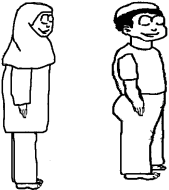
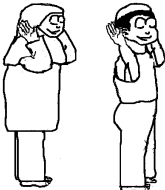
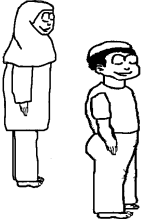
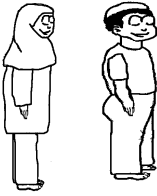


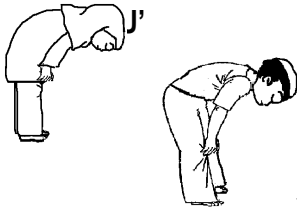
AKHLAQ AND FIQH SYLLABUS - CLASS 3 (MARCH - MAY 2012)

LESSON	TOPIC
LESSON 1:	SALAAT TRANSLITERATION AND ARABIC
LESSON 2:	FORGIVENESS
LESSON 3:	TA'QIBAT & ZIYARAT
LESSON 4:	VISITING THE SICK
LESSON 5:	SALAAT - PLACE OF PRAYER
LESSON 6:	FULFILLING PEOPLE'S NEEDS
LESSON 7:	SALAAT - CLOTHES OF PRAYER
LESSON 8:	GOOD INTENTIONS
LESSON 9:	SALAAT - TIMES OF PRAYER
LESSON 10:	TAHARAT AND UNCLEANLINESS

LESSON 7-8: SALAAT – ARABIC, TRANSLITERATION AND TRANSLATION

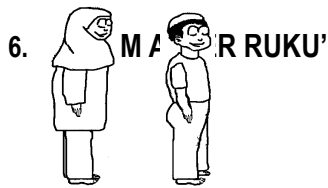
STEP BY STEP ON HOW TO PRAY

<p>1. NIYYAT:</p> 	<p>I AM OFFERING _____ PRAYERS, _____ RAKAATS, قُرْبَةً إِلَى اللَّهِ QURBATAN ILAL LAH</p>
<p>2. TAKBIRATUL IHRAM</p> 	<p>اللَّهُ أَكْبَرُ ALLAHU AKBAR</p>
<p>3. QIYAM – SURATUL FATIHA</p> 	<p>BISMILLAHIR RAHMANIR RAHEEN بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ALHAMDULILLAHI RABBIL A'ALAMEEN الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ AR RAHMAN NIR RAHIM الرَّحْمَنِ الرَّحِيمِ MALIKI YAW MID DIN مَلِكِ يَوْمِ الدِّينِ IYYA KA NA'BUDU WA IYYA KA NASTA'EEN إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ IHDI NAS SIRATAL MUSTAQEEM اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ SIRAATAL LADHINA AN A'MTA A'LAIHIM صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ GHAIRIL MAGHDUBI A'LAIHIM غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ WALADH DHAAAALLEEN وَاللَّذِينَ</p>
<p>4. QIYAM – SURATUL IKHLAS</p> 	<p>BISMILLAHIR RAHMANIR RAHEEN بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ QUL HU WAL LAH HU AHAD قُلْ هُوَ اللَّهُ أَحَدٌ ALLAH HUS SAMAD اللَّهُ الصَّمَدُ LAM YA LID, WA LAM YU LAD لَمْ يَلِدْ وَ لَمْ يُولَدْ WA LAM YA KUL LA HU KUFU WAN AHAD وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ</p>



سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

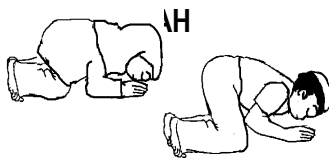
SUBHANA RABBI YAL A'DHIMI WABI HAMDIH
 ALLAHUMMA SALLI ALAA MUHAMMADIW
 WA AALI MUHAMMED



سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

اللَّهُ أَكْبَرُ

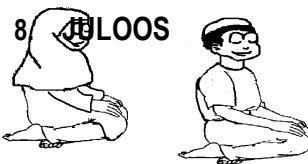
ALLAHU AKBAR



سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

SUB HANA RABBI YAL A'ALA WABI HAMDIH

ALLAH HUMMA SALLI ALAA MUHAMMADIW WA AALI MUHAMMAD



اللَّهُ أَكْبَرُ

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ

اللَّهُ أَكْبَرُ

ALLAHU AKBAR
 ASTAGH FIRUL LAAHA RABBI WA ATUBU ILAIHI
 ALLAHU AKBAR

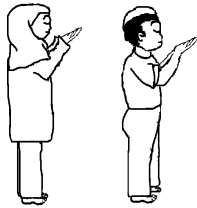
9. DHIKR FOR WHEN RISING FOR THE NEXT RAKAAT:

