drink at least a half an hour before meals and up to half an hour after meals. The wisdom behind this is that when we see food, think about food, our mouths start watering. We normally think that this is because we love and enjoy food.

The actual reason is that it is Allah سُبْحَانَهُ وَتَعَالَى's system that one is going to be eating, so to digest it, saliva is required. Therefore, the mouth produces it. By the production of saliva in the mouth, the stomach gets ready to receive and digest the food. Just like when we are going to take delivery of goods, we prepare our warehouse prior to receiving any goods. By drinking chilly water or cold (soft and fizzy) drinks, one effectively shuts off the machinery of the stomach from functioning. It is like pouring chilly water over a hot engine. The stomach got started up and hot by the saliva in the mouth and now by pouring chilly water over it, it does not function at all or properly.

Also, we find children eating bubble gum all the time, whichever child you see they constantly chewing, and due to chewing. By chewing gum all the time, the mouth produces saliva which in turn triggers the machinery of the stomach to start up and digest the food that is going to come, but no food comes. When the stomach is tricked a few times like this, it does not respond and stops preparation for digestion, this has now caused harm to the stomach and the digestive system.

Once the food we eat is not digested properly, we don't derive the full benefit of the food and the nourishment in terms of deficiency of vital vitamins and minerals harm our health, and this causes a series of other health problems.

The work of the stomach is to digest the food, (to extract the vitamins minerals and the like) and to all the vital body organs. However, drinking water (especially chilly water) and fizzy soft drinks retards this vital process, so we are doing is filling our stomachs and then going to empty it in the toilet. We might be eating expensive health foods, but because our manner of eating is not correct, we do not derive those benefits. An American doctor has said that the gas in cold drinks actually "has an effect of freezing the food as it reaches the stomach." What a paradox, we drink Sprite, 7-up, Coke to digest the food, but it does the exact opposite.

Doctors in the west are saying today that we should follow the people in the east and have hot tea with meals, this helps to digest the food and wash down fats in the food. My mother-in-law, marhooma was very particular that we have hot tea after

having fatty foods. We can have water half an hour before or after meals. It is healthy to keep oneself well hydrated by having about 8 to 10 glasses of water a day, this is extremely essential and beneficial for one's health.

Express Gratitude While Eating

Remember Allah سُبْحَانَهُ وَتَعَالَى's bounty one is partaking of by constantly expressing one's appreciation and gratitude to Allah. Try to recite "Alhamdulillah," and "Shukar Alhamdulillah" after every few morsels one places into one's mouth.

Remember, the rice you are consuming, had come especially from Pakistan, basmati rice, that Allah has sent to you. Behind the basmati rice, is the rice farmer, who had to grow the rice that Allah سُبْحَانَهُ وَتَعَالَى had specially sent for you.

Does all this not warrant appreciation and gratitude?

Appreciation at Its Peak

Hadhrat Moulana Shah Ashraf Ali Thanwi رحمَهُ اللهُ was having meals. A pea or lentil fell from his hand and rolled away. Hadhrat looked for it intensely but could not find it, he asked some children of the neighbourhood who were playing there to help him. When they found it and gave it to Hadhrat, he cleaned it and ate it. When Hadhrat went to the khanqah he mentioned this incident to the mureeds and asked them if they knew why he went to that extent to look for the grain.

Not being able to give Hadhrat a reply, Hadhrat himself explained that that if Allah ﷻ has to ask me on the day of Qiyaamah,

“Ashraf Ali! so many billions of my creation worked to prepare and get ready that grain and you let it go just like that?”

This is a lesson to learn. How much do we waste at home. A lot of edibles go down the drain or into the bin. Our workers and helpers see this, while their children go hungry. This is a great injustice to the ni'mats of Allah ﷻ and to these poor people. These days with the vogue being eating out, where people buy from take away outlets as well as sit down restaurants, when eyes become bigger than stomachs and the food ordered is more than that which can be eaten. The leftovers are just thrown away or just left on platters and serving dishes, where it gets thrown away by the waitrons, this is a shame.

