

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

Precious Provisions

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**DURBAH STUDY SESSIONS DEPARTMENT
PRESENTS**



Topics:

- 1) Introduction
- 2) Food
- 3) Land Animals
(Part 1)

[THE STUDY PACKAGE: PART 1]

Designed to help YOU score high on the exam and MORE IMPORTANTLY, to help YOU retain the knowledge for the sake of our Creator, our Master, Allah (swt).

Email: StudySessions@durbah.org for feedback, comments, or to help out!

THE Quizzes

QUIZ 1

ETIQUETTE OF FOOD

1. In which surah did Allah swt promise two blessings in Jannah to the Believers?
 - a. Surah Nisa
 - b. Surah Nur
 - c. Surah Taha
 - d. Surah Al-Ma'idha

2. What are the two strictest etiquettes that must be followed?
 - a. Washing hands before and after eating; not wasting food, even if dropped
 - b. Saying the Basmalah; eating with the right hand
 - c. Wiping the plate and fingers clean; not wasting food, even if dropped
 - d. Saying the Basmalah; Eating from that which is close to you

3. Is it sunnah to eat with fingers or can you use utensils without abandoning sunnah?
 - a. No, you cannot use utensils, because you must use your fingers
 - b. Sunnah is to eat with right hand, and not necessarily fingers. So you can eat with utensils
 - c. No, because utensils are a modern phenomenon and are considered bida'
 - d. Yes, because the Sunnah says you can use utensils

4. One should eat moderately, dividing stomach into:
 - a. Halves: one half of stomach should be filled with food, one half filled with drinking
 - b. Fourths: one fourth of stomach filled with food, one fourth filled with drinking, one fourth filled with sweets/dessert, one fourth filled with air
 - c. Thirds: one third of stomach filled with food, one third filled with drinking, one third filled with air
 - d. It does not matter; you can eat and drink as much as you like

5. The prophet (sas) said, “As for me, I do not eat while muttaki” [Al-Bukhari]. What is **NOT** one of the meanings of “ittika”?
 - a. Sitting on left foot, with right foot raised, so that stomach and thigh are connected
 - b. To lean to one’s left side, supporting the body with one’s left hand
 - c. To lean with one’s back against a support
 - d. To sit cross-legged

6. True or False: you do not need to make dua for the one who hosted you

7. True or False: if food drops on the ground, it is dirty and should be thrown away

8. True or False: eating from a separate plate is a sign of selfishness

9. True or False: when you are finished eating, do not wash your hands until you have licked then or they have been licked by you (by an animal)

10. True or False: baraqaḥ descends on center of plate, so you should eat from the center first, and work your way outward toward the corners

QUIZ 2

ETIQUETTE OF DRINKING

1. True or False: it is not necessary to say the Basmalah before drinking

2. True or False: small sips are more quenching, healthy, and sweet to taste

3. True or False: do not breathe into container, even if it is to cool a baby's bottle of milk

QUIZ 3

LAND ANIMALS

1. Which Madhab is most lax in food, and which is most lax in drinking alcohol?
 - a. Shafi'I; Hanbali
 - b. Maliki; Hanafi
 - c. Maliki; Hanbali
 - d. Shafi'I; Hanafi

2. Which of the following is not permitted to be eaten?
 - a. All domesticated cattle
 - b. Nonpredatory wild animals
 - c. Wild donkey (zebra)
 - d. Domesticated donkey

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3. There is a difference of opinion over these animals, on whether or not they are permissible to eat
- a. Horse
 - b. Rabbit
 - c. Zebra
 - d. Dog

List O' Gems

Taken From: <http://forums.almaghrib.org/showthread.php?t=31327>

- Of the first plots of Shaytaan was to expose the nakedness of our parents, Adam and Hawwa, and to have them eat the haraam.
- When eating from a common plate, eat from what is near you.
- **Eat from the corners of the plate and work to the middle. There have been narrations of ahadeeth that Rasulullah sallahu 'alaihi wa salaam said that the barakah of the food is in the center.**
- *Not following etiquettes of eating is NOT haraam. Etiquettes, in general, deal with makrooh (actions which should be avoided) and mustahabb, whereby you gain reward for doing it.
As always, intention is important in all aspects in life.*
- Eating in a common plate is a forgotten sunnah. We have become so selfish and self-centered that we can't even fathom to eat together in a common plate. Rather, we all have our seperate plates.
- blowing in your own vessel is allowed as long as it is not a communal vessel.
(a mother can blow into her child's vessel to cool it a little)
- **when/if others ask you: what kind of religion do you have that dictates to you how to eat, how to relieve yourself, what foot to enter the door with, etc? just answer them: what kind of a religion is one that does NOT dictate how to worship Allah or how to live life? - that tells you what to do Sunday but not Monday, Tuesday, Wednesday, Thursday, Friday and Saturday?**
- **shaytan considers food which hasn't had "bismillah" recited over it as "free for all" (ewww); similarly a home in which one does not enter with bismillah and salaams will be a free place to stay for the shayateen that day, a'oodhubillah min dhaalik**

