

## AKHLAQ 5 B8 : E < SYLLABUS - CLASS ( fA 5 F7 < !'A 5 M&\$1&L

### Lesson Topic

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LESSON 1 - A 5 BB9FG'C: 'HF5 J9 @@B; '

LESSON 2 - G<5 ? -M 5 H!9!G5 @ 5 H'É75 G9G'C: '8 CI 6 HG'

LESSON 3 - 7 CB79DHC: 'H<9 '85 MC: '>I 8; 9A9BH'

LESSON 4 - 'G<5 ? -M 5 H!9!G5 @ 5 H'É G5 @ 5 H!9!9<H M 5 H'

LESSON 5 - 'B8979BH'8 F9GG-B; '

LESSON 6 - G<5 ? -M 5 H!9!G5 @ 5 H'É G5 >85 <!9!G5 <J

LESSON 7 - H<9 'J5 @ 9'C: 'EI F B B'

LESSON 8 - G5 @ 5 H'É9 'É5 M 5 H'

LESSON 9 - H<9 -ADCFH5 B79'C: '8I B

LESSON 10 - ' G5 @ 5 H9 '9-85 -B'!9-8 'DF5 M9FG'

LESSON 11 - ''@9G'j g'<CB9GHM

## LESSON 6: MANNERS OF TRAVELLING

When a person travels, he leaves the comforts of his own home, often to go and meet other people for either business or pleasure.

One important thing to realise is that, once you leave familiar surroundings you become a stranger, and in a sense you are free to do what you want. There is no pressure from family or friends, because here, no one knows you, and no one can report back on your activities.

This means that your nafs will make suggestions to you, to go to places that you would not do in your own area, for fear that others may see you.

It is consequently very important that when you leave your house, you should begin your journey with the name of Allah. You should recite Bismillah, ayatul Kursi and a few short du'as. In this way, you are asking Allah to protect you FROM YOURSELF as well as from other dangers.

When Prophet Nuh (A) left for the greatest journey of his life, with all the animals on his ark, Allah told him

**11:41:** *So he said: "Embark upon the Ark, in the name of God, whether it move or be at rest!"*

When you remember Allah, He will always remember you and watch over you. One way of remembering Allah is to take a few coins and put them in a box for sadqa (the poor).

**2:152:** *Then you do remember Me; I will remember you.*

Many journeys are undertaken for pleasure. If we really want to make Allah a part of our lives, then what better time to remember and praise Him when we are happy, and laughing?

Journeys are often very enjoyable, but they can also be very dangerous. It's a wide, wide world, and no one can predict what can happen. It is recommended that when a large family travels to a destination, they should not all go together. They should try to split up among a number of groups so that if anything happens to one group, at least others are still safe.

People tend to forget Allah when going on journeys. Once a man came to Imam (A) and asked him to do Istikhara as to whether he should go with a trading caravan. The Istikhara came out adverse, and Imam (A) advised against travelling. The man went anyway. He came back after the caravan returned and told Imam (A) that the journey had been the most successful he had ever been on, so the Istikhara was wrong. Imam (A) replied, do you remember that on this particular night you slept late, and in the morning you missed your Fajr prayers, it was because of this that the Istikhara came out bad.

This shows that no matter how important our journey, we must still perform our wajibaat.

When you travel through the world, try and see Allah's handiwork. We are told in Qur'an so often that we should try and understand how Mighty and Supreme Allah is by looking at the world around us, and the marvels which it holds. So do not be one track minded, open your eyes to appreciate the creation all around you and you will get even closer to Allah.

**Other recommended du'as/suwer to be recited are:**

- reciting Ayatul Kursi before leaving
- Sura al Ikhlas, Naas, Kaafiroon and Falaq
- Suratul Qadr
- Sura-e-Ale Imran

**Imam Ja'far-asSadiq (AS):**

"I begin in the name of Allah, Allah is enough for me and on Him I rely. Oh Allah, I pray Thee for the welfare of all my affairs and seek Thy shelter from the evils from in this world and the torments of the Day of Judgement." **(Allah will accomplish all his worldly and spiritual tasks of salvation).**

**Therefore, before leaving for a journey, remember:**

- create a will
- settle debts
- seek forgiveness from friends and relatives
- prepare kafan (this is a REALISTIC, not PESSIMISTIC, act)
- sadaqa
- thank Allah (s.w.t.) because the journey would not be possible without His help.

When leaving, Imam Musa-ibn-Ja'far (AS) has said to stand facing the house and recite Suratul Hamd followed by:

**"Oh Allah keep me and all the things with me safe and sound and let them reach the destination safely."**

The Holy Prophet (S) recommends to pray for your family:

**"Oh Allah" I leave unto Thy care my life, my wife and children, my merchandise, my generation my world here and hereafter, deposits under my custody and place my end of life in Thy hands."**

**Staying as a guest**

Remember that we represent our families and Islam so must have good Akhlaq, do not impose on those you are staying with and help the family you are staying with as much as possible.