A cousin of mine who owns a filling station near the fast-food outlets in Fordsburg says it is unbelievable to see how dirty our people can be. The litter that is disposed everywhere leaves very much to be desired. He says that we complain that other people of other nationalities are dirty and tardy I ought to come and observe the witness the filth myself.

He also mentioned an incident where a youngster sitting in a car with his friends were parked wrongly and the car obstructed others. When he was approached and politely told that he was causing an obstruction, he took out a firearm and threatened this person. This is yet another evil by-product of

this culture and lifestyle, which is the evil and horrible attitudes we develop and display.

Another Narrative Regarding Appreciation and Gratitude

On one occasion a postmaster was having meals with Hadhrat Moulana Shah Abraarul Haq Saheb رَحْمَةُ اللَّهِ, a morsel of food fell from his hands onto the dastarkhwan, Hadhrat requested him to pick it up, clean it and eat it. He said that this is beyond him to do.

How many fatwas will we not perhaps pass upon such a person? However, Hadhrat asked him that if the minister of post and telegraph or the cabinet of the president sends a chocolate for him, and a piece falls down, would he pick it up and eat it? He answered in the affirmative, adding definitely, because the minister had sent it, he continued saying that in fact, he would even keep the chocolate wrapper and preserve it for generations to show that the minister had honoured me with the chocolate. Hadhrat then said,

“Know that not the minister but the King of kings, Allah سُبْحَانَهُ وَتَعَالَى has send this morsel of food, exclusively for you.”

He then understood and thanked Hadhrat and ate the morsel. A great lesson for us to learn.

He realized that as gratitude for food, in acknowledgment of human perpetual dependence on Allah سُبْحَانَهُ وَتَعَالَى's provision, referring to the Qur'aanic verse:

"يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ"

O humanity! You are all in need of Allah, while He is the Self-Sufficient, the Praiseworthy.

(Surah Faatir: 35; Aayat: 15)

When People Are Emotionless Regarding Allah's Bounties

Qari Yaqub Sahib, Imam of a masjid in Dubai, is renowned for welcoming guests warmly. He noticed that even when fifty to sixty 'Ulama eat at his place on a weekly basis, they fail to remember to say,

"Alhamdulillah"

(Praise to Allah),

When they complete the meal, he says to with a smile,

"If you did not like the food, at least say 'La hawla,'"

but give credence to Allah somewhere. Give attention to Allah's blessings in all things, like food and people's hard work.

Keep eating areas clean. Remove leftovers separately in separate plates (like bones for animals or peels for compost).

After Having Eaten

There are two types of way one can lift the dastarkhwan. The first is to leave it in disarray like a war zone. The second is the practice taught by Rasoolullah ﷺ.

The War Zone

After having eaten, the table spread is left disorganized. The bones from the chicken, with some meat on the bones that haven't thoroughly eaten through – wasted, little chunks of lamb left here and there, and what was a whole leg of lamb in disarray. From the well-crafted, floral shaped salad is a cacophony of a strange vegetable mix.

Lifting the dastarkhwan As Rasoolullah ﷺ Had Taught

The correct Sunnat method of eating is to keep a separate plate for the bones. The bones should not be placed on the same plate we eat from, nor on the dastarkhwan. Also, have a separate plate for peels. In this way it can easily be disposed of in the correct manner.

The bones can be given to dogs, cats, etc. The peels can be given to the goats if there are any or can be filled in a compost hole or bin in a remote part of the back yard to make compost. In this way the dastarkhwan will be clean as soon as we have had our meals, after that the food is lifted, then the utensils, the bones and peels can be disposed of as explained above, in the correct

way, then finally lift the dastarkhwan. The dastarkhwan should also not be wrapped, by wrapping it, the left-over crumbs and exceedingly small food particles spread to an extent that they even fall under the dastarkhwan. Place one end of the dastarkhwan over the other, in such a way that the inside of the dastarkhwan touches the other side's inside, so only the inside has to be cleaned.

When lifting the dastarkhwan in this manner, one gets the opportunity to read the sunnat du'aa at the correct time, and to crown it the entire place is already clean, we do not have to leave our dirt for somebody else to clean. The women folk will also appreciate this very much! And this shows the insaaniyat (human characteristics) of those who ate, and that they are not like wild animals.