- the Qur'an actually tells us how to eat! in fact an entire page talks about its etiquettes
- an adab of food is to not criticize it, even if one dislikes it.. if the Prophet (S) ever liked a food, he would eat it, otherwise if he did not like it, he would simply leave it, if asked, he would reply "I don't find myself having any need for it." -look at the ihsaan in his reply.. Allahumma Salli 'Ala Muhammad
- this goes with not criticizing but is an important gem on it's own: be thankful for all food
- if we ate in moderate quantities, there would be no need for diets (what's the moderate quantity you ask? fill your stomach 1/3 food, 1/3 water, and leave 1/3 for air)
- the Prophet (S) said that there is no container more despicable to fill than the stomach the shaykh also mentioned that it's only a modern phenomena that one entire civilization will be so concerned with dieting because of obesity when the rest of the world is dying of starvation.. even 100 years ago, he said, diets were unheard of
- once a man belched and filled the room with a not-so-pleasant smell, to which the Prophet (S) responded: "Save us from your belching!" lol
- we should try to cut the amount of water we intake in our sips/gulps until we can divide that by three - in fact, taking three small sips instead of a large gulp is more quenching, more healthy and more sweet to the body
- i thought this was a good little point/gem we learn many etiquettes of eating from Anas ibn Maalik because he was the servant of the Prophet (S) and thus was able to see how he behaved when he gave the Prophet food
- the Prophet (S) loved the juiciest part of the animal (shank) - just another excuse to like that part of it too
- to say that eating meat is barbaric shows lack of iman as one who says such is saying this about what Allah has made permissible.. you CAN however be a vegetarian if you want though, but according to the shaykh's personal opinion, you're really missing out

- **avoiding a latte or french fries is good for your health and for your budget but it won't help your brothers in Palestine.. what is better for you and for them is if you pray two raka'ah and make du'aa for them**
- We are not supposed to use modern science to prove anything outlined in the Quran or Sunnah rather we know that it is true because the our Lord and his Messenger told us and anything later proved by science merely affirms something we already know. SubhanAllah what a blessing it is that our religion outlined not only what to eat, but what is best to eat for our livelihood and health. **It truly makes you remember how blessed we are to be part of a complete and perfect religion.**
- **Average** Person + C o l l e c t s leftovers + Gives it to those who need it + Preserves the food + Helps the needy = *Huge* Difference & Lots of Ajr
- **in terms of FOOD, the maalikis are the most lax while the hanafis are the strictest, in terms of drink it's pretty much the opposite**
- **this isn't fiqh.. this is english which most people don't know, that's why i'm posting it:
mules are the offspring of a male donkey and a female horse
a hinny is the offspring of a female donkey and a male horse
neither can reproduce, so each and every one you find was born from that process**
- It is of the etiquettes of eating food to wipe the plate and fingers clean and to not waste food even if dropped! We are advised to not even waste the tiniest of morsel...
- The food that is dropped and not eaten, the shaytan considers it permissible to eat regardless of whether Bismillah was said in the beginning.
- **Q/. So what if the shaytan eats my food...why does it matter?
A/. The Shaytan is our biggest enemy. He leads us astray every chance he gets. His mere presence is disasterous for us. So, by giving him an open invitation of eating with us (not saying Bismallah before eating) is beyond disastrous!**
- **The definition of barakah is to increase the good of something!**

- Be generous with your food. Prophet (saw) advised the companions to increase their broth by adding water so they could share it with others. There is barakah in sharing food...so much so that food normally used to feed one person can satisfy the hunger of two people or more.
- Here's a good thing to include in your diet plan: Don't eat while muttaki (lean with one's back against a support; lean with one's left side supporting the body with one's left hand; to sit cross-legged). When you eat while muttaki, you allow the stomach to relax in a way that makes it easier to keep filling it up with more food.
- The first blessing that was given to our father Adam was **FOOD**.
- *A person does not fill any container more despicable than his stomach - hadith*

Notes: DETAILED

Friday, January 9th, 2009

Introduction

“The Fiqh of living”

Allah سبحانه mentioned two blessings of Jannah that are above all others – food and clothing. Your hunger and thirst and clothing will all be taken care of. Of the greatest blessing that Allah سبحانه وتعالى blessed Adam and Hawwaa were food and clothing.

Verily, You have (a Promise from Us) that You will never be hungry therein nor naked.

[Surah TaHa: 118]

The first thing that Allah سبحانه وتعالى told Adam to enjoy in Jannah was food.

Raghada – bountiful, plentiful. Eat to your heart’s content. This is why the very first crisis that shaytaan caused Adam and Hawwaa with was to eat haraam food.