The Holy Prophet (s.a.w.) advised Imam Ali (a.s.) to recite the following when arriving at a new place in order to keep safe from its mischief and avail of all the benefits of the place:

**"Oh Allah! make my arrival over here rewarding, for Thou art the best host and caretaker."**

On arrival to your destination, thank Allah before any other action. It was through His will and guidance that no calamities befell you, so show Him that you appreciate this.

If you stay with hosts, remember that you are a guest. Do not impose yourself on them and try and be as helpful as possible without disruption. You are representing your family and so have to maintain your self-respect.

If you are going on a fairly long journey where there is uncertainty of your return, it is important that you make a few provisions before you leave.

You should write a will, and ensure that all your debts have been paid. Make sure you do not owe people money and that you have returned everything that is not yours. It is also recommended that on a journey you should carry your own burial shroud (kafan). This is not morbid or pessimistic, but realistic. Should anything happen, you want to be ready to meet Allah with all your "accounts in order".

On return from any journey, again thank Allah. This thanking may seem very little or unnecessary but you do not realise how many accidents are avoided just by the words Bismillah and Alhamdulillah. When you recite these words, you are calling upon Allah to protect you, and Allah never forsakes those who have faith in Him.

**17:110:** *Say: "Call upon God, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names.*

## LESSON 5: SHAKIYAAT-E-SALAAT – CASES OF DOUBTS

Even though we try to pray our Salaat with the utmost care and concentration, sometimes we doubt about how a certain part of the Salaat was prayed. There is every chance that we made an error in our prayers. If anybody should have doubts about their Salaat, they should think for a moment about their doubt and try to shake it off. If this fails, then they should act according to the rules set down.

There are 23 cases of doubts (Shakiyaat) that may arise during Salaat:

6 of them can be Ignored 📖1176  
 8 of them make Salaat Batil 📖1174  
 9 of them can be Corrected 📖 1208

Six Doubts That Can Be Ignored 📖1176

**Doubt has occurred after completion of Salaat**  
 Did I do my 2<sup>nd</sup> sajdah?? Oh! No! 1  
 اللَّهُ أَكْبَرُ [X3]

**Doubt has occurred after the time has passed**  
 Did I perform my Asr prayers???

"I am praying 3 rakaats for Salaatul Maghrib, Wajib *Qurbatan Ilallah*" [To seek the pleasure of Allah]

**Doubt has occurred after the event has been performed**  
 Did I do Ruku???

**Doubt has occurred more than once about the number of rakaats prayed**  
 Hm!! Last rakaat I had the same doubt. This rakaat again! I don't know how many rakaats I have prayed!!

**Doubt has occurred in a Mustahab Salaat**  
 Even in Mustahab Salaat, I am having doubts!!

**Doubt by Imam or the follower**  
 Don't know what I have prayed!!  
 Person in doubt should follow the one who is sure

Eight Doubts That Make Salaat Batil 📖1174



Doubt about number of rakaats in a 2-Rakaat Salaat

How many rakaats have I prayed in this Fajr Salaat



Doubt about number of rakaats in a 3-Rakaat Salaat

How many rakaats have I prayed in this Maghrib Salaat



Doubt in a 4-Rakaat about the number of rakaats already prayed

How many rakaats have I prayed

Doubt in a 4-Rakaat salaat before the 2nd Sajdah



Am about to do my 2<sup>nd</sup> sajdah but am wondering if this is my 2<sup>nd</sup> or 3<sup>rd</sup> rakaat??



Doubt in a 4-Rakaat salaat whether it was 2<sup>nd</sup>, 5<sup>th</sup> or higher rakaat

Is this my 2<sup>nd</sup>, 5<sup>th</sup> or 6<sup>th</sup> rakaat??



Doubt in a 4-Rakaat salaat whether it was 2<sup>nd</sup>, 6<sup>th</sup> or higher rakaat

Is this my 2<sup>nd</sup>, 6<sup>th</sup> or 7<sup>th</sup> rakaat??



Doubt in a 4-Rakaat salaat whether it was 3<sup>rd</sup>, 6<sup>th</sup> or higher rakaat

Is this my 3<sup>rd</sup>, 6<sup>th</sup> or 7<sup>th</sup> rakaat??




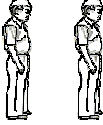















Doubt in a 4-Rakaat salaat whether it was 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> rakaat

Is this my 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> rakaat??