When the tablecloth (dastarkhwan) is taken away, we must recite the following du'aa,

إِذَا رُفِعَتِ الْمَائِدَةُ

This du'aa is most likely derived from the following aayaat of the Qur'aan Shareef,

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً
مِّنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِن كُنْتُمْ مُّؤْمِنِينَ

Translation: "[And remember] when the disciples said, 'O Eesa, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven?' ['Eesa] said, 'Fear Allah, if you should be believers.'"

(Surah Al-Ma'idah: 5; Aayat: 112)

When the disciples said, "O 'Eesa, son of Mariam! Can your Lord send down to us a table spread with food from heaven?" He said, "Fear Allah if you are truly believers." They said, "We wish to eat from it to reassure our hearts, to verify you are truthful to us, and to become its witnesses." 'Eesa, son of Mariam, supplicated, "O Allah, our Lord! Send down to us a table spread with food from heaven, to be a feast for us—the first and last of us—and a sign from You. Provide for us! You are the Best Provider." Allah said, "I will send it down to you, but whoever among you denies afterwards will be punished with a torment like no other in the world."

(Surah Al Maa'idah: 5; Aayaat: 112 to 115)

In the following narration attributed to Sayyeduna Ibn Abbas رَضِيَ اللهُ عَنْهُ:

«نَزَلَتِ الْمَائِدَةُ فَأَكَلُوا مِنْهَا ثُمَّ رُفِعَتْ إِلَى السَّمَاءِ»

The table descended, they ate from it, and then it was raised back to the heavens.

(Tafsir al-Tabari)

Hadhrat رَحِمَهُ اللهُ explained that Hadhrat Moulana Shah Abrarul Haq Sahib رَحِمَهُ اللهُ used to say that the time of reading the du'aa,

after having eaten should be recited as narrated by Sayyeduna Abu Sa'id Al-Khudri رَضِيَ اللَّهُ عَنْهُ,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

All praise is due to Allah, who has fed us, given us drink, and made us among the Muslims.

By this du'aa Sayyeduna Abu Sa'id Al-Khudri رَضِيَ اللَّهُ عَنْهُ teaches us to express gratitude to Allah سُبْحَانَهُ وَتَعَالَى for the blessings of food, drink, and being among the Muslim community.

Hadhrat Moulana Abraarul Haq Sahib رَحِمَهُ اللَّهُ continued, with another du'aa of gratitude to Allah سُبْحَانَهُ وَتَعَالَى.

This is narrated in a Hadeeth by Sayyeduna Anas bin Malik رَضِيَ اللَّهُ عَنْهُ who said that a man came panting and joined the rows of musallees behind Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. After saying "Allahu Akbar," he recited the supplication.

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدِّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا

All praise is due to Allah, praises in abundance, pure and blessed in it, praises (that) are insufficient and we can never say farewell to them (the food we eat), nor can we ever be independent of them, our Sustainer.

(Sahih al-Bukhari, Book 10, Hadeeth 499)

When Rasoolullah ﷺ completed the namaaz, he asked who had said those words, as the mala'ikah (angels) were competing to record them due to its excellence.

This beautiful du'aa emphasizes the importance of praising Allah ﷻ abundantly and recognizes that no amount of praise can ever be sufficient for His greatness. It also acknowledges our constant need for praising Allah ﷻ and that we can never be independent of this act of worship.

The wisdom within this du'aa entails, (*All praise is due to Allah, praises in abundance, pure and blessed in it, praises (that) are insufficient*).

Continuing,

(*and we can never say farewell to them (the food we eat)*),

This means that despite having eaten to our fill, we cannot bid farewell to the food. In another four to five hours, we would become hungry again, and we will need to eat again. Therefore, we are not independent of it, we are always dependent on this great bounty of Allah ﷻ.

Another beautiful du'aa that one can recite is

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

All praise is due to Allah, who fed me this and provided it for me without any ability or strength on my part.

This comes from a Hadeeth narrated by Sayyeduna Mu'adh ibn Anas رَضِيَ اللَّهُ عَنْهُ, who reported that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

عَنْ مُعَاذِ بْنِ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكَلَ طَعَامًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

"Whoever eats food and says, 'All praise is due to Allah, who fed me this and provided it for me without any ability or strength on my part,' his previous minor sins will be forgiven."