Allah سبحانه وتعالى said that Shaytaan tempted them to eat the haraam and to expose their nakedness. The very first crisis our mother and father fell into – Shaytan tempted them to eat haram, and to expose their nakedness. Therefore, ever since shaytaan was created, the very first plot that he created was to cause mankind to eat the haraam and not dress appropriately. The #1 plot of Shaytan is to make man eat haram and to dress improperly. But Alhamdulillah we have a religion that tells us what to eat and how to dress properly.

Therefore, it is of the greatest blessing that Allah has given us.

The prophet ﷺ told his companions not to make haraam what Allah سبحانه وتعالى made halaal.

➔ Hadeeth of the men who decided to give up meat, sleep and marriage.

A'isha رضي الله عنه * tells us that he used to love the juiciest part of the animal – the shank of the meat. And he used to wear the best clothes in front of Allah سبحانه وتعالى, and on the day of Eid. He used to enjoy the blessings that Allah سبحانه وتعالى blessed him with.

It is indeed the blessing of Allah سبحانه وتعالى that He has told us what to eat, what to drink, and how to eat and drink. Even what to do when the food is exiting the system is told to us. He tells us even how to use the bathroom. There is no other religion like Islam. Of what value is a religion that tells you how to

chant your prayer on Sunday but not how to live your life from Monday to Saturday, or a religion that tells you who your God is but not how to worship Him? Allah سبحانه وتعالى informed us of each and every matter that we need to live, because Islam is the only complete religion.

Forbidden to You (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols, etc., or on which Allâh's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless You are Able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allâh and sin). This day, those who disbelieved have given up All hope of Your religion, so fear them not, but fear Me. **This day, I have perfected Your Religion for you, completed My Favour upon you, and have chosen for You Islâm as Your religion.** but as for Him who is forced by Severe hunger, with no inclination to sin (such can eat These above-mentioned meats), Then surely, Allâh is Oft-Forgiving, Most Merciful.

[Surah Al-Ma'idah: 3]

Allah سبحانه وتعالى says in this verse that He has perfected our religion, and in what context does He make this statement? The context of this verse, Allah سبحانه وتعالى revealed all the halaal and haraam foods to eat.

Ibn Abbas رضي الله عنه: This is the last verse revealed regarding halal and haram.

Thus, Allah سبحانه وتعالى couples perfection of the religion with the halaal and haraam food. The entire context is food, and right in the middle is verse 3 - that the religion has been perfected.

Etiquettes of Food

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Etiquettes of Food

Once, the prophet ﷺ was sitting in the house of his wife Umm Salamah, when her son 'Umar b. Abi Salamah ran in, and started eating hastily from all over the plate. The prophet ﷺ gently said to him, "O Ghulam! Mention Allah ﷻ's Name, and eat with your right hand, and eat from that which is close to you." (al-Bukhari & Muslim in their Sahih)

The importance of *adaab* is demonstrated by this hadeeth due to the fact that the prophet ﷺ stopped his own meal and made a point of correcting even a little child, telling him to please Allah ﷻ even while eating.

Adaab At-Ta'aam:

- 1) Saying the Basmalah
This is the most strict.

The first thing that the prophet ﷺ told 'Umar رضي الله عنه to do was to say bismillah. This is the most important and strict etiquette.

Hudhaifah رضي الله عنه reported:

When we attended a meal with the Messenger of Allah ﷺ, we would not stretch forth our hands towards the food until he ﷺ would start eating first. Once, we were with him when a little girl rushed in as if someone was impelling her. She was about to lay her hand on the food when the Messenger of Allah ﷺ caught her hand. Then a bedouin came in rushing as if someone were pushing him. He ﷺ caught his hand also and said, "Satan considers that food lawful for himself on which the Name of Allah is not mentioned. He (Satan) brought this girl to make the food lawful through her but I caught her hand. Then he brought the bedouin to make it lawful through him but I caught his hand too. By Him in Whose Hand my soul is, now Satan's hand is in my grasp along with their hands." Then he mentioned the Name of Allah and began to eat.

[Abu Dawud and An-Nasa'i]

Jabir رضي الله عنه reported:

I heard Messenger of Allah صلى الله عليه وسلم saying, "If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: 'You will find nowhere to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Satan says (to his followers); 'You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Satan says: 'You have found (a place) to spend the night in as well as food.'" [Sahih Muslim].

`A'isha رضي الله عنه reported:

Messenger of Allah صلى الله عليه وسلم said, "When any of you wants to eat, he should mention the Name of Allah in the beginning, (i.e., say Bismillah). If he forgets to do it in the beginning, he should say Bismillah awwalahu wa akhirahu (I begin with the Name of Allah at the beginning and at the end)." [At-Tirmidhi and Abu Dawud].

2) Eating with the right hand.