## LESSON 6: SHAKIYAAT-E-SALAAT – CASES OF DOUBTS

### Nine Doubts That Can Be Correct 1208

You can correct the following doubts without having to pray again if the doubt occurs in a 4 rakaat Salaat. The correction is made by praying Salaat-e-Ehtiyat and/or Sajda-e-Sahv which will be explained later,

WHEN	DOUBT WHETHER	DECISION	CORRECTION
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	2 <sup>nd</sup> or 3 <sup>rd</sup> Rakaat	Take it as 3 <sup>rd</sup>	
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	2 <sup>nd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	2 <sup>nd</sup> , 3 <sup>rd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	 AND 
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	3 <sup>rd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	 OR 
Qiyam before Ruku	4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaat	 OR  &  Recommended Precaution
Qiyam before Ruku	3 <sup>rd</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaat	 AND  Recommended Precaution
Qiyam before Ruku	3 <sup>rd</sup> , 4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaat	 &  &  Recommended Precaution
Qiyam before Ruku	5 <sup>th</sup> or 6 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaat	 +  Recommended Precaution



&



= Salaat-e-Ehtiyat (standing/sitting)



= Sajdah-e-Sahv

## LESSON 7: CONCEPT OF THE DAY OF JUDGEMENT

The Day of Judgement (*Yawmul Qiyamat*) is one of the pillars of the Islamic faith. In fact, if a person does not believe in the day of Judgement, then the whole concept of religion becomes nothing.

It is also referred to as the day of resurrection. On this day, Allah will raise every human being from his grave, and they will all be brought forth to answer for their actions.

This is the day for which we are waiting. It is the day that our examination results are announced. The day when we find out whether we have passed the test of this life, or have failed. Either we wait in fear or with hope for our success.

After all this, many people do not believe in it! It is a common human habit not to believe in something until you see it; but if we wait until we see the day of Judgement then it will be too late to do anything about it.

"The day of Judgement has been promised, but we do not care, why should we? It is far away, we are still young, and we have a long way to go. When I get old, then I will start worrying."

This is by far the most common attitude among people. They think that it won't happen to them, but if it does.....

It is a terrible and frightening day. For those who do not care to obey Allah, there is plenty to be afraid of.

We are taught that Allah is Merciful, that we should not fear Him out of dread or terror, but on that day if we have not tried to lead a meaningful life then we should be scared.

If we cannot raise enough self-motivation to live Islam, then think of that day, and think of the consequences.

### **Portions of Al-Infitar 'The Cleaving Asunder'**

*In the name of God, Most Gracious, Most Merciful.  
When the Sky is cleft asunder;  
When the Stars are scattered;  
When the Oceans are suffered to burst forth;  
And when the Graves are turned upside down--  
(Then) shall each soul know what it has sent forward and (what it has) kept back.  
O man! what has seduced you from your Lord Most Beneficent?- Him Who created you. Fashioned you in due proportion, and gave you a just bias;  
As for the Righteous, they will be in Bliss;  
And the Wicked --they will be in the Fire,  
Which they will enter on the Day of Judgement.  
And they will not be Able to keep away therefrom.  
And what will explain to you what the Day of Judgement is?  
Again, what will explain to you what the Day of Judgement is?  
(It will be) the Day when no soul shall have power (to do) anything for another:  
for the Command, that Day, will be (wholly) with God.*

Whenever we do something, we should ask ourselves whether it is right or wrong. If we are tempted to commit the action, knowing that it is wrong, just remember the wrath and chaos of the day of Judgement. We do not have to become *Ma'sum* (sinless), we do not have to give up school or sports or university or fun. All we have to do is be aware of our actions, and use them to do something positive for others.

This world is temporary and elusive. It does not mean that you should not enjoy it, but you should be careful that it does not deceive you. In Qunut, we ask Allah to help us in **this world and the hereafter**. The *Akhira* (next life) is determined by our actions here. We are in the world for only a short time, but we have been created to live forever. Ask yourself, where do you want to live, in heaven or hell for the rest of eternity?

The Prophet (S) said *"You have not been created to perish but to remain for ever; only you transfer from one home to another and the souls are strangers on earth and are in the bodies like prisoners."*

Imam Husain (A) said on the day of Ashura: *"Patience O children of noble souls, because death for us is nothing but a bridge which takes you from difficulties and troubles to the vast Paradise and everlasting bliss."*

Imams (A) were human beings. They could have committed sins **if they wanted to**. It was not that they were physically unable to do wrong, but they were AWARE of all the consequences of committing sins. Such consequences are the harm to yourself, the displeasure of Allah and His wrath. It was this knowledge that protected them from breaking Allah's rules.

If we were to have a picture of hell in front of our eyes all the time, then we would definitely think twice before every action we perform.