(Sunan al-Tirmidhi, Hadeeth 3458)

May our lives be sacrificed for the Sahaaba-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ. The least we can do is whenever we become enlightened regarding virtues for our benefit, we should perform two rakats of Isaale thawaab for them. It is through their barakat that we learn how to take maximum benefits from deen.

More on Appreciation

When at first sight something gets your attention in terms of a Bounty of Allah سُبْحَانَهُ وَتَعَالَى, first thank Allah and then enjoy it with thankfulness. Thankfulness is generally overlooked. Allah says in the Qur'aan Shareef,

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

And very few of My servants are thankful.

(Surah Saba: 34; Aayat: 13)

About Sayyeduna Sulaimaan عَلَيْهِ السَّلَام and Sayyeduna Dawood عَلَيْهِ السَّلَام, Allah says:

أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا

Know that family of Dawood عَلَيْهِ السَّلَام, were in gratitude.

(Surah Saba: 34; Aayat: 13)

Gratitude is a mode of worship, like namaaz and roza.

An Anecdotal Narrative Regarding Appreciation

On a lighter note, but the narrative is true, an incident that we mention at such times is that Dr Abdul Hay 'Aarifi رَحِمَهُ اللهُ, who was a khaleefah of Hadhrat Moulana Ashraf 'Ali Thanvi رَحِمَهُ اللهُ, and the Sheikh of Mufti Rafi and Mufti Taqi Uthmani Sahib, had meals at a friend's place. After the meals, he thanked the host's wife from behind a purdah in the presence of her husband. He thanked her, praised her, and gave her du'aas for having hosted him.

Moulana then left - another great lesson to learn here is that he was a doctor, but just in the company of his Sheikh, Moulana

Thanwi رَحْمَةُ اللَّهِ, he became like a Moulana and is referred to as Moulana now.

Anyway, after he left, the house lady started crying profusely. Her husband consoled her, telling her that Moulana did not insult, criticize, or speak badly about your food. He praised you, thanked you and appreciated it. She retorted,

“I am crying because I have been cooking for you for 40 years, but you have never appreciated or thanked me; look at Moulana I cooked for him only once and how he appreciated it. Yes, you faulted my cooking very many times, it was either too hot, too cold, too salty, too strong, not enough spices, it does not taste nice and all the criticisms, but no appreciation, thanks, or praises.”

From this, he learned a great lesson. The next afternoon upon having meals, he began thanking and praising her. She began weeping again, it is a tricky situation with wives, one just cannot win with them. He asked why she was crying, she said,

“I have been cooking for you for the last 40 years, never a single day did you thank or praise me, today when the neighbour’s wife sent food, you just cannot stop praising the food.”

May Allah guide us to eat sensibly and be thankful. We make du’aa to Allah سُبْحَانَهُ وَتَعَالَى for guidance.

The Importance Virtues and Benefits of Hosting Guest for Meals in Islam

The importance of hosting guests to enjoin one in having meals Islam is emphasized in a number of Qur'aanic aayaat, Ahaadeeth, and sayings of pious elders. Some of the important references are, Allah تَبَارَكَ وَتَعَالَى says in the Qur'aan Shareef,

﴿هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ﴾ ٢٤ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا
﴿قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ﴾ ٢٥ فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ
﴿قَالَ أَلَا تَأْكُلُونَ﴾ ٢٧ ﴿٢٧﴾

Has the account of Ibrahim's revered guests come to you? When they came over to him and greeted him, saying, 'We greet you with] peace.' He replied, '[And upon you] peace, [you are] a unfamiliar person.' So, he came to his household and brought a fat roasted calf. And set it in front of them; he said, 'Will you not eat?'

