Sayyid Al-Hakeem: forbidden morsel deprives a person of piety

Sayyid Ammar Al-Hakeem, Head of Al-Hikma National Movement, emphasized that the right of the stomach is the eighth right in the Message of Rights for our master and Imam Zain Al-Abidin Ali Ibn Al-Hussein (peace be upon him). This message represents a summary of the rights system in the Islamic vision. In his previous Ramadan lecture series, His Eminence mentioned the linguistic meaning of the stomach and Quranic illuminations related to this right, reaching the fifth illumination, which is the forbidden morsel and its destructive effects on human life in the Quran:

H.E. said, "The first effect: It deprives a person of piety," as mentioned in Surah Al-Ma'idah, verse 96, where the speech is directed to those who engage in what is forbidden: “It is lawful for you to hunt and eat seafood, as a provision for you and for travellers. But hunting on land is forbidden to you while on pilgrimage. Be mindful of Allah to Whom you all will be gathered." (05:96 Holy Quran) Thus, the noble verse clarifies that engaging in forbidden acts, such as fishing from the sea, leads one away from the piety of Allah.

As for "the second effect: A forbidden morsel leads a person to follow the footsteps of Satan," this is mentioned in Surah Al-Baqarah, verse 168: "O humanity! Eat from what is lawful and good on the earth and do not follow Satan’s footsteps. He is truly your sworn enemy." This indicates that consuming forbidden food is a step towards following the footsteps of Satan.

Regarding "the third effect: It leads to sin and deviation from the circle of religion and entry into disobedience," as mentioned in Surah Al-An'am, verse 121: "Do not eat of what is not slaughtered in Allah’s Name. For that would certainly be an act of disobedience."

His Eminence also explained the meaning and method of seeking forgiveness, which is mentioned in Nahj al-Balagha, Wisdom 417, where Imam Ali (peace be upon him) said to someone when that Someone said before him:"Astaghfiru'llah" (I ask Allah's forgiveness), then Amir al-mu’minin, peace be upon him, said: Your mother may lose you! Do you know what "istighfar" (asking Allah's forgiveness) is? "Istighfar" is meant for people of a high position. It is a word that stands on six supports. The first is to repent over the past; the second is to make a firm determination never to revert to it; the third is to discharge all the rights of people so that you may meet Allah quite clean with nothing to account for; the fourth is to fulfil every obligation which you ignored (in the past) so that you may now do justice with it; the fifth is to aim at the flesh grown as a result of unlawful earning, so that you may melt it by grief (of repentance) till the skin touches the bone and a new flesh grows between them; and the sixth is to make the body taste the pain of obedience as you (previously) made it taste the sweetness of disobedience. On such an occasion you may say "astaghfiru'llah'".

Sayyid Al-Hakeem further explained in the sixth illumination: the importance of economizing in eating and its benefits, as Imam Zain Al-Abidin (peace be upon him) indicates in saying, "And economize for it in the lawful, and do not go beyond the bounds of moderation to indulgence and extravagance," as stated in Surah Al-An'am, verse 141: "He is the One Who produces gardens—both

cultivated and wild1—and palm trees, crops of different flavours, olives, and pomegranates—similar [in shape], but dissimilar [in taste]. Eat of the fruit they bear and pay the dues at harvest, but do not waste. Surely He does not like the wasteful." This indicates that the criterion and measure for eating sparingly is one's appetite and refraining from it while desiring it. As narrated from the Prophet (peace be upon him and his family), "Eat and you shall be hungry, and refrain from eating and you shall be satiated." And also, from him (may the blessings of Allah be upon him), "We are a people who do not eat until we are hungry, and when we eat, we do not become full."

To be continued.