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

BEHAW LIL LAAHI WA QUW WATIHI AQUMU WA AQ UD

IN THE 2ND RAKAAT AFTER THE RECITATION IN QIYAM (QIRAAT) - SURA AL-FATIHA AND SURA AL-IKHLAS, AFTER THAT DO QUNOOT:

10. QUNOOT:



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَاعَ عَذَابِ النَّارِ

RABBANA AATINA FID DUNYA HASSANAH

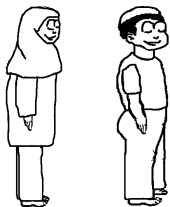
WA FIL AAKHIRATI HASSANATAW WAQINA ADHAABAN NAAR

RUKU, QIYAM, SAJDAH, JULOOS, SAJDAH, JULOOS - ALL JUST LIKE THE 1ST RAKAAT

WHILE STILL IN JULOOS:

- AT THE END OF THE 2ND RAKAAT RECITE TASHAHUD AND SALAAM IF IT IS A 2 RAKAAT SALAAT
- AT THE END OF THE 2ND RAKAAT RECITE ONLY TASHAHUD IF IT IS A 3 OR 4 RAKAAT SALAAT AND RISE FOR THE NEXT RAKAAT.

11. TASBIHAT-E-ARBA' 3 TIMES IN THE 3RD AND 4TH RAKAAT IN QIYAM:



سُبْحَانَ اللَّهِ

SUBHANALLAAHI

وَ الْحَمْدُ لِلَّهِ

WAL HAMDU LILLAAHI

وَ لَا إِلَهَ إِلَّا اللَّهُ

WALAA ILAHA ILLAL LAAHU

وَ اللَّهُ أَكْبَرُ

WAL LAAHU AKBAR

12. TASHAHUD



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

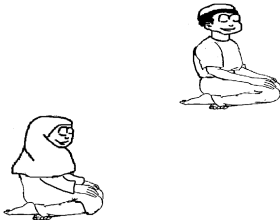
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

ASH HADU AL LA ILAHA ILLAL LAHU WAHDHU LA SHARIKA LAH

WA ASH HADU ANNA MUHAMMADAN ABDUHU WA RASULUH

ALLA HUMMA SALLI A'LAA MUHAMMADIW WA AALI MUHAMMAD

13. SALAAM



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

AS SALAAMU A'LAIKA AYYUHAN NABIYU WA RAHMATULLAHI WA BARAKAATUHU

AS SALAAMU A'LAINA WA A'LA I'BAADIL LAAHIS SWALIHEEN

AS SALAAMU ALAIKUM WA RAHMATULLAHI WA BARAKAA TUH

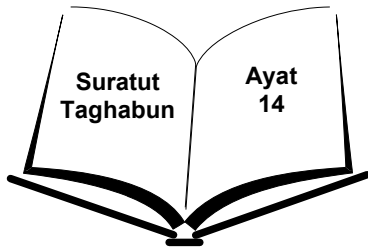
CLASS 6 - LESSON 6

FORGIVENESS

Forgiveness means to "let someone off the hook". It means to pardon someone for their mistakes towards you.

Forgiveness is a very good deed and shows that you have a big heart.

Allah tells us in Qur'an, Surah 64 ayat 14:



"... And if you forgive, and overlook and cover up (their ills) then verily God is Oft forgiving, The Most Merciful."

This shows us that if you are kind enough to forgive someone who has done something against you, Allah, who is The Kindest of all will also forgive you.

Prophet Isa (A) said that you should do to others what you would like them to do to you. This means that if you want someone to forgive your sins towards them, you should first forgive their sins towards you.



Imam Ali (A) has said:

"A person who has asked for forgiveness from Allah, that person is like a new born baby."

When a baby is born, it is pure and sinless. Everyone loves it because it has done no wrong, and it has harmed no one.