(Surah Adh-Dhariyat: 51; Aayaat: 24-27)

With regard to the above aayaat, Imam Qurtubi has said:

"قَالَ الْقُرْطُبِيُّ: فِي هَذِهِ الْآيَةِ مِنْ آدَابِ الضَّيْفَةِ أَنْ يُعْجَلَ لِلضَّيْفِ مَا حَضَرَ
فَيُقَدَّمُ إِلَيْهِ عَلَى الْقَوْرِ ثُمَّ يُتَّبَعُ بِغَيْرِهِ إِنْ كَانَ ذَا سَعَةٍ وَلَا يَتَكَلَّفُ مَا يَشُقُّ
عَلَيْهِ. وَالضَّيْفَةُ مِنْ مَكَارِمِ الْأَخْلَاقِ وَآدَابِ الْإِسْلَامِ وَأَخْلَاقِ الْأَنْبِيَاءِ
وَالصَّالِحِينَ"

In this verse, part of the etiquette related to guests is that they be hosted promptly, so whatever is available is presented to them on the spot. Then it can be followed up with something else if one has wealth. The host should not task himself with what might burden him. Hospitality is part of excellent manners, the etiquette of Islam, and the high character of Messengers and the Righteous.

Sayyeduna Abu Shuraih Al-Ka'bi رَضِيَ اللَّهُ عَنْهُ reported that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلَا يَحِلُّ لَهُ أَنْ يَتَوَيَّعَ عِنْدَهُ حَتَّى يُخْرِجَهُ"

"Whosoever believes in Allah and the Last Day should be hospitable to his guest. The reward for the guest is: To provide him with a better quality of food for a day and night and a guest is to provide him with food for three days, and whatever one provides beyond that, is accounted as given in charity. And it is not allowed for a guest to stay with his host for such a long period that he is put in a problematic situation."

(Sahih Bukhari 6135)

I remember when I was studying in Deoband, we had a dastarkhwan on which was embroidered the following.

غمگین نہ ہو مہمان سے؛
کھا رہا ہے خود کی روزی تیرے دسترخوان سے

*Be not distressed by your guests who have to be fed.
They eat their own provision¹, but from your table spread*

Du'aas for the Host After Meals

Our Sheikh رَحْمَةُ اللهِ used to say,

“Do not eat for free, after eating now we must pay for the meals.”

In fact, a Hadeeth is narrated when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, together with some Sahaabah رَضِيَ اللهُ عَنْهُمْ, after having been hosted by a Sahabi رَضِيَ اللهُ عَنْهُ, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to the guest Sahaabah to pay for the meal, they asked what is the pay? Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said give him du'aas. The pay is du'aas, and these du'aas are more valuable than all the treasures and money of the world.

The following du'aa was narrated by Sayyeduna 'Anas ibn Malik رَضِيَ اللهُ عَنْهُ and is attributed to Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It was said after Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ partook of a meal at the house of Sayyeduna Sa'd ibn 'Ubaadah رَضِيَ اللهُ عَنْهُ.

¹ Which Allah سُبحَانَهُ وَتَعَالَى had provided.

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ
الْمَلَائِكَةُ

May the fasting people break their fast in your house, may the righteous eat your food, and may the angels send prayers upon you.

(Sunan Abi Dawood 3854)

The Wisdom Within This Du'aa - Firstly:

May you feed the fasting person. The wisdom in which lies, Allah ﷻ will send the fasting person to make iftaari at your place, iftaari is mentioned here, not supper, iftaari, opening the roza, which is done with sips of water. Hence, we will give, even just give a few sips of water, and in return we will get that thawaab (reward) of whole day's rozas without even having to keep the roza; just because we gave a few sips of water as the iftaari for a fasting person. What a bargain.

Secondly:

May Allah ﷻ send the abraar (pious) to eat at your place. The abraar are the exceptionally pious. Those who do not even harm an ant and cannot tolerate evil. Allah ﷻ will send them to have meals at your place.

The wisdom behind this, is that the effect of food remains in the body for forty days. Therefore, for forty days after you have fed the abraar, you will be rewarded, all their ibaadat's thawaab (rewards for servitude to Allah) will attributed (transferred) to you as well, as you had given them the sustenance to produce the energy to do all the servitude they did. If they had fasted

while you ate, you will derive the reward for the fast that they had kept. When they make tahajjud, while you sleep, the same apply. Whatever form of servitude they perform, you will derive the same rewards as they do. What a bargain.