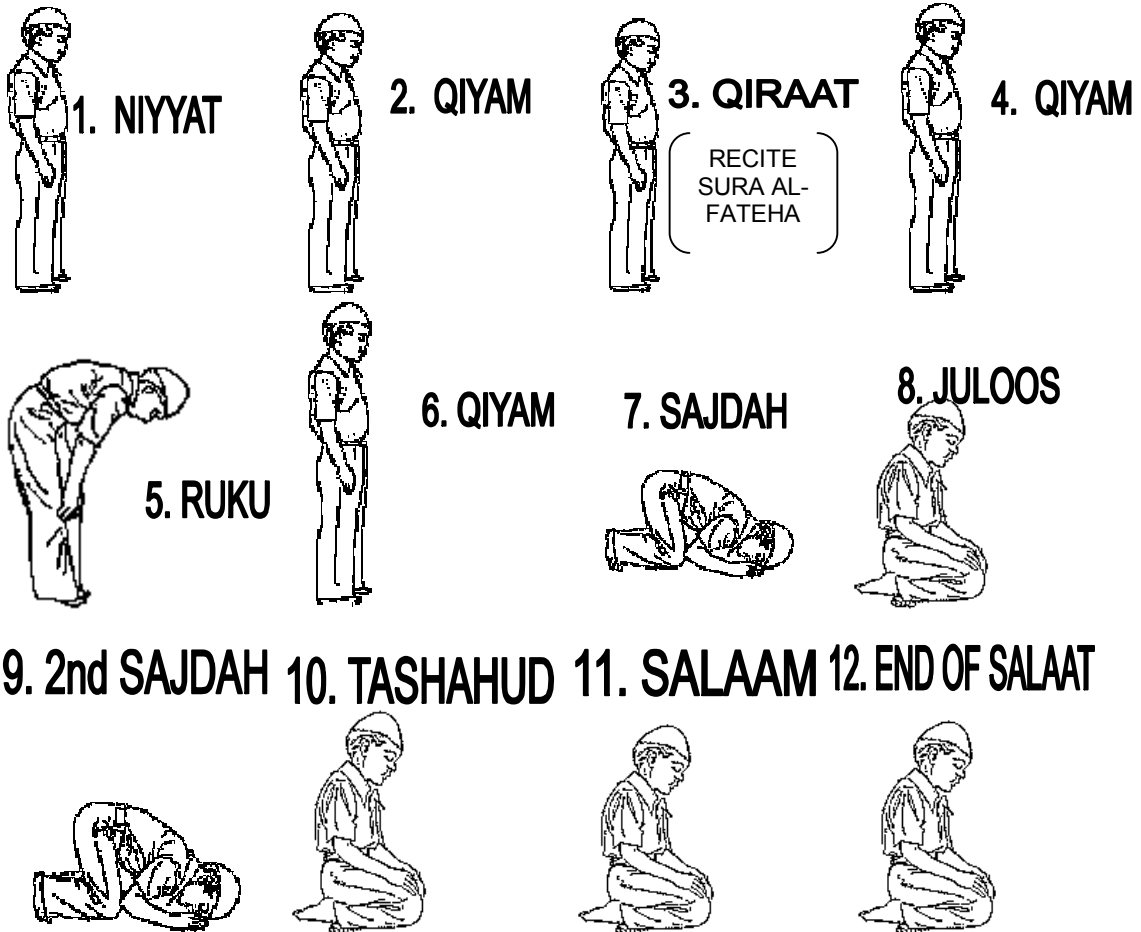
The day of Judgement is not a joke, do not treat it like one because the laugh will soon fall from your face....Think about it!

## LESSON 7: SHAKIYAAT-E-SALAAT – SALAAT-E-EHTIYAT

### Salaat-e-Ehtiyat 1224

After finishing Salaat without looking away from Qiblah or doing anything that makes Salaat batil (invalid), you remain seated or stand up depending on what is required.

#### Method of Salat-e-Ehtiyat



If you have to recite 2 Rakaat then you should stand up for the 2<sup>nd</sup> Rakaat after Sajdah.

#### Salaat-e-Ehtiyat 1225

- Does not have a 2<sup>nd</sup> Surah or Qunoot
- Should be offered silently

## LESSON 8: INDECENT DRESSING

Indecent is defined as offending against recognised standards of decency (respectability).

Indecent dressing means to have a form of dress which is disrespectful, i.e. which reveals the shape of the body in such a way as to attract attention from others.

It doesn't matter whether the garment is loose, or tight, see-through or dark, or any other combination. If the garment reveals part of or all of the shape of the body, then, according to Islamic standards, it is classified as indecent.

If someone wears clothes which are revealing, it becomes necessary for those who are present to cast down their gaze, so they should not look directly at the person. (Surah 24 ayat 30-31)

*"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and God is well acquainted with all that they do.*

*And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over themselves and not display their beauty except to their husbands..."*

Islam helps to secure a female's modesty by preserving her beauty with Hijab. This way when a person talks with or looks at a lady, **he sees her ideas and thoughts** rather than just her attractiveness.

A male should not wear tight or revealing clothing either, and should wear a beard so that he is easily distinguished from a female, so that they do not begin to dress like ladies and wear their clothes.