When Allah forgives a person, then that person becomes pure as well. Allah makes his heart and soul as clean as that of a new born baby.

Imam Musa al-Kadhim (A) has said that:

"Your activities are like business with God. If one begs forgiveness for a deed before 7 hours have passed, it is better for you."

If you treat your actions as if Allah counts them, then the minute you make a sin, you should seek forgiveness for it before you finish the day.

That way, when you go to sleep, at least you know that you have settled all accounts with Allah, and so you can sleep happy and at peace with yourself.

LESSON 9-11: TA'QIBAT

TA'QIBAT = Dua's or Tasbih that you recite after Salaat.

It is highly recommended to glorify Allah by reciting the three short phrases on a rosary. The 3 phrases are:

"Allahu akbar" - 34 times;
"Al-hamdu lil lah" - 33 times; and
"Subhan Allah" - 33 times.

This Tasbih is known as "Tasbihuz Zahra", as our Holy Prophet (s.a.w.) taught it to his beloved daughter, Fatimah Zahra (a.s.)

There are many Dua's in the Ta'qibat. You should try to learn by heart at least those Dua's that are to be recited after daily prayers.

A SHORT DUA - FROM THE QUR'AN:

RABBANAGH FIR LANA - O' Our Lord! Forgive us,

WAR HAM NA - And have mercy upon us,

WA 'AFINA - And give us peace,

WA' FU ANNA - And forgive our sins

FID DUNYA WAL AKHIRA - In this world and the hereafter.

INNAKA ALA KULLI SHAY IN QADIR- You surely have power over everything.

NEVER BE TOO PROUD TO ASK FROM ALLAH

LESSON 9-11: TA'QIBAAT OF DHOHRAIN SALAAT

It is narrated from Imam Ali (A) that Prophet Muhammad (S) used to recite the following Dua after Salaatul Dhohr.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْكَرِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - اللَّهُمَّ إِنِّي أَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمِ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ
وَالسَّلَامَةَ مِنْ كُلِّ آثِمٍ - اللَّهُمَّ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ،
وَلَا هَمًّا إِلَّا فَرَجْتَهُ، وَلَا سُقْمًا إِلَّا شَفَيْتَهُ، وَلَا عَيْبًا إِلَّا
سَتَرْتَهُ، وَلَا رِزْقًا إِلَّا بَسَطْتَهُ، وَلَا خَوْفًا إِلَّا أَمَنْتَهُ، وَلَا
سُوءًا إِلَّا صَرَفْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا وَلِي فِيهَا
صَلَاحٌ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبِّ الْعَالَمِينَ

In the name of Allah, the Beneficent, the Merciful.

There is no god But Allah, the Mighty, the Forbearing: There is no god but Allah, the Lord of the Great Throne; Praise be to Allah, Lord of the worlds:

O' Allah I seek the causes of Your Mercy and the resolve to earn Your forgiveness and the gaining of every virtue and safety from every sin; O' Allah do not leave any of my sins un-forgiven nor any grief un-removed nor any sickness uncured; nor any fault unhidden nor any livelihood un-increased nor any fear unprotected; nor any evil un-repelled nor any wish - which You are pleased with and which is good for me – unanswered

O' most Merciful, Ameen, O' the Lord of the Worlds.

LESSON 9-11: TA'QIBAAT OF DHOHRAIN SALAAT

Dua after Asr Salaat:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لَّا تَشْبَعُ، وَمِنْ قَلْبٍ
لَّا يَخْشَعُ، وَمِنْ عِلْمٍ لَّا يَنْفَعُ، وَمِنْ صَلَاةٍ لَّا تَرْفَعُ
وَمِنْ دُعَاءٍ لَّا يُسْمَعُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُسْرَ بَعْدَ
الْعُسْرِ، وَالْفَرَجَ بَعْدَ الْكُرْبِ وَالرِّخَاءَ بَعْدَ الشَّدَّةِ -
اللَّهُمَّ مَا بَنَا مِنْ نِعْمَةٍ فَمِنْكَ،
لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ-

In the name of Allah, the Beneficent, the Merciful.

O' Allah, I seek refuge in You from the soul which is not satisfied; the heart which does not fear; the knowledge which does not benefit; the prayer which does not rise; the Du'a which is not answered; O' Allah I ask You for ease after difficulty; for relief after grief; and comfort after distress; O' Allah we have no blessing but from You; there is no god but You; I seek Your forgiveness and turn to You.

