

جھوٹا چور

THE LYING THIEF



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Jhūṭā Chaur

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Şalât-‘Alan-Nabī ﷺ once before and after the Du'a.

Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ĥ/ĥ	ص	Ş/ş	ه / ه / ة	Ĥ/ĥ
ث	Š/š	ض	Đ/đ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	َ	A/a
ح	Ĥ/ĥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ď/ď	ق	Q/q	ی مدہ	Ī/ī
ذ	Ž/ž	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

TABLE OF CONTENTS

Du'ā for Reading the Book	ii
Transliteration Chart	iii

THE LYING THIEF 1

Excellence of Ṣalāt-‘Alan-Nabī ﷺ	1
1. The lying thief.....	2
Thief will be scratched and eaten by two snakes.....	2
2. The lying thief bearing the crooked stick.....	3
3. Children of the liars turned into pigs	4
The liar’s face will change into the face of a dog in Hell ..	4
4. Consequence of relating a false dream	5
5. The liar’s jaws were being ripped apart	6
6. The truthful shepherd.....	7
7. Telling the truth saved his life.....	8
24 Examples of lies common among children.....	9
Useful Madanī pearls for both the children and the adults....	12

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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THE LYING THIEF

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

Sayyidunā ‘Abdullāh Bin Salām رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ visited his brother Sayyidunā ‘Uṣmān رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, who was looking very happy and was saying: ‘I was privileged to behold the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream today. The Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave me a container filled with water; I drank water to my fill and still I can feel its coolness.’ Sayyidunā ‘Abdullāh Bin Salām رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked, ‘How did you obtain this rank?’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘By virtue of reciting Ṣalāt-‘Alan-Nabī in abundance.’

(Sa’ādat-ud-Darayn, pp. 149)

Dīdār kī bhīk kab batay gī?

Mangtā hay ummīd-wār Āqā

(Zauq-e-Na’at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

1. The lying thief

Once, a man stole his cousin's belongings. The owner caught the thief in the blessed Ḥaram (in Makkaḥ) and claimed for his belongings, but the thief responded, 'You are lying'. The owner replied, 'If it is so, then swear an oath.' Listening to this, the thief swore (in front of the Holy Ka'bah) standing beside 'Maqām-e-Ibrāḥīm'. Seeing this, the owner raised his hands for prayer standing between 'Rukn-e-Yamānī' and 'Maqām-e-Ibrāḥīm'. After a short while, as soon as the owner started praying, the thief went insane and started screaming and shrieking, 'What has happened to me? And what has happened to the belongings? And what has happened to the owner?'

When this news was heard by Sayyidunā 'Abdul Muṭṭalib رَضِيَ اللهُ تَعَالَى عَنْهُ, the blessed grandfather of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللهُ تَعَالَى عَنْهُ came, collected the belongings, handed them over to the owner and went away; whereas the thief kept running, shrieking, and crying, until he eventually fell off a mountain and ended up being eaten by wild animals.

(Akhbār Makkaḥ lil-Azraqī, vol. 2, pp. 26)

Thief will be scratched and eaten by two snakes

Dear Madanī children! Never tell a lie; never swear a false oath; and never steal anyone's belongings; as all these evils bring destruction, not only in the worldly life but also in the afterlife. Sayyidunā Masrūq رَضِيَ اللهُ تَعَالَى عَلَيْهِ has reported, 'Two snakes are

deputed upon the grave of one who had been alcoholic or thief, and they would scratch and eat his flesh.’ (*Sharḥ-us-Ṣudūr*, pp. 172)

2. The lying thief bearing the crooked stick

The most Renowned and Revered Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘I saw a person in Hell, who used to steal things belonging to Ḥujjāj (pilgrims) by using his crooked stick¹, and whenever people would see him stealing, he would simply say, ‘I am not a thief! This thing just got entangled with my crooked stick.’ He was in hellfire leaning against his crooked stick, saying ‘I am a thief who used to bear a crooked stick.’