Thirdly:

Nabi ﷺ said that the malaa'ikah make du'aa for you, and for all who have partaken in cooking, hosting, feeding, and all that has to do with the feeding of a guest. If we were to get the du'aa of our parents, asaaticah, or sheikh we become extremely happy, and rightly so. What to say of the du'aas of the masoom (innocent; sinless) malaa'ikah, and malaa'ikah has been mentioned in the plural form, only Allah ﷻ knows how many malaa'ikah.

Another du'aa that must be conveyed to one's host is,

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

O Allah, feed him who has fed me, and give drink to him who has given me to drink.

This supplication was narrated by Sayyeduna 'Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ, and is attributed to Rasoolullah ﷺ.

(Sahih Muslim, Hadeeth 2055)

O Allah feed him who has fed me and give him to drink who has given me to drink Mashallah what a wonderful du'aa. In return for a meal, the du'aa of Nabi ﷺ is that may Allah

feed you (and all those who have had a share in this food in any and all aspects of having the guest fed).

Allahu Akbar, who can compare with the dawat of Allah ﷻ who feeds everywhere, all the time. Our Sheikh رحمه الله says the best of drinks is ZamZam. The best place to drink ZamZam is at the well itself. Hence, this du'aa translates practically into,

“May Allah ﷻ take you and your family and all those who have a share in this food for Haj and Umrah and give you to drink ZamZam from the source.”

Another du'aa one should convey to one's host is narrated by Sayyeduna 'Abdullah ibn Busr رَضِيَ اللهُ عَنْهُ, where Rasoolullah ﷺ made du'aa for his host after being served food.

اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ

O Allah, bless their provision, forgive them, and have mercy on them.
(Sahih Muslim 2042)

O Allah give them barkat in their rozi, forgive them and have mercy on them. Everyone loves barkat in their rozi, everyone you see asks for du'aa for barkat, here it is granted. We all make mistakes, the du'aa for forgiveness is also given. And O Allah have mercy on them, what is mercy?

This du'aa asks for blessings in what the host has, forgiveness for sins, and Allah's mercy. Hadhrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ explained that this mercy includes guidance to obey Allah, abundance of provision, unlimited forgiveness, and entry into Paradise.

Allama Alusi رَحْمَةُ اللَّهِ عَلَيْهِ in Ruhul Ma'ani explains this blessing as:

"Blessing us with all kinds of favours, even though we deserve punishment."

These blessings are because of the guests. We, however, never get to thank our hosts, these are great blessings and we never recite these du'aas for our hosts. We accept their hospitality but never offer anything in return.

Hadhrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ made an apt tashreeh of rahmat (blessings):

1. Toufeeq-e-Taa'at:

To be obedient to Allah سُبْحَانَهُ وَتَعَالَى, so now when Allah سُبْحَانَهُ وَتَعَالَى is happy,

2. Faraaghi-e-mae'shat:

Abundance in prosperity. So, both aspects of dunya are covered; dunya and Deen, then,

3. Maghfirat bilaa hisaab:

Limitless forgiveness, and finally,

4. **Dukhule Jannat:**

Entry into Jannat, and beautifully rhymed as well.

اللَّهُمَّ أَعْطِهِمْ بَرَكَاتٍ فِي رِزْقِهِمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ

O Allah, grant them blessings in their provision, forgive them, and have mercy on them.

Sunan Abi Dawood (3854)

O Allah سُبْحَانَهُ وَتَعَالَى bless us with all types of favours; in spite of us being liable of all types of punishments. All this just for feeding the guest. However, sadly, because we are not conscious of our Deen, we do not realise its value and nor do we give these du'aas to the host. We eat and do not pay.

Blessings and Rewards of a Hadeeth-e-Musalsal

A Musalsal Hadeeth is a type of Hadeeth where the chain of narration (isnad) follows a specific pattern or characteristic. This pattern can be based on various attributes, such as:

- Geographical: All narrators are from the same region.
- Name: Each narrator shares the same name, like "Muhammad."
- Action: Each narrator performs a specific action while narrating the Hadeeth, such as entering upon their teacher who feeds them a date before transmitting the Hadeeth.