### WHY SHOULD PEOPLE CARE ABOUT THE WAY THAT THEY DRESS?

People wear clothes for many reasons besides just covering themselves. Some reasons are as follows :

- a) covering themselves
- b) for comfort
- c) protection against cold, wind, rain etc..
- d) to look and feel good

All of these reasons and many more are acceptable, even to look good, as long as it is not intended to show off to others.

However some people wear clothes on purpose which are to attract the attention of others. This is wrong, since this is trying to show off to others.

*"If a person wear dresses and prides himself over others by means thereof, a flame of hell overtakes him, and he will swing in it till the day of Judgement."*

This means that he will be punished partly in this life (i.e. part of hell in this life). The punishment can be no friends, or no happiness, no satisfaction ...

When we wear clothes, other people see them. If we dress in ANYWAY such that other people can become aroused or affected, then those clothes are indecent.

## **WHAT IS WRONG WITH EXPOSING YOUR BODY, EVERYBODY DOES IT ?**

Islam has the highest standard of morals existing in any society on the face of the earth.

Islam tries to make morals part of the individual, so that s/he will act correctly in any circumstance.

It comes down to this. By dressing in such a way that you expose your body, you are inviting people to look at you. By looking at you they can see something that can arouse their desire. This desire can influence their thoughts and make them think about these pleasures. If every one, or even a large proportion of society were to be influenced by these thoughts (influenced by desire) society would break up with people going out with each other, loose and casual relationships, marriages breaking and generally society becoming permissive.

Apart from that, women would be looked at as just objects of desire once again, rather than constructive members of society. A further reason, is that by exposing yourself, you are lowering your dignity. How can a person have so little self-respect so as to dress up just for other people to look at? It is like selling your self in a shop window.

If desire is stopped from being fuelled by exposure, then people will have more respect. There will be less chance of crimes of passion (rape, adultery ...etc.) being committed, and the streets in general will be a safer place to be.

No one is refusing us to wear good or fashionable clothes. Qur'an itself says in Surah 7 ayat 31/2

*"O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for God loves not the wasters.  
Say: Who has forbidden the beautiful (gifts) of God, which He has produced for his servants, and the things, clean and pure, (which He has provided) for sustenance?"*

## LESSON 7: SHAKIYAAT-E-SALAAT – SAJDAH-E-SAHV

### Sajdah-e-Sahv becomes Wajib, when 📖 1245

- You talk by mistake in Salaat
- You recite Salaam at the wrong place, by mistake
- You forget Tashahud.
- You added or left out by mistake any such thing, which is not Rukn.

📖1253 - One Sajdah or Tashahud forgotten:  
Remember BEFORE Ruku of next Rakaat → return and perform it  
Remember AFTER Salaat → Offer 2 Sajdah-e-Sahv as a recommended precaution.

### Method of Performing Sajdah-e-Sahv Soon after finishing Salaat:

#### 1. NIYYAT



"I am doing Sajdah-e-Sahv in lieu of Tashahud (or Salaam or Sajdah or Qiyam, etc; as the case may be Wajib Qurbatan ilallah".

#### 2. SAJDAH



"Bismillahi Wa Billahi Assalaamu Alaika Aiyuhan-Nabiyyu Wa Rahmatullahi Wa Barakatuh".

#### 3. JULOOS



Do NOT say anything

#### 4. 2nd SAJDAH



"Bismillahi Wa Billahi Assalaamu Alaika Aiyuhan-Nabiyyu Wa Rahmatullahi Wa Barakatuh".

#### 5. TASHAHUD



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

#### 6. SALAAM



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
اللَّهُ أَكْبَرُ

## LESSON 9: THE VALUE OF QUR'AN

When we are told about Qur'an and du'as, we think that this is just worship and prayers, something that we only perform on Thursday nights and on nights of amaal.

It is this narrow attitude which leads us to have less faith since we do not see the benefit connected with such habits.

When we recite Qur'an and du'a, it is not Allah that benefits. With Qur'an, we are told over and over to read it and to memorise its pages, but we just leave it on the top shelf, and polish it now and again.

Qur'an is a Miracle, it is powerful. It is the spoken word of Allah. Can you imagine, the God that we cannot see, hear or feel, the God who created the whole universe, who has unlimited power. The God that spoke to Prophet Musa (A) is now speaking to us. This God, has given to us a book which contains His actual words! Can you not imagine the power such a book?

*2:185 » Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgement (between right and wrong).*

*27:1 » Ta Sin. These are verses of the Qur'an--a Book that makes (things) clear;*

This explains to us that it was during the blessed month of Ramadhan that Allah revealed the Qur'an to Prophet Muhammad (S), and that the purpose of the revelation was to provide signs to guide mankind between right and wrong. It is a book which makes things clear for us.

*41:44 » Had We sent this as a Qur'an (in a language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger) an Arab?" Say: "It is a guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes); they are (as it were) being called from a place far distant!"*

This verse explains why the Qur'an was revealed in Arabic. Notice that to those who believe Qur'an is not only a guide, but a healing. It heals the hearts, makes stronger the faith, and brings a person close to Allah. This heals the person from any sorrow or distress. While those who choose to ignore its message are described as narrow minded, blind to the truth.