زِيَارَةٌ

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ الزَّهْرَاءِ

السَّلَامُ عَلَيْكَ يَا خَدِيجَةَ الْكُبْرَى

السَّلَامُ عَلَيْكَ يَا حَسَنَ الْمُجْتَبَى

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ

وَ عَلَى تِسْعَةِ الْمَعْسُومِينَ مِنْ ذُرِّيَّتِكَ

عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ

وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيِّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ

وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ الْحَسَنِ بْنِ عَلِيٍّ

وَ الْحُجَّةِ بْنِ الْحَسَنِ عَجَّلَ اللَّهُ فَرَجَهُ

وَ سَهَّلَ اللَّهُ مَخْرَجَهُ وَ ظَهْرَهُ

وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

CLASS 6 - LESSON 7

VISITING THE SICK

If you visit someone who is not well, you make them feel happy.

Why do they feel happy?

The reason they feel happy is that they know you care.

This means that the sick person knows that he/she has not been forgotten, and that there is somebody who worries about how they are feeling.

There was once an old woman who used to throw rubbish on Prophet Muhammad (s.a.w.) everyday when he passed her house on his way to the mosque, but he never ever got angry with her.



One day when the Prophet (s.a.w.) passed the old woman's house, any rubbish did not hit him.

He stopped and asked the old woman's neighbour if she was all right because she was not there to throw rubbish on him.

The neighbour told him that the old woman was not well and she was in bed.



So the Prophet (s.a.w.) went to visit the old woman because it is good to go and see people who are not well.

The old woman thought the Prophet (s.a.w.) had come to tell her off, and she said:

"Why did you wait until I was ill to tell me off. Why didn't you come when I was well and strong?"

Prophet Muhammad (s.a.w.) replied to the old woman:

"I have not come to tell you off, but to visit you because Allah tells us to look after people who are not well."



The old woman was so surprised that the Holy Prophet (s.a.w.) was being so kind to her, after she had been so mean to him, that she decided to listen to him and she became a Muslim.

This shows how important it is to visit sick people, you can make them feel very happy and when they get better, they will remember you and like you even more.

Have you ever been sick, and sent to hospital?

If so, how did you feel when people came to visit you. What did you feel when they brought you presents and gifts?

Why did you feel like that?

LESSON 12-13: SALAAT - PLACE OF PRAYER

7 CONDITIONS TO BE MET:

1. The place where prayers are offered must be Mubah (not Ghasbi – with permission).



2. The place of prayers should not be unstable, like heaps of sand on the beach



3. It is not allowed to pray in a place where the prayer cannot be completed properly, or where there is danger to one's life, for example, on a busy road during rush hour.

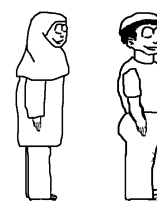


4. There should be enough space to stand properly and to perform Ruku and Sajdah properly.

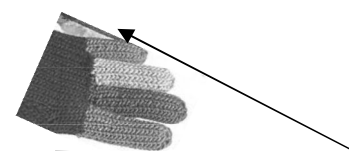


5. The place of Sajdah must be Tahir.

6. Women should stand behind men while praying.



7. The place where we place our forehead while in Sajdah should not be higher or lower than **4 fingers** when compared to the place of our toes



LESSON 12-13: SALAAT - PLACE OF PRAYER

MASJID

It is stressed that the Salaat should be performed in a Masjid (mosque).
Masjids in order of preference are:

Masjidul-Haraam (around Ka'aba)



A prayer offered here is equal to **100,000 prayers** anywhere else.

Masjidun-Nabi (Madina)

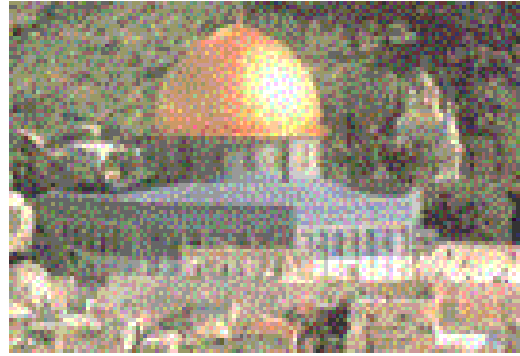


A prayer offered here is equal to **10,000 prayers** anywhere else.