These Ahaadeeth are often considered unique or interesting due to their structured chain of transmission rather than the content of the Hadeeth itself. Musalsal Hadeeths can be found in collections like Jiyad al-Musalsalaat by Imam Suyuti, which includes a variety of such narrations.

Significance

Musalsal Hadeeths are not necessarily about the authenticity or content of the Hadeeth but rather about the pattern in the chain of transmission. They are often used as educational tools or to highlight the tradition of Hadeeth narration.

In the Musalsal of Hadhrat Shah Waliullah رحمته الله, which kitaab all our elders, 'Ulama and Buzurghs give recognition to and teach, I had the great good fortune of being in the dars (lesson) of it twice by Hadhrat Sheikhul Hadeeth, Hadhrat Moulana Muhammad Zakaria Saheb رحمته الله, from Qari Muhamad Tayyab Saheb رحمته الله, my Ustadh of Abu Dawood Shareef, Hadhrat Moulana Abdul Ahad Saheb رحمته الله; in fact, Shah Waliullah رحمته الله himself, is a renowned Muhaddith.

In this kitaab is the virtues of hosting a Mu'min; Alal Aswadain, al Maa' wat Tamar. This means to host a believer (by Mu'min here is meant a Mu'min-e-kaamil, which is a Wali (friend) of Allah سُبْحَانَهُ وَتَعَالَى; the Hadeeth states:

The Reward of Hosting One Such Person

Is the reward of as though one has fed Sayyeduna Aadam عليه السلام. Allahu Akbar! Imagine if Sayyeduna Aadam عليه السلام has to come into the world today, the entire world, Muslim and

non-Muslim, will want to host him, intending that our great, great grandfather has come.

The Reward of Hosting Two Such People

Is as though one has fed Sayyeduna Aadam and Sayyidah Hawa عَلَيْهِمَا السَّلَامُ, imagine if Sayyeduna Aadam and Sayyidah Hawa عَلَيْهِمَا السَّلَامُ had to come in the world; Dada Jan and Daadi Jaan, everybody would want to give their lives to host them, we can get that thawaab.

The Reward of Hosting Three Such People

One gets the reward of feeding Jibraeel عَلَيْهِ السَّلَامُ, Michael عَلَيْهِ السَّلَامُ and Israfeel عَلَيْهِ السَّلَامُ.

The Reward of Hosting Four Such People

One gets the reward as though one read the Zaboor of Dawood عَلَيْهِ السَّلَامُ, the Tourat of Moosa عَلَيْهِ السَّلَامُ, the Injeel of 'Eesa عَلَيْهِ السَّلَامُ and the Qur'aan Sharif of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from cover to cover.

The Reward of Hosting Five Such People

One gets the reward of all those who have performed five times namaaz with jamaat.

The Reward of Hosting Six Such People

One gets the reward of freeing sixty slaves from the posterity of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Arab slaves, from the progeny of Ismaeel عَلَيْهِ السَّلَامُ.

The Reward of Hosting Seven Such People

The seven doors of Jahannam are closed for one.

The Reward of Hosting Eight Such People

The eight doors of Jannat are opened for one. (This reward is also for that person who takes seven steps outside his house to see his guests off, the seven doors of Jahannam are closed for him, and who takes eight steps the eight doors of Jannat are opened for him.

The Reward of Hosting Nine Such People

As many people who have sinned - to the same extent – one will have rewards written for him, sins are always more than virtues.

The Reward of Hosting Ten Such People

One will get the reward of all those people who have made Tawaaf of Ka'bah Shareef from the first day Allah ﷻ created the earth till the day of Qiyaamah.