Salama b. Akwa' رضي الله عنه reported on the authority of his father that a person ate in the presence of Allah's Messenger صلى الله عليه وسلم with his left hand, whereupon he said: Eat with your right hand. He said: I cannot do that, whereupon he (the Holy Prophet) said: May you not be able to do that. It was arrogance that prevented him from doing it, and he could not raise it (the right hand) up to his mouth.

[Sahih Muslim: Book 023, Number 5011]

The severity of intentionally not eating with your right hand.

How to eat with your right hand?

Ka`b bin Malik رضي الله عنه reported:

I saw Messenger of Allah صلى الله عليه وسلم eating with three fingers (i.e., the thumb, the index finger and the middle finger) and licking them after having finished the food.

[Sahih Muslim]

The scholars differ about whether this is 3 fingers and the thumb or 2 and the thumb. The reason for this scholars say is that this gives you smaller amounts. It is better for digestion, and it causes you to not overeat.

Question: are you abandoning the Sunnah if you eat with a utensil (spoon, knife, fork)? The scholars of Fiqh did not discuss this issue, because utensils are a very modern thing. Having so many utensils is a relatively modern phenomenon. However, it does appear that the Sunnah is to eat with the right hand and not necessarily to eat with the right fingers. By eating with the fingers, the prophet ﷺ indicated that the Sunnah is to take small amounts, and this can be done even with utensils.

The prophet ﷺ used to use knives to cut his meat with and the right hand to eat it.

→ Al-Mughirah ibn Shu'bah.

It is in the spirit of the Sunnah to eat with the fingers, but it is the Sunnah to eat with the right hand and to eat small amounts.

3) Eating from that which is close to you.

The context of the hadeeth is that you have a large common plate. And this is still common in other societies that are not as luxurious as American culture. However, when there is not a common plate, this rule can be broken; if it's your individual plate, you can eat from wherever you like. Also, the scholars say that if you ask permission for what you want, then you can take from the other side of the plate and the other person allows you. Also, it can be broken if it is generally okay to do so, such as if one is being hosted. Hosts generally want to please their guests in whatever way.

Anas رضی اللہ عنہ said:

"I went with Messenger of Allah ﷺ to eat some food which a tailor made for him. He served barley, bread and soup with pumpkin in it. I saw the Messenger of Allah, going after the pumpkin around the dish, so I have always liked pumpkin since that day."

[Muttafaq Alay]

The prophet ﷺ did this because he knew the host did not mind.

4) Eating from the corner of the plate and not from the center.

Ibn `Abbas رضی اللہ عنہ reported:

The prophet ﷺ said, "Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle."

[At-Tirmidhi and Abu Dawud]

Increase the good so inshaa'Allah it shall suffice.

5) Eating together from a common plate.

The prophet ﷺ said: "Eat together and don't go individually because barakah is with the congregation."

[Ibn Majah]

The concept of having your own plate and eating by yourself was considered rude.

Etiquettes, generally speaking, are not issues of haram; they are issues of makrooh and mustahab. For example, if you don't do it out of arrogance, then this is kufr. But if your culture has different traditions, then there is no sin in not doing it. Some of the scholars bring the bismillah and eating with the right hadn to the level of a sin, but not the others.

There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if You eat from Your houses, or the houses of Your fathers, or the houses of Your mothers, or the houses of Your brothers, or the houses of Your sisters, or the houses of Your father's brothers, or the houses of Your father's sisters, or the houses of Your mother's brothers, or the houses of Your mother's sisters, or (from that) whereof You hold keys, or (from the house) of a friend. **No sin on You whether You eat together or apart.** but when You enter the houses, greet one another with a greeting from Allâh (i.e. say: As-Salâmu 'Alaikum - peace be on you) blessed and good. Thus Allâh makes clear the Ayât (these Verses or Your religious Symbols and signs, etc.) to You that You may understand.

[Surah An-Nur: 61]

In this regard everything is the same. Therefore, when you are together, it is recommended to eat from a common plate. But if you want to eat, you don't have to look for a jamaa'ah.

6) Wiping the plate and fingers clean.

Ibn `Abbas (May Allah be pleased with them) reported:

Messenger of Allah ﷺ said, "When one of you finishes eating, he should not wipe his fingers until he has licked them himself or has given them to someone else to lick for him."

[Muttafaq 'Alay]

This also implies that you should wipe the utensils as well. The reason for this is to eat every last drop.

7) Washing hands before and after eating.

There are a number of ahadith about this but they are all weak, but it is common sense.

8) Not wasting food, even if dropped.

Jabir رضى الله عنه reported:

The Messenger of Allah صلى الله عليه وسلم said, "Satan appears at everything done by you; he appears even at one's dinner. When a morsel of any of you falls, he should pick it up and remove any dirt on it, and then eat it. He should not leave it for Satan, nor should he wipe his hand with the towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies."

[Muslim]

This is another type of food Shaytan considers permissible. The general premise is to not waste food – appreciate the food that Allah سبحانه وتعالى has given to you.