(*Jam’-ul-Jawāmi’ lis-Suyūṭī*, vol. 3, pp. 27, Ḥadīṣ 7076)

Dear Madanī children! We would neither lie nor steal
إِنْ شَاءَ اللهُ عَزَّوَجَلَّ. Let’s all proclaim together:

We are at war against lying!

Neither would we lie, nor would make others lie, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ In the blessed Ḥadīṣ, there is a word ‘مُخَجَّن’, i.e., such a stick, which has steel edge and is curved like a hockey stick.

(*Ashī’a-tul-Lam’āt*, vol. 3, pp. 57)

3. Children of the liars turned into pigs

A lot of children used to gather around Sayyidunā ‘Īsā عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام would inform them, ‘Such and such thing has been prepared in your homes, your family members have eaten such and such thing, and they have kept such and such thing for you.-Then the children would go to their homes and ask for those things crying. The parents would give them those things and would ask, ‘Who told you?’ The children would say ‘Sayyidunā ‘Īsā (عَلَيْهِ السَّلَام)’.’

So the people prevented their children from Sayyidunā ‘Īsā (عَلَيْهِ السَّلَام) saying, ‘He is a magician (Allah عَزَّوَجَلَّ forbid). Do not accompany him!’ They then gathered up all the children in a house. Sayyidunā ‘Īsā عَلَيْهِ السَّلَام reached there in search of the children. The people said to him, ‘They are not here.’ Sayyidunā ‘Īsā عَلَيْهِ السَّلَام asked, ‘Who is in this house then?’ They replied (telling a lie), ‘There are pigs, not the children.’ Sayyidunā ‘Īsā عَلَيْهِ السَّلَام said, ‘Yes. It will be so.’ When the door was opened, they were all pigs.

(Tafsīr Khazāin-ul-‘Irfān, pp. 115, Tafsīr Ṭabarī, vol. 3, pp. 278)

The liar’s face will change into the face of a dog in Hell

Dear children! Allah عَزَّوَجَلَّ is the Knower of the unseen and hidden things and He عَزَّوَجَلَّ bestows knowledge of the unseen and the hidden things to anybody He عَزَّوَجَلَّ wills. This is how Sayyidunā ‘Īsā عَلَيْهِ السَّلَام became able to inform the children

about the things that were hidden in their homes. Through this parable, we came to know that lying is a very bad thing. The people lied, as a result of which the children hidden in the house turned into pigs.

Sayyidunā Ḥātim Aṣam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has mentioned, ‘It has been relayed to us that a liar will change into a dog in Hell; one who envies will change into a pig and a backbiter will change into a monkey.’ (*Tanbīh-ul-Mughṭarrīn*, pp. 194)

Let’s all proclaim together:

We are at war against lying!

إِنْ شَاءَ اللَّهُ مَعْرُوجًا، Neither would we lie, nor would make others lie,

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Consequence of relating a false dream

A man said to Imām Muhammad Bin Sīrīn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, ‘I dreamt that I am holding a glass bowl filled with water, which was broken, but the water still remained in it in the same way.’ Listening to this, Imām Muhammad Bin Sīrīn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘Fear Allah عَزَّوَجَلَّ, (do not tell a lie), because you have not dreamt anything like this!’ That man began to say, ‘سُبْحَانَ اللَّهِ I am telling you a dream, and you are saying - You haven’t seen any dream.’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘Undoubtedly, it is a lie and I am not responsible of the consequence of this lie. If you have really

dreamt it, then your wife will give birth to a child and then die, but the child will remain alive.’ While departing, that person said from behind, ‘By Allah **عَدَّوَجَلَّ**, I have not dreamt anything like this.’ Listening to him somebody commented, ‘But Imām Muhammad Bin Sīrīn **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has conveyed the interpretation of the dream.’ The narrator of this parable, Sayyidunā Ĥishām **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** said, ‘Not much time passed, when the man who told the false dream had a child, but his wife died and his child remained alive.’ (*Tārīkh Damishq, vol. 53, pp. 232*)