Masjidul-Kufa and Baitul-Muqaddas -



AND



MASJID-E-KUFA

BAITUL MUQADDAS

A prayer offered here is equal to **1,000 prayers** elsewhere.

**FOR, WOMEN, IT IS BETTER TO PRAY WHERE THEY ARE PROTECTED
BEST FROM NA MAHRAM – WHETHER THAT PLACE IS THEIR HOME
OR THE MOSQUE THEY SHOULD DECIDE**

Our Holy Prophet (S) has said that: “**A Masjid will complain before Allah if it is neglected and nobody comes to pray there.**”

EXERCISE 12-13: PLACE OF PRAYER

Remember to write down the Masail Numbers:

Hassan went to his friend’s house for a sleepover. In the morning he did not offer Fajr Salaat as he had forgotten to ask his friend’s permission before going to sleep. Was this the right decision to make? Why?

Masail No. _____ Yes No

Because _____

Husain’s baby sister made the carpet in the Salaat Room Najis when her nappy leaked. By the time Husain went in to offer his Maghribain Salaat, the carpet had dried. So he placed his Mohr on the dried Najis area and prayed. Is his Salaat valid? Why?

Masail No. _____ Yes No

Because _____

CLASS 6 - LESSON 8

a. FULFILLING PEOPLE'S NEEDS

A need is when a person wants something, or has to have something so that he can live. Food and water are basic needs of all living creatures.

When we have something that others do not, then we should try and share what we have so that other peoples' needs are also met.

There are many different types of needs. If a person is poor, we should help them by giving them some money.



There are people who are disabled in some way. They might not be able to do things as easily as we can. They don't need money, but they need friendship and consideration. We should not laugh at these people, or make fun of them, but should go out of our way to be friendly with them and to make them feel that they are one of us, and not different.



Then there are people who are not very sure of themselves, and make mistakes often. Instead of laughing at them, we should help them and encourage them. When they make a mistake, do not tease them, but tell them how to improve. All they need are some true friends to help them.

There are also some people who are not lucky enough to have parents, friends or family who care for them, or to bring them up understanding Islam. They have parents, but they don't teach Islam properly.

What should we do when these friends ask us to do things wrong, like listening to music, or watching films which are not good, or eating food which we should avoid?

We should explain to them properly why we should not do these things, and guide them to the way of Islam, so that they can live happily with the pleasure of Allah.

This shows that we should help everyone we know in one way or another. When we see the faults or problems in other people, we should also make sure that we look at ourselves and see that we do not suffer from the same faults. If we do, we should try and make ourselves become better people as well.

b. HAQQ-UN-NAAS:

Haq = right, i.e. a person's right to have or own something, and

Naas = which means person, or human beings.

It can be seen from this, that Haqq-un-naas means the rights of people. Every person has certain rights which are vital, and should not be taken away.

If I am holding the estate of an orphan, then it is the right of the orphan to inherit the estate when he comes of age. I should not consume it for my self, taking advantage of my position as the custodian.

Allah who is Just and Merciful, will (Inshallah) forgive us for the sins which we commit against Him, provided we repent for them sincerely; but how can He forgive you for the sins which you commit against others. That would be going against His justice. We can never be forgiven for breaking Haqq-un-naas, the rights of others, unless the person whom we have wronged forgives us himself.

The next question is "**What actions break Haqqunaas?**"

A person has a right over you even when he is not there. Imagine you were at a gathering, and were discussing with others. If you are not at that gathering, you still have a right that your name isn't insulted, nor your reputation spoiled. This means that if someone does Gheebat, or Tohmat, or Fitna in which your name is mentioned then a sin has been committed against you.

Such a sin cannot be forgiven unless you have forgiven it. It is because of these high consequences that we should avoid committing actions which breach the rights of others. This shows that Islam is a religion that not only benefits a person directly, but helps the community in general. Where else can you find a law that commands you not to insult others, and to guard their reputation in public and private.

You are answerable for Haqq-un-naas even after death.

Islam advises that we should seek forgiveness from the person whom we have wronged before one of the parties dies. If person dies before forgiving the other, then there is no direct way of obtaining forgiveness, and that sin will carry forward until the day of Judgement.

