

Three Conditions of Consumption

(Taken from an unnamed work of Shaykh Muhammad al-Qandusi ﷺ)

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HERE I detail the reality of the method by which the earthen human form (*bashariyya*) pays dowry to the its luminous spiritual form (*nuraniyya*) when tending to its needs such as food, drink, clothing, marital relations, shelter, transportation, or when retaining a servant or maid, or when making use of any acquired thing, or when in any state such as sitting, standing, walking, sleeping, waking up, maintaining silence, speaking, and so on.

In all of these one will pay like for like, just as one pays a dowry to his wife.

When you go to eat, say to your earthen human form what you want to eat. You can say, “I want to eat such-and-such, with the condition that you pay its dowry.” When it asks, “What is its dowry?” say to it, “Its dowry is that you uphold three conditions. **The first condition** is that you take a solemn covenant with Allah Most High that you will not disobey Him as long as the strength supplied by the food remains within your body, and that you will not use that strength to harm any of Allah’s creation; rather, you will use it to obey Allah Most High and halt at the limits He has set, in a manner that is pleasing to Him. **The second condition** is that you consider the food you want to eat; if it can be counted, such as dates, figs, raisins, almonds, or fruits whose seeds can be counted—one to a hundred even up to a thousand—then send an equal number of prayers upon the Prophet ﷺ. After that you can eat whatever you like while upholding these conditions and you will have nothing to worry about—just pay this dowry. Now, if the food you want to eat is a mixture of different foods, such as couscous (as it cannot be eaten alone since it requires clarified butter, meat, and vegetables), or a pasta dish made with meat, water, salt, and which requires fire for cooking, and so on—for such a dish you should consider how much it costs in dirhams (or more or less). If it costs a single dirham, a dirham is equal to twenty-four *fihs* [copper coins], so send twenty-four prayers upon the Prophet ﷺ. Calculate how many prayers you should send in this manner, whether the cost of the meal is more or less. If it is bread for instance, consider its cost and act accordingly. Apply this to all foods. If a meal finds its way to you without you paying for it, calculate its value and send an equal number of prayers upon the Prophet ﷺ. If it is a morsel of bread or a grape, send a single prayer upon the Prophet ﷺ for each. **The third condition** is that after each meal you should cover it by seeking Allah’s forgiveness three times, sending three prayers upon our master the Messenger of Allah ﷺ, uttering ‘There is no god but Allah, Muhammad is the Messenger of Allah’ three times, and uttering ‘Allah is the Greatest’ three times. Do the same when you take a drink, too. Do this after saying ‘In the name of Allah’ in the beginning and after you finish with saying ‘All praise is due to Allah.’ Do this when putting on a shirt, a turban, shoes, and when making use of any item; do not proceed with anything until you have paid its dowry through

upholding these three conditions. We have detailed this in our book *The Celestial Mount of the Hearts to the Carpet-spread of the Beloved*.^{*} If you find yourself unable to fulfill these three conditions, then at the very least fulfill the first condition: that you take a solemn covenant that you will not misuse the strength, as we mentioned.”

^{*}This is one of the alternative titles Shaykh Muhammad al-Qandusi gave to *The Drink of the People of Purity*.