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9) Being generous with your food.

This is commonsense but the prophet صلى الله عليه وسلم commands it.

The prophet صلى الله عليه وسلم commanded us to be generous with our meat, and this was a luxury item in their day. "When one of you cooks meat, increase the water, and feed your neighbors."

Abu Hurairah رضى الله عنه reported:

Messenger of Allah صلى الله عليه وسلم said, "The food of two persons suffices for three persons, and the food of three persons suffices for four persons."

[Muttafaq 'Alay]

Be generous and Allah سبحانه وتعالى will bless you.

10) Not criticizing the food, even if you dislike it.

Abu Hurairah رضى الله عنه reported:

The Messenger of Allah صلى الله عليه وسلم never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it.

[Muttafaq 'Alay]

This is a perfection of Emaan. Whatever was presented to him, the prophet صلى الله عليه وسلم thanked Allah سبحانه وتعالى for it. And the best example of this is the instance of the desert lizard when it was presented to him.

رضى الله عنه: Narrated Khalid bin Al-Walid

That he went with Allah's Apostle to the house of Maimuna, who was his and Ibn 'Abbas' aunt. He found with her a roasted dabb (desert lizard) which her sister Hufaida bint Al-Harith had brought from Najd. Maimuna presented the dabb before Allah's Apostle who rarely started eating any (unfamiliar) food before it was described and named for him. (But that time) Allah's Apostle stretched his hand towards the (meat of the) dabb whereupon a lady from among those who were present, said, "You should inform Allah's Apostle of what you have presented to him. O Allah's Apostle! It is the meat of a dabb." (On learning that) Allah's Apostle withdrew his hand from the meat of the dabb. Khalid bin Al-Walid said, "O Allah's Apostle! Is this unlawful to eat?" Allah's Apostle replied, "No, but it is not found in the land of my people, so I find myself having no need for it." Khalid said, "Then I pulled the dabb (meat) towards me and ate it while Allah's Apostle was looking at me.

[Sahih Al-Bukhari: Volume 7, Book 65, Number 303]

It is okay to have a bad reaction to the food (i.e. not like it), but you should not criticize the food.

The prophet ﷺ was presented with the food, and he did not touch it. Rather than criticize, the prophet ﷺ said very eloquently: "I don't find myself having any need for it." This was the perfection of the prophet ﷺ's akhlaaq. Don't criticize the food that Allah سبحانه وتعالى has blessed the people with. Don't criticize any blessing other people eat for food.

11) Praising Allah سبحانه وتعالى afterwards:

The most authentic du'aa is the one in Saheeh Bukhaari

أن النبي صلى الله عليه وسلم كان إذا رفع ما نأته قال ((الحمد لله كثيرا طيبا مباركا فيه غير مكفي ولا مستغنى عنه ربنا)) خ

Abu Umamah رضى الله عنه reported:

Whenever the prophet ﷺ finished a meal, he would say: "Al-hamdu lillahi kathiran taiyiban mubarakan fihi, ghaira makfiyyin wa la muwadda'in, wa la mustaghnan `anhu, Rabbuna. (All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)."

[Sahih Al-Bukhari]

→ I'm not implying that this is sufficient, nor that I don't want or need more food, Oh Allah سبحانه وتعالى we always need more and we will continue to thank you.

كان النبي إذا أكل أو شرب قال ((الحمد لله الذي أطعمنا و سقانا و جعانا مسلمين)) ت

Mu`adh bin Anas رضى الله عنه reported:

Messenger of Allah صلى الله عليه وسلم said, "He who has taken food and says at the end: `Al-hamdu lillahi-lladhi at`amani hadha, wa razaqanihi min ghairi haulin minni wa la quwwatin (All praise is due to Allah Who has given me food to eat and provided it without any endeavour on my part or any power),' all his past sins will be forgiven."

[At-Tirmidhi]

12) Try your best to respond to someone who invites you to his house.

Abu Hurairah رضى الله عنه reported:

Messenger of Allah صلى الله عليه وسلم said, "When any of you is invited to a meal, he should accept the invitation. If he is observing Saum (fasting), he should supplicate for the betterment of the host and if he is not fasting, he should eat."

[Sahih Muslim].

When someone goes to trouble to prepare food for you, try your best to honor that hospitality within reason.

13) Making Du'a for the one who hosted you:

And when you respond to the invitation, go there and make du`aa for the one who hosted you.

Whenever the prophet صلى الله عليه وسلم would go to someone's house who invited him, he would do salaah. This does not mean prayer, but that he would make du`aa for them.

((اللهم برك لهم في ما رزقتهم واغفر لهم وارحمهم)) م

The proof is in another version of the hadeeth, that when he would go to someone's house, when the table was lifted, he would make du`aa for the host. This is also true for someone who hosted you at a restaurant (paid the bill).