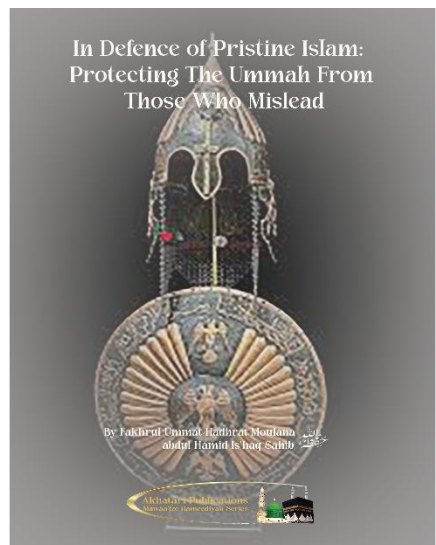
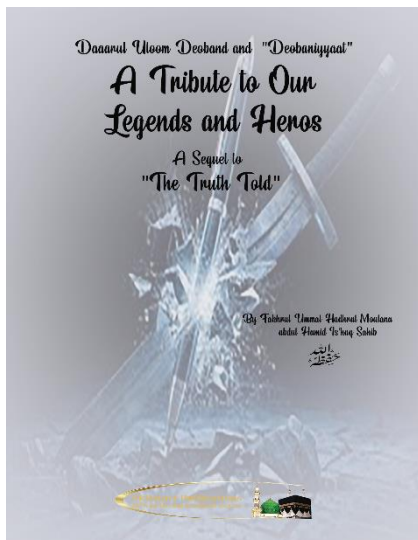
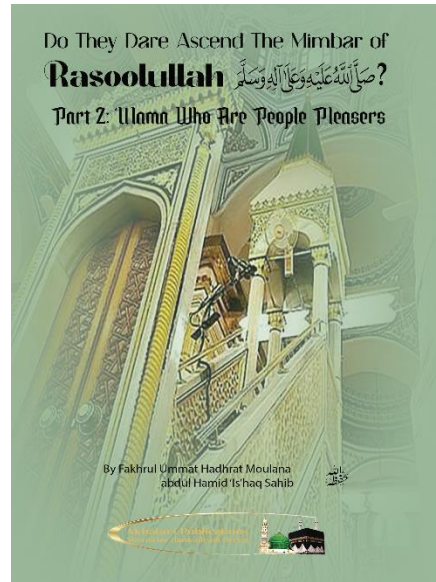
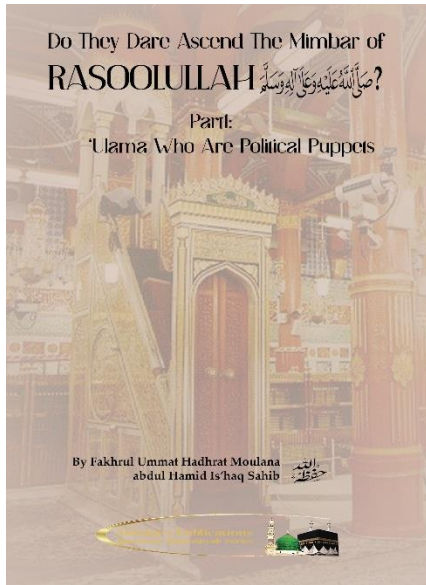
Hence, feeding the 'Ulama, Huffaadh and pious people gets one granted with great rewards as the host.

May Allah ﷻ accept.

Aameen.

Food in Islam Beyond the Halaal Certificate

Our Publications



Food in Islam Beyond the Halaal Certificate

Hadhrat Moulana Shah Maseehullah Khan Sahib Rahimahullah was one day sitting with individuals in a gathering. In a very novel and unusual manner, Hadhrat said:

"People complain we talk too much about namaaz, fasting, and acts of worship. Let us speak about something which every human being loves—food."

"To grow closer to Allah Subhaanahu wa Ta'aala and earn His blessings, one must eat only halaal food. Being careful about food isn't just a rule—it's a key part of Imaan and Allah Subhaanahu wa Ta'aala's help."

Our Sheikh Rahimahullah advised that a joke shared after meals is worth more than a thousand dollars of medicine. By being light-hearted, the stomach functions properly, digests all the food and extracts all the vitamins and sends them to the required body parts properly and fully. Therefore, it is amongst the aadaab (etiquettes) of eating that some light talk should take place.

This book uncovers how mindful eating fosters taqwa (Allah -consciousness), bodily health, and social justice, inviting Muslims to turn meals into acts of devotion. Through the alignment of the consumption of Allah Subhaanahu wa Ta'aala's provision, believers honour their covenant with Allah, purify their souls, and construct a righteous, compassionate community—realising the Qur'aanic vision of full righteousness.