5. The liar’s jaws were being ripped apart

Dear children! Telling a lie and telling a false dream is Ḥarām (prohibited) act and is sin that leads to Hell. A liar will suffer a horrible torment after his death. The Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘In my dream, a person came to me and requested, ‘Accompany me.’ I accompanied him, and I saw two people at a place, one of whom was standing and the second one was sitting. The one who was standing, had pincers made up of steel in his hand, which he would put into one jaw of the man who was sitting down and drag them to rip up to his neck. He would then take them out, put them into the other jaw and drag them in the same way. In the meantime, the first jaw would restore to normal condition. I asked the person who brought me, ‘What is this?’ He replied, ‘This person is a liar, and he will be tormented in this way in the grave until the Day of Judgement.’ (*Masāwil Akhlāq lil-Kharāiṭī, pp. 76, Ḥadīṣ 131*)

Let's all proclaim together:

We are at war against lying!

لَنْ نَشَاءَ اللَّهُ عَزَّوَجَلَّ
Neither would we lie, nor would make others lie,

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. The truthful shepherd

Sayyidunā Nāfi' رَضِيَ اللَّهُ تَعَالَى عَنْهُ has mentioned: Sayyidunā 'Abdullāh Bin 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا was once travelling with some of his companions. They stopped at a place and laid out a dining mat for having meal. In the meantime, a shepherd came there. Sayyidunā 'Abdullāh Bin 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said to him, 'Come and have some food.' He replied, 'I am observing fast.' Sayyidunā 'Abdullāh Bin 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said, 'Are you observing (supererogatory) fast in this intense hot day even though you are herding goats in these mountains!' He responded, 'By Allah (عَزَّوَجَلَّ)! I am doing this to compensate for my previous days.'

Intending to test his piety, Sayyidunā 'Abdullāh Bin 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا asked him, 'Will you sell one of your goats to me? I will give you its price as well as its meat so you can break your fast with it.' He replied, 'These goats do not belong to me. They belong to my owner.' To test him further, Sayyidunā 'Abdullāh Bin 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said, 'You may say to your owner that a wolf took away one of the goats.' The slave said, 'Then where

is Allah عَزَّوَجَلَّ? (i.e. Allah عَزَّوَجَلَّ is watching, He عَزَّوَجَلَّ knows the truth, and He will punish me for this).’ When Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا arrived back in Madīnah, he رَضِيَ اللهُ تَعَالَى عَنْهُ bought the slave and the goats from his owner and then set him free as well as gifted the goats to him.

(Shu‘ab-ul-Īmān, vol. 4, pp. 329, Ḥadīṣ 5291)

اَلْحَمْدُ لِلّٰهِ! By telling the truth, one is honoured in the worldly life as well as in afterlife. Always speak the truth and never tell lie!

Let’s all proclaim together:

We are at war against lying!

Neither would we lie, nor would make others lie, *اِنْ شَاءَ اللهُ عَزَّوَجَلَّ*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

7. Telling the truth saved his life

One day Ḥajjāj Bin Yūsuf was getting a few prisoners killed; one prisoner stood up and said, ‘O leader! I have a right to you.’ ‘What is that?’ Ḥajjāj asked. The prisoner explained, ‘One day, such and such person was speaking ill of you and I defended you.’ Ḥajjāj asked, ‘Who is a witness of this incident?’ That prisoner requested to the others, ‘Whoever heard that conversation, give witness for the sake of Allah عَزَّوَجَلَّ.’ Another prisoner stood up and said, ‘Yes! This incident took place in front of me.’ Ḥajjāj ordered to set the first prisoner free, then

asked the prisoner who became a witness, ‘What stopped you from defending me like that prisoner?’ He replied truthfully, ‘What stopped me was an old enmity towards you in my heart.’ Ḥajjāj Bin Yūsuf ordered, ‘Set him free too, because he spoke the truth courageously.’ (*Wafyāt-ul-A’yān, vol. 1, pp. 211*)

The one who speaks the truth is always successful. Let’s all proclaim together:

We are at war against lying!

