

Depriving oneself of *tayyib* food without justification, thinking that this is an act of piety

With regards to depriving oneself of *tayyib* foods without justification, the Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* comments on hadeeth number 10 of an Nawawee's 40:

Benefit no 8: The command to the believers and the messengers to eat from the foods which are *tayyib*.

And, as a ramification of this, is a point of benefit:

The criticism of whoever abstains, without an Islaamically legislated reason, from the foods which are *tayyib*.

So if, after Allaah has blessed the Muslim nation with wealth and the different types of fruits, if a person were to say:

I will not eat these, in an attempt to attain piety, and not because I don't want (the food).

Then this person has erred and his action is contrary to the actions of the Pious Predecessors because when they conquered cities, the Pious Predecessors would eat and drink the food and drink which they had not come across in the time of the Prophet *sall Allaahu 'alaihi wa sallam*.

So whoever prevents himself from the foods which are *tayyib* without an Islaamically legislated reason, then he is blameworthy and is someone who rejects the blessing of Allaah, the Mighty and Majestic, upon him.

And from that which is known by the intellect is that rejecting the favour of the person who has (shown you) the favour is from evil manners.

So if a man from the generous people gives you a gift and you give it back, then this would be considered evil behaviour and manners. And therefore the Prophet *sall Allaahu 'alaihi wa sallam* did not used to give back the gift, even if the gift were something small, then he *sall Allaahu 'alaihi wa sallam* would still accept it and reward him for it.

(Sharh of an Nawawee's Forty of Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* , p147)