We are told to read the Qur'an often, but we do not. This Qur'an is so unique, that only Allah could have created it. It is such a miracle of language, that Allah challenges anyone else to try and reproduce even a fraction of it.

**10:37** » *This Qur'an is not such as can be produced by other than God; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book--wherein there is no doubt--from the Lord of the Worlds.*

**17:88** » *Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.*

Finally, look at the power of the Qur'an. If we have faith in Allah and in Qur'an. There is nothing we cannot achieve.

**59:21** » *Had We sent down this Qur'an on a mountain verily, you would have seen it humble itself and cleave asunder for fear of God, such are the similitude's which We propound to men, that they may reflect.*

**13:31** » *If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the Command is with God in things!*

This shows that if we ask sincerely, and recite Qur'an with faith, then no prayer of ours will be unanswered. No matter how great the problem, the reading of Qur'an and faith in Allah will protect us and help us. It is this book that will shield us on the day of judgement.

We have also been told to recite portions of the Qur'an and memorise them. If we do this our own memory will improve. If you spend time to memorise Ayatul Kursi (Surah 2, ayat 255 to 258), and recite it often, Allah will protect us and will improve our memory to such an extent, that people will think that we are magicians.

Allah is the source of ALL knowledge. If we read His word, we will also benefit by learning from Him, and understanding more.

**6:59** » *With Him are the keys of the Unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record Clear (to those who can read).*

The message to you at the end of this note is "Read Qur'an, do not play with it". Do not just respect it, but read it, understand it, and memorise it. This will help you more than you can ever imagine, in both this world, and the next. Consider, wisdom, power, knowledge, memory and a guard all at our fingertips, and we don't even bother to use it!

**17:89** » *And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!*

## LESSON 8: SALAAT – E – AYAAT

Salaat-e-Ayaat is **WAJIB** when any of the following occur 📖 1500

Solar (Sun) Eclipse



Lunar (Moon) Eclipse



Earthquake



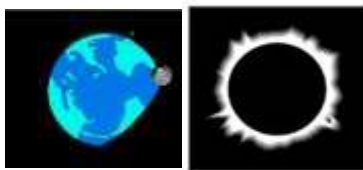
Natural Disaster



The offering of Salaat-e-Ayaat becomes **Wajib** only on the people who live in the town where a natural disaster occurs. 📖 1503

It is **NOT** **Wajib** for people who live in nearby towns.

Timing Of Salaat-e-Ayaat 📖 1504, 1505, 1507 & 1508



This relates to those **NOT KNOWING** that there was an eclipse **until after** the event