Neither would we lie, nor would make others lie, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

24 Examples of lies common among children

The most Revered and Renowned Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘There is no goodness in lying.’

(*Muwaṭṭā Imām Mālik, vol. 2, pp. 467, Ḥadīṣ 1909*)

Lie is antonym of truth.

Good children speak the truth and bad children lie in different ways. 24 examples of lies common among bad children are mentioned below:

1. If somebody has neither sworn nor hit yet saying, ‘He swore at me.’
2. ‘He has hit me.’

3. 'I didn't say anything to him' (although he had committed something wrong).
4. 'He has broken my toy' (even though he didn't break it).
5. Despite being hungry, saying, 'I'm not hungry', due to not getting as per appetite.
6. Since do not like milk, having drained milk in washroom etc. showing the empty glass and saying, 'I have drunk milk.'
7. Saying, 'I have completed my homework' or saying, 'I have memorized the lesson' despite not doing so.
8. Saying, 'It's my eraser', after capturing eraser of younger brother.
9. Saying, 'I have not wet the bed', despite doing so.
10. If a child who wets the bed is asked before sleeping whether he has been to the toilet, he says, 'I have been to the toilet' (even though he hasn't).
11. Saying, 'I have not eaten anything from fridge' (despite eating from fridge).
12. Saying, 'He pushed me' (even though tripped himself).
13. Saying to your Qārī Sahib or teacher, 'Call of nature is pressing me hard, let me go to the latrine' (despite not needing it or just needing it slightly).
14. Saying, 'I was not making any noise' (despite making noise).

15. Saying, 'Due to fever, I could not do my assignment yesterday' (even though not suffering from fever).
16. Saying, 'I have left my pencil in the school van or at home' (even though it has been lost at school or at Dār-ul-Madīnah).
17. Saying, 'Due to the power failure last night, I could not memorize my lesson' (whereas the reason for not memorizing it was actually laziness or playing games or something else).
18. Saying, 'Such and such child made mischief, I was just sitting aside', (even though involved actively in making mischief).
19. Saying, 'He has broken my pencil', (even though broken himself).
20. Saying, 'He is telling a lie', (despite knowing that he is telling the truth).
21. Saying, 'I have lost money from my pocket or someone has stolen my money', (even though spent money in eating).
22. In order to prevent scolding, saying, 'A child spilt ink onto my clothes' (although spilt ink himself).
23. Saying, 'I have a abdominal pain, please let me leave', despite suffering nothing.
24. Groaning and coughing loudly and intentionally in front of parents in order to gain sympathies. (This is the lie

related to body organs, all children and even adults should avoid this kind of lie).

Useful Madanī pearls for both the children and the adults

The most Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allah عَزَّوَجَلَّ is pure and loves purity and He عَزَّوَجَلَّ is clean and loves cleanliness.’

(Sunan-ut-Tirmizī, vol. 4, pp. 365, Ḥadīṣ 2808)

The renowned commentator Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ التَّحْتَان has mentioned in the commentary of aforementioned Ḥadīṣ, ‘External purity is called ‘Ṭahārah’ and internal purity is called ‘Ṭib’. External and internal purities are called collectively called ‘Naẓāfat’ so Allah عَزَّوَجَلَّ likes external and internal purities of his slave. A person should keep his body, heart, soul, character, inner being and everything else clean and tidy. He should keep his words, deeds, affairs and beliefs correct. May Allah عَزَّوَجَلَّ grant us such all-purity.

- ❖ Do not bite your nails. It is a Makrūh (Tanzīhī). It poses a risk of skin disease (i.e. white spots on body).¹
- ❖ Placing soap on the wash basin or in the bathroom in such a careless way that it dissolves in water is wasteful. It is Ḥarām (prohibited) and a sin.