Consider the danger of this sin! Allah cannot forgive us for crimes against Haqq-un-naas. He Himself has told us that He will only forgive the sin after the person who has been wronged forgives us. This does not matter whether the person is a Muslim, or a non Muslim, whether he is a sinner, or a believer.

LESSON 14: SALAAT - CLOTHES OF PRAYER

There are certain rules laid down concerning the clothes when saying prayers. Clothes must:



Be Tahir and Mubah

NOT Be made of animal skin

For men only: They **should not wear** anything made of:



Gold - pure or mixed.

OR

wear pure silk

EXERCISE 14 - CLOTHES OF PRAYER

Remember to write down your Masail Numbers

Your friend Abbas has come to visit you for the first time. It is time for prayers and he starts praying in one corner of your sitting room. He prays with his tie and chain, which are made of silk and gold. Is his Salaat Batil? Give three reasons.

Masail No. _____

1. _____
2. _____
3. _____

What would have happened if in the above example, the person visiting your house was your cousin Sabira (also wearing the gold chain, school silk tie?) Would her Salaat be Batil? Why?

Masail No. _____

1. _____
2. _____
3. _____

Explain: **The difference between Najis and Dirty: AND**

The difference between Tahir and Clean:

CLASS 6 - LESSON 9

GOOD INTENTIONS

When you make an intention, it means to know what you are about to do and why you are doing it.

In Islam, intention plays a very important part in all our duties, because without a clear intention, almost any act is useless.

Imagine that someone was praying Salaat, he could be praying correctly and still his prayer might not be accepted. This is because when we pray, we can be praying for many reasons, some of them are:

- a. So that Allah will be pleased with us.
- b. So that people will see how good we are.
- c. Because if we don't, our parents will get angry.

Obviously, our prayer will only be accepted if we have the first intention.

The Arabic word for intention is **NIYYAT**. Every act we do should have a good Niyat. There is a hadith by our Prophet (S) that:

"Actions are governed by their intentions."

This means that the sins or blessings we get for doing something depends on WHY WE DID IT.

Another example is that suppose you gave a lot of money to charity in front of many people. There is nothing wrong in doing that depending on your Niyat. If you give the money so that everyone will see how rich and kind you are, then that action is not worth anything in the "eyes" of Allah; however if you give the money in front of people so that they can see you and so that they might follow your example, then that action is looked upon very highly by Allah.

So, no matter what we do, we should always have a good Niyat (intention) about it. We don't have to say anything as long as we know in our mind why we are doing something.

Whatever we do, there should always be one Niyat that should be in our minds, **THE NIYYAT THAT WE ARE DOING SOMETHING FOR THE PLEASURE OF ALLAH.**

Niyat should always be Qurbatan ilallah

LESSON 15: SALAAT - TIMES OF PRAYER

The Time of Prayer for the Daily Prayers

The following is explained better by using the timings of Salaat, sunrise and sunset for the 12th of November:

An Example: Timings for 12th Nov are:

Fajr	Sunrise	Dhohr	Sunset	Maghrib
5:52 a.m.	7:15 a.m.	11:51 a.m.	4:17 p.m.	4:27 p.m.

- a. **Subh** (Fajr Prayers)
Beginning from Subhe Sadiq and ending at sunrise.
On 12th Nov Subhe Sadiq is at 5:52 a.m.
Sunrise is at 7:15 a.m. that is when Salaat becomes Qadha.
- b. **Dhohr** (Midday Prayer)
Beginning from exact noon and ending when four Rakaats time remain to sunset.
On 12th Nov Dhohr Salaat time starts at 11:51 a.m. (which is the exact noon for this date) and ends at 4:13 p.m.
** exact noon is the beginning time for Dhohr Salaat
- c. **Asr** (Afternoon Prayer)
Beginning after completing of four Rakaats time from exact noon and ending at sunset.
On 12th Nov Asr Salaat time starts at 11:55 noon and ends at 4:17 p.m.
- d. **Maghrib** (Evening Prayer)
Beginning after sunset, ending when four Rakaats time remains to exact midnight.
On 12th Nov Maghrib time starts at 4:27 p.m. and ends at 11:48 p.m.
- e. **Eisha** (Night Prayer)
Beginning after the completion of 3 Rakaats time from sunset and ending at exact midnight – 11:51pm. **Exact midnight is 12 hours after exact noon.**
On 12th Nov Eisha time begins at 4:30 p.m. and ends at midnight which on this day is 11:51 p.m.