**PRAYED ANYTIME FROM THE BEGINNING OF THE ECLIPSE TILL IT CLEARS COMPLETELY**

**DID NOT PRAY**

**NOT WAJIB TO PRAY IF PARTIAL ECLIPSE**

**DID NOT PRAY**

**SHOULD BE PRAYED WITH QADHA NIYYAT IF TOTAL ECLIPSE**

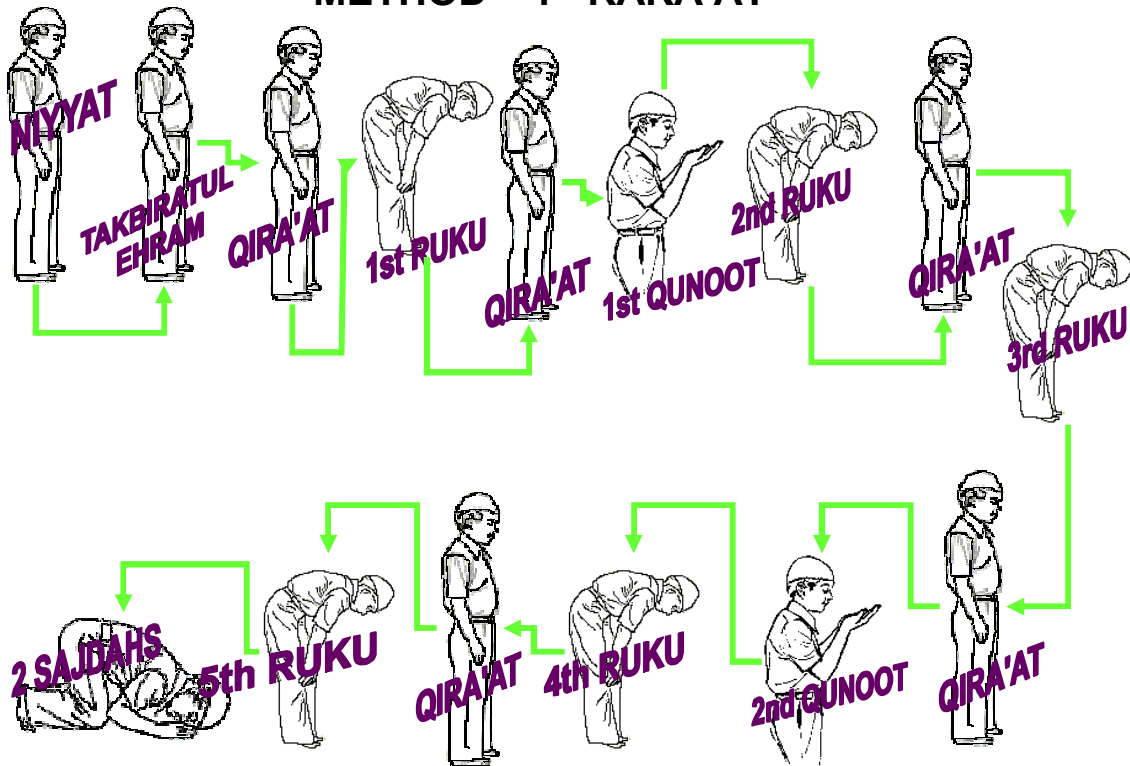


**PRAYED AS SOON AS THE DISASTER IS OVER**

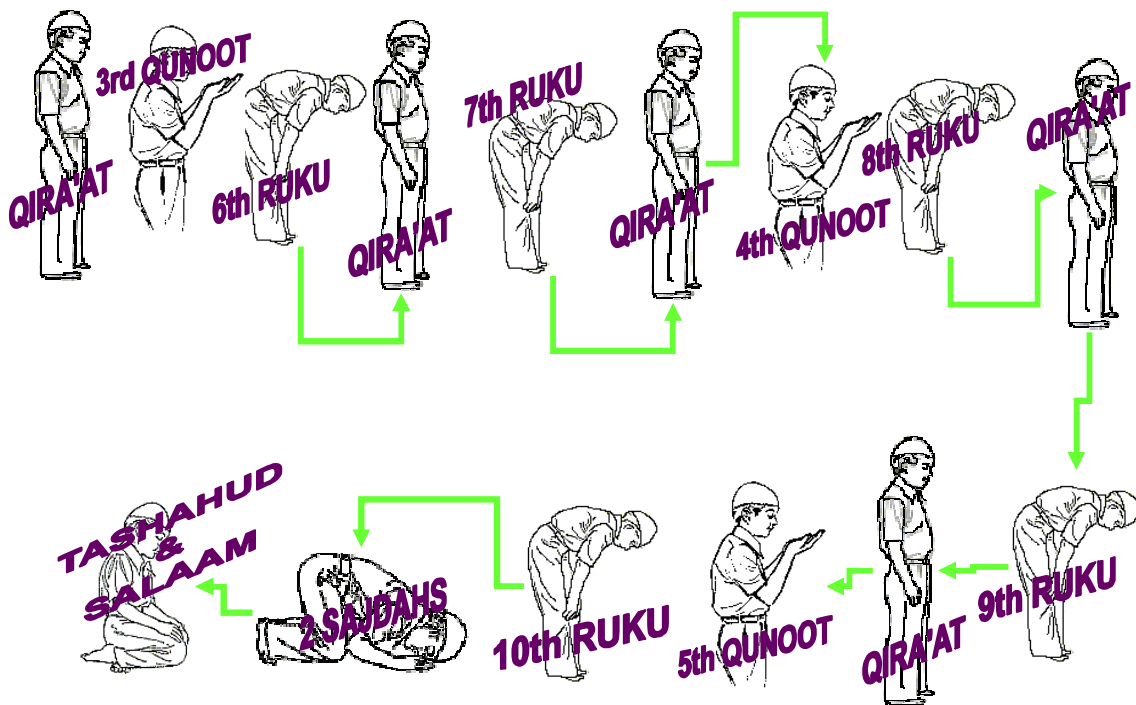
# LESSON 8: METHOD OF RECITING SALAAAT – E – AYAAT

📖 1516 – 1524

## METHOD – 1<sup>st</sup> RAKA'AT



## METHOD – 2<sup>nd</sup> RAKA'AT



**Total:** No. OF RAKAAT - 2 (Wajib)  
 No. OF RUKU - 10 (Wajib)  
 No. OF QUNOOT - 5 (Mustahab)

## EXERCISE - SALAAT – E – AYAAT

Anwer had just arrived from school. He had to offer his Zohr an Asr namaaz, as well as Salaat-e-Ayaat but there wasn't enough time to offer all of them. What will he offer first?

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There wasn't enough time after reciting the first rakaat of Salaat-e-Ayaat, so Qawsar recited in the second rakaat, after Surah Al Hamd, Surah Ikhlas in five parts. Is this right?

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Murtaza was offering his daily prayers on time, when he realised that by the time he finished his prayers; time for Salaat-e-Ayaat would have finished. What will he do?