¹ Fatāwā ‘Ālamgīrī, vol. 5, pp. 358

- ❖ Wash away whatever is excreted in latrine. If everyone flushes a ewer after urinating and pours water as per requirement after defecating, then foul smell and spread of germs would reduce *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Do not flush all the water of the flush tank when only a little amount of water is sufficient, because the flush tank contains water more than requirement.
- ❖ Hang a small towel near the commode or place it on the flush tank. Everyone should wipe the edges of the commode seat with this towel properly after using it. In this way, others can use the toilet comfortably.
- ❖ Do not write anything on the walls and door of latrine. If something is already written, then do not try to read it.
- ❖ Do not use water excessively while washing hands, mouth, clothes, utensils, vehicle, doing Istinjā (cleaning private parts) and making ablution etc.
- ❖ Touching the private parts in front of others, removing the dirt of the body with the fingers, touching the nose over and over again or poking a finger into the nose or ear, and spitting repeatedly are not good acts and are strongly disliked by others.
- ❖ It is appropriate to avoid using the footwear that is used outside in the bathroom, because it makes the floor dirty.

- ❖ Two separate pairs of slippers (one for men and one for women) should be reserved for use in the toilet. **Ruling:** It is a sin for men to use feminine slippers and for women to use masculine slippers.
- ❖ Whilst eating, set your clothes in such a way that unveiling is avoided and at the same time, clothes are protected from food stains.
- ❖ Some children have a habit of sucking their thumb which is harmful as the dirt of the nails and thumb may cause diseases after entering the stomach.
- ❖ If your hands have traces of oil and grease, then do not rub your hands on the wall, curtain or bed sheet, nor wipe them, because it will make these things dirty too.
- ❖ Do not wipe your sweat with your sleeve unnecessarily as it makes the sleeve dirty and leaves a bad impression on others.
- ❖ Wash your comb and dining mat etc. properly once a week in order to keep them clean.
- ❖ When applying oil to your head, follow the Sunnah of using a bandana. An advantage of this is that the 'Imamah (Islamic turban) or hat will remain protected from the oil.

- ❖ Some Islamic brothers put their beard hair in their mouths which may not only cause a bad smell in the beard, but also the germs in the hair may enter the stomach.
- ❖ Spitting saliva and food particles while talking may cause a bad smell in the beard hairs closer to the lower lip, therefore, wash the beard with soap once a week, with the intention of earning reward.
- ❖ Avoid blowing your nose using part of your shirt. Use a handkerchief for this purpose.
- ❖ Clean your plate thoroughly after eating and eat the bits of food dropped around the plate. It is narrated by Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You do not know which part of the food contains blessing.’¹
- ❖ After eating, make a habit of doing Khilāl (picking the teeth), but not with your nails. For this purpose use a toothpick taken from the Neem tree because the bitterness of it cleans the mouth and strengthens the gums. Toothpicks available in markets are generally thick and weak. Many toothpicks can be made from one stick of an unused broom or from a strip of palm leaf mat using a blade. Sometimes there are gaps in the teeth in the corner of mouth, in which pieces of

¹ Ṣaḥīḥ Muslim, pp.1122, Ḥadīṣ 2033

meat remain stuck which do not come out by using a toothpick etc. A particular type of soft loosely twisted threads called 'flossers' or 'dental floss' are available at medical stores, and even a curved sickle scaler can be bought from surgical instrument stores for this purpose, but it is highly important to learn the method of using these instruments otherwise the gums may get damaged.

- ❖ Some people have the habit of spitting everywhere. It is strongly disliked by others and spitting remains of betel leaf (Paan) here and there whilst walking is a very disgusting act.

Do not use clothing bearing pictures

Do not dress your children in clothes that bear pictures of animals or humans.

22 Muḥarram-ul-Ḥarām, 1436 AH
November 16, 2014

The Beloved and Blessed Prophet ﷺ dislikes yellow teeth

The Beloved and Blessed Prophet ﷺ has said,
'Use Miswāk, use Miswāk. Do not
come to me with yellow teeth.'

(Jam'-ul-Jawāmi', Hadīṣ 2875)

Some children (and even elders) do not clean
their teeth, which causes bad breath,
turning their teeth yellow, growing bacteria
and gums-bleeding. Sometimes,
it even results in the tooth
being extracted.



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