EXERCISE 15: TIMES OF PRAYER

Hassan began offering his Maghrib Salaat when he was sure the time for Salaat had set in. In the middle of his Salaat he began to doubt whether the time had set in or not. Is his Salaat valid? Why?

Masail No. _____ Yes No

Because _____

Naznin began offering her Dhohr Salaat when she was sure that the time for Salaat had set in. In the middle of her Salaat she realised that Salaat time had actually set in just then. Is her Salaat void? Why?

Masail No. _____ Yes No

Because _____

CLASS 6 - LESSON 10

TAHARAT AND UNCLEANLINESS

To be clean means to be free from dirt. To be Tahir (Pak) means to be pure according to Islam. There is a big difference between these two words.



If you dress in new clothes, take a shower and put on some perfume or cologne, you will be clean. Then imagine you go to the toilet and do not wash yourself properly.

You might still be clean, but now you are Najis. When we go to the toilet, we should wash ourselves two or three times to make sure that we are Tahir. It is not good using tissue paper **BY ITSELF**, because this may make us clean, but it will not keep us Tahir.

It is always a good habit to try and be Tahir (or pure). Our 8th Imam (A) said:

"To be pure and clean is amongst the habits of the Prophets."

Also, Prophet Muhammad (S) has said

"Cleanliness and purity are part of faith."

The opposite of being Tahir is being Najis, and the opposite of Cleanliness is Uncleanliness. One should always try to avoid being both Najis and unclean. There are certain ways Islam explains us to be both Tahir and clean at the same time. These are shown below.

Wudhu.

Islam tells us to wash ourselves before praying. This washing is known as Wudhu. Some of the reasons why we do Wudhu are, a. It keeps us clean, b. It refreshes us and we can concentrate and think clearly.

Gh
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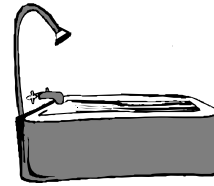
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Means to clean the body, with the **Niyat** of cleaning it spiritually. There are times when Ghusl becomes Wajib, i.e. when you touch a dead

body. This means that you have to do Ghusl before you can pray Salaat.

Daily Bath.

Islam is a religion, which not only tells you to keep your soul clean, but to also keep your body clean. You should take a regular bath or shower to keep your body clean



Washing of Face and Brushing Teeth.



In the morning when you wake up, you should wash your face and brush your teeth. This makes you feel fresh as well as cleaning the dirt that forms overnight.

Prophet Muhammad (S) has said,

"Upon you is the brushing of the teeth, for surely it purifies the mouth, and pleases Allah, and brightens the eyesight. Indeed the angels hate the odour from a mouth not cleaned after eating food."

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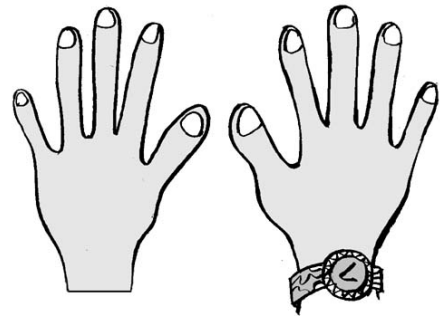
A Muslim should never dress with dirty clothes. This does not mean that you wear your best and most expensive clothes. It means that even if you have one piece of cloth to wear, you should keep it clean.

When you wear clothes, you should wear it for yourself, and not for others to look at.

Cutting Nails.

You should always cut your nails because they grow very long and can get very dirty.

If you have long nails, dirt can get trapped underneath. When you eat, you will be putting that dirt in your food and swallowing it. This is very bad for your health and can lead to many illnesses.



Looking After Hair.

One should always comb his hair with a proper parting. You should never leave your hair messy and unkempt.

Prophet Muhammad (S) has said that if you can not look after your hair properly, you should shave it off!

This shows the importance of caring for your hair. This does not mean that you spend all your time making sure that each hair is in place. You should make sure that your hair is **clean** and tidy.

One important point about the above is that Islam has told us to keep our bodies clean because a clean body leads to a healthy body. If we do not look after our bodies we will get all sorts of illnesses. If you keep your body clean you will feel good, and fresh.

The same way we are told to keep our souls Tahir, since a clean soul also leads to a healthy soul.