14) Eating in moderate quantities.

“It is enough for the son of Adam to have just morsels (of food) to keep his back upright. But if you have to eat more than that, then one third for food, one third for water, and one third for air.”

If we were to fulfill the Sunnah, people wouldn't have to worry about dieting and such.

The prophet ﷺ said:

“The worst vessel that the son of Adam can fill is his stomach.”

15) Control one's belching.

Do not make belching sounds after eating and drinking. This irritates other people, and is also mentioned in the Sunnah.

A bedouin came in front of the sahaabah and was sitting and he began to belch and he had eaten garlic so it smelled. The prophet ﷺ said: ‘Yaa hadhaa, save us from your belching.’ He prohibited the man from becoming a nuisance.

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16) Not doing ittika'

“As for me, I do not eat while muttaki'” (al-Bukhari)

Abu Juhaifah Wahb bin `Abdullah رضى الله عنه reported:

The Messenger of Allah ﷺ said, "I do not eat reclining."

[Sahih Al-Bukhari]

Meaning of ittika':

To lean with one's back against a support.

To lean to one's left side, supporting the body with one's left hand.

To sit cross legged.

The basic concept is to sit down in a way that allows your stomach to expand.

`Abdullah bin Busr رضى الله عنه reported:

The prophet ﷺ had a large bowl called Al-Gharra', which would be carried by four men. One day, when the Companions finished their Duha (forenoon optional) prayer, Al-Gharra' was brought full of sopped bread, meat and broth, and they sat down around it. When their number increased, The Messenger of Allah ﷺ sat down on his knees and rested on the soles of his feet. A bedouin said to him: "What sort of sitting is that?" Thereupon Messenger of Allah ﷺ said, "Verily, Allah has made me a courteous slave not a fierce tyrant." Then he said, "Eat from the sides of the bowl and leave the central part of it so that your food will be blessed."

[Abu Dawud]

The scholars have many opinions about how the prophet ﷺ was sitting. He was sitting so that he was leaning forward on the thigh and the knee. This is the perfection of the etiquette of eating. Of course, the other extreme should not be observed either.

For Drinking

1) Drinking in three sips.

This means that a normal swig that a person would take should be split into 3. A whole bottle of water is fine, but it should be done in small sips, not one big gulp.

Anas رضى الله عنه reported:

Messenger of Allah صلى الله عليه و سلم used to breathe three times in the course of a drink (he used to drink in three gulps).

[Muttafaq 'Alay]

Anas رضى الله عنه reported that Allah's Messenger صلى الله عليه و سلم breathed three times (outside the vessel) in the course of a drink and said: It is more thirst- quenching, healthier and more wholesome.

Anas said: So I also breathe three times in the course of a drink.

[Sahih Muslim: Book 023, Number 5030]

➔ This is what the prophet صلى الله عليه وسلم said so many years ago and modern science proves it today

2) Not blowing or breathing into the container.

Abu Qatada reported on the authority of his father that Allah's Apostle (may peace be upon him) forbade breathing in a vessel.

[Sahih Muslim: Book 023, Number 5028]

Anas ibn Maalik said that the prophet صلى الله عليه وسلم forbade one to breathe into a container, to cool the drink, or just holding it to the mouth and breathing. This is makrooh.

In those days, people did not have individual cups – they had to share a water skin. The prophet صلى الله عليه وسلم said don't blow into that. The scholars therefore said that if you blow into your individual container, that is fine, because the issue of harming others does not exist anymore (as long as no one is sharing it).

Therefore, the prohibition does not apply anymore.

3) Avoid drinking while standing?

The reason there is a controversy is because there are variant ahadeeth that allow it, or prohibit it. Companions themselves differed over this issue.

➔ Most of the adaab are narrated by Anas ibn Maalik because he was the servant of the prophet صلى الله عليه وسلم, so he prepared the food of the prophet صلى الله عليه وسلم and gave him the food to eat and drink.

1- Prohibited

One of the hadeeth from Anas is that the prophet صلى الله عليه وسلم prohibited standing while drinking.

Anas رضى الله عنه reported:

The prophet صلى الله عليه وسلم forbade us from drinking while standing. Qatadah reported: "We asked him: 'What about eating?'" He said: "That is even worse, (or may be he said) more detestable."

[Sahih Muslim]

There is another hadeeth that showed that the prophet صلى الله عليه وسلم himself stood and drank.

2- Allowed in certain circumstances

Ibn `Abbas رضى الله عنه reported:

I served Messenger of Allah صلى الله عليه وسلم Zamzam water to drink and he drank it while he was standing.

[Mutafaq 'Alay].

Was it just because this was at Hajj? There's no luxury to sit and drink water with so many people bustling about at Hajj, not unless you want to get trampled.

Bukhari has both positions, but he leans toward permissibility. At-Tahawi (311H), Ibn Hibban (356H), etc. all have chapters dedicated to this controversy – it is an old controversy.

3- Permitted

Ali ibn Abi Taalib stood up and drank from the water canister, and said: "Some people say that you shouldn't drink while standing, but I saw the prophet صلى الله عليه وسلم do exactly as I did."

Narrated An-Nazzal bin Sabra:

'Ali offered the Zuhr prayer and then sat down in the wide courtyard (of the Mosque) of Kufa in order to deal with the affairs of the people till the 'Asr prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing. and said, "Some people dislike to drink water while standing thought the Prophet did as I have just done."

[Sahih Al-Bukhari: Volume 7, Book 69, Number 520]

It does appear that you should drink while sitting, unless there is a reason to stand.

Ibn 'Umar رضي الله عنه reported:

During the lifetime of Messenger of Allah صلى الله عليه وسلم we would eat while walking and would drink while standing.

[At-Tirmidhi]

On the other hand, if there is no hurry, then it is better to sit down. This is the position of ibn Taymiyyah رحمه الله.

Saturday, January 10th, 2009

Section I:

Permissible & Impermissible Animals

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First Category: Land Animals

GENERAL RULE:

Everything is permitted unless an evidence proves otherwise.

Ijmaa: Everything is permitted unless stated otherwise and unless it would kill you.

If we find an exotic animal and Allah doesn't specify whether it's halal or haram, and if two people come debating whether it's halal or haram, the one who has to bring proof is the one claiming it haram. Allah سبحانه وتعالى says in the Qur'an:

And indeed we have honoured the Children of Adam, and we have carried them on land and sea, and have provided them with At-Taiyibât (Lawful good things), and have preferred them above many of those whom we have created with a marked preference.

[Surah al-Israa': 70]

Allah created these things for us- for our use. And he created the good things for us to enjoy.

Say (O Muhammad): "**I find not in that which has been inspired to Me anything forbidden to be eaten by one who wishes to eat it, unless** it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., or on which Allâh's Name has not been mentioned while slaughtering). but Whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for Him) Certainly, Your Lord is Oft-Forgiving, Most Merciful."

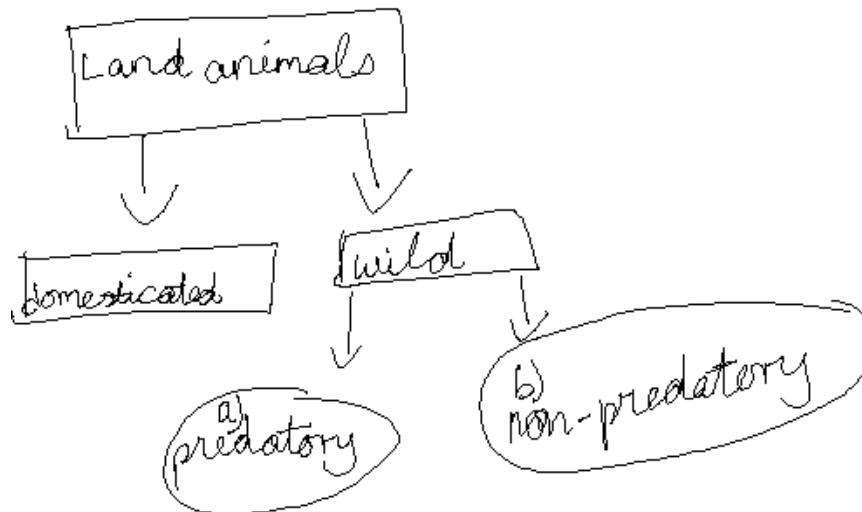
[Surah Al-An'am: 145]

O You who believe! fulfill (your) obligations. lawful to You (for food) are All the beasts of cattle except that which will be announced to You (herein), game (also) being unlawful when You assume Ihrâm for Hajj or 'Umrah (pilgrimage). Verily, Allâh commands that which He wills.

[Surah Al-Ma'idah: 1]

Everything has been deemed halal except the exceptions; unless it is explicitly mentioned that it is haram.

With regards to the four Madhahib, generally speaking, the Maliki are the most lax in terms of food and the Hanafi are the strictest. However, when it comes to drink, it is the exact opposite, the Hanafiyya are the most lax, and the Maliki are the strictest. This is the way of the madhahib and the other two (Hanbali and Shafi'ee) fall somewhere in between.



Animals: The Shari'ah divides them into four categories:

- 1- Land (those that live on land)
 - 2- Sea (those that live in the water – any kind of water, not specifically sea)
 - 3- Animals that fly (birds)
 - 4- Vermin (insects, rats, mice, etc.)
- ➔ This categorization has nothing to do with biology. The Shari'ah isn't concerned with biology.

Land Animals

- a) domesticated (an'am: cattle)
- b) wild (deer, lions, etc)
 - a. Predatory
 - b. Non-Predatory

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Allowed by unanimous consensus:

- 1) Cattle (cows, sheep, goat, camels)
All baheema are permitted.
- 2) Gazelles, deer, antelopes, etc.
- 3) Wild bovines (buffalos, etc.)
- 4) Zebras
The prophet permitted zebras & forbade donkeys

Jabir b. 'Abdullah is reported to have said:

We ate during the time of Khaibar the (flesh) of horses and of wild donkeys, but Allah's Messenger

صلى الله عليه وسلم prohibited us (to eat) the flesh of domestic donkeys. This hadith has then transmitted on the authority of Ibn Juraij.

[Sahih Muslim: Book 021, Number 4780]

There is no such thing as wild donkeys. The term used in Arabic refers to zebras, not wild donkeys. It is what they would call zebras in Arabic when once upon a time zebras used to live in Arabia.

- 5) Rabbits
The prophet was given a rabbits leg rate from it.

Narrated Anas رضي الله عنه:

We chased a rabbit at Mar-al-Zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu Talha who slaughtered it and sent its hip or two thighs to Allah's Apostle صلى الله عليه وسلم. (The narrator confirms that he sent two thighs). The Prophet accepted that. (The sub-narrator asked Anas, "Did the Prophet; eat from it?" Anas replied, "He ate from it.")

[Sahih Al-Bukhari: Volume 3, Book 47, Number 746]

Prohibited by unanimous consensus:

- 1) All types of pig, and all that is derived directly from it
 Khinzeer-includes other types of animals than pig e.g. the wild boar.
 Lahma al-khinzeer: the flesh of pig. When Allah سبحانه وتعالى prohibits the item that is the most useful – the juiciest part of the animal – then anything less useful is also prohibited.
 There is no ikhhlaf about this issue.
- 2) All types of dog
 Maliki: don't consider them forbidden; some say makruh.
- 3) Donkeys ("domesticated donkeys")
 Maliki: don't consider them forbidden; some say makruh.

Shaibani reported:

I asked 'Abdullah b. Abu Aufa about (the lawfulness or unlawfulness of) the flesh of the domestic asses. He said: We experienced hunger on the Day of Khaibar as we were with the Messenger of Allah صلى الله عليه وسلم. We found domestic donkeys in the exterior of Medina. We slaughtered them and our earthen pots were boiling when the announcer of the Messenger of Allah صلى الله عليه وسلم made an announcement that the earthen pots should be turned upside down and nothing of the flesh of the domestic donkeys should be eaten. I said: What kind of prohibition is it that he (the Holy Prophet) has made? He said: We discussed it amongst ourselves. Some of us said that it has been declared unlawful forever, (whereas others said) it has been declared unlawful since one-fifth (of the booty) has not been given (to the treasury, as is legally required).

[Sahih Muslim: Book 021, Number 4768]

Jabir b. 'Abdullah is reported to have said:

We ate during the time of Khaibar the (flesh) of horses and of wild donkeys, but Allah's Messenger صلى الله عليه وسلم prohibited us (to eat) the flesh of domestic donkeys. This hadith was then transmitted on the authority of Ibn Juraij.

[Sahih Muslim: Book 021, Number 4780]

4) Mules (offspring of a male donkey and a female horse)

Horse: halal	}	Offspring = mule -> halal or haram?
+		
Donkey: haram		

Opinion #1: Jumhoor: If either of the parents are prohibited, the offspring are as well in terms of food.

Opinion #2: Maliki: Look at the father: "The child is ascribed to the father on whose bed he was born."

Narrated 'A'isha رضي الله عنه :

Sa'd bin Abi Waqqas and 'Abu bin Zam'a had a dispute over a boy. Sa'd said, "O Allah's Apostle! This (boy) is the son of my brother, 'Utba bin Abi Waqqas who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And 'Abu bin Zam'a said, "This is my brother, O Allah's Apostle! He was born on my father's bed by his slave girl." Then the Prophet looked at the boy and noticed evident resemblance between him and 'Utba, so he said, "He (the toy) is for you, **O 'Abu bin Zam'a, for the boy is for the owner of the bed**, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam'a." 'A'isha added: Since then he had never seen Sauda.

[Sahih Muslim: Volume 8, Book 80, Number 757]

In this madhab, the hinny (male horse + female donkey) is halal.

Ijmaa: pig; Qiyas: all others.

Difference of opinion over horses

The main difference of opinion is over horses.

Hanafi: impermissible/makruh: Allah سبحانه وتعالى created the horse to ride, not to eat.

Others: permissible. Even though they are used to ride on, they are still halal to eat. The prophet ﷺ and his companions slaughtered horses in Medina and ate when there was no drought (Bukhari).

Narrated Asma' رضي الله عنه :

We slaughtered a horse (by Dhabh) during the lifetime of Allah's Apostle while we were at Medina, and we ate it.

[Sahih Al-Bukhari: Volume 7, Book 67, Number 419]