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Mehdi's friends at school were talking about a moon eclipse that had happened at night, but Mehdi had not heard of it from his mum nor seen any news on it and so he put it down to his friends once again trying to pull a prank on him. But when he got home, his mum did confirm that there had been a moon eclipse in the early hours of the morning but it was not a total eclipse. Will Mehdi offer Salaat-e-Ayaat? Why?

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## LESSON 10 & 11: THE IMPORTANCE OF DU'A

Du'a is a prayer, a supplication. A frequently repeated notion is that Du'as are only for mullahs, or for the old people who now want thawaab or have nothing better to do. This is limited thinking, and is at the very least untrue.

Du'a is when you ask Allah for something. If we realise the Allah created us, and that we are His creatures, then we have a right to ask him for our needs. Allah wants to give us so many things, He wants to help us, and to make us benefit; but He also wants us to realise that He is there, so we must ask from Him.

You do not have to wait until you need something before you ask. You should make a habit of talking with Allah every single day. Thanking him for what you have, asking his protection against performance of wrongdoing, asking for help to make the day successful and happy.

If you do this you will notice something. You will notice that you feel good inside, that things are going well at school or work. That everything is looking suddenly brighter. You will also find yourself thinking of Allah more, and thanking Him for the favours He has given you. The more you thank Him, the more He gives you.

**17:110** » *Say: "Call upon God, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names."*

This shows that Allah wants us to call Him, to ask Him when we are in need. You should go to Allah first, since He created you, He should also help you when you require it. If you remember Allah, then He will also remember you.

**2:152** » *Then you do remember Me; I will remember you.*

In Du'a e Kumail, we ask Allah, and we are told that Allah has promised to answer us.

*For You have decreed Your worship for your creatures, You commanded them to pray to You and You have assured them that they would be answered.*

Imam Ali-Zainul Abedeen (A) has given us a collection of du'as known as Sahifa e Kamila. This collection contains many du'as for all occasions which is one of the treasures left behind by the Ahlul bayt (A). He has also given us short du'as to be recited on each day of the week.

These du'as will help and guide you. There is a guarantee of success to anyone who makes a habit of reciting these regularly, every morning after fajr, or before going to school or work. They are reproduced below.

### **What language should we recite du'a in?**

Reciting a du'a is relatively easy-it is the SINCERITY with which a du'a is recited which is the hardest thing to focus on-when you recite a du'a, your heart should speak at the same time. So do not do it ritually-do it with meaning. If you do not have time to recite a du'a in Arabic and English then recite a small portion of it, in Arabic and English, each day/ week.

### **So why are some du'as not answered?**

Many people often wonder that if Allah tells us to seek Help from Him as much as possible and the Ma'soomeen have left many examples of how Merciful Allah (s.w.t.) is, then why are some du'as not granted?

We have to remember that Allah (s.w.t.) is All-Knowing and knows far more about what is good for us than we could ever hope to ourselves. It is important not to be disappointed and lose faith or be angry. Allah (s.w.t.) wants to give us the most suitable of rewards. We may, unknowingly, ask for things that will not benefit us. If we are patient and faithful, Allah (s.w.t.) will open many more doors for us and reward is many more, much better, ways.

The following poem conveys these important points and emphasises how we should look to the teachings, manners, beliefs and practices of the Ahlul Bayt. They are our role models in all spheres of life, even with regard to how and why we should do du'as!

Worship, what is it? What does it mean?  
Is it, that can purify and clean...?

Our weak bodies and our yearning souls  
Something to make us hopeful for our goals?

A kind of attraction to nature and its Master  
A feeling which makes the heart beat faster

Do not pray, recite and yell!  
Only for the fear of hell!

For the greed of heaven, don't obey!  
For these selfish reasons do not pray!

Yet not all can follow Ali's way  
From the depths of their heart not all can say

"Only for my love do I worship God"  
For some this reason of worship is odd

Why would a strong powerful man weep?  
And pray all night without any sleep?

Why would he feel so weak before his Lord?  
When he fights like a warrior with his sword?

Why does he cry and weep all night,  
and beg God to show him light?

Ali worshipped in his own unique fashion  
His worship was full of love and compassion

He cries all night and begs for God's love  
Who else is powerful, greater...above?

He begs mercy for his sins  
From the God of men and Jinns

He says, "Forgive the mistakes I have made!"  
Oh bountiful One, I beg for aid!

Guide me, forgive me, have mercy on me  
Oh you who controls land, air and sea

Accept my prayer and forgive my evil deed  
Save a servant who is desperately in need

Lord! Free me from this worldly affair  
Free me from sorrow, pain and despair

Oh my Lord! Calm the struggles of my heart  
In your vast kingdom let me be a part

Lord, the reasons for your orders I don't know  
Your plans are a secret to your friends and foe

Your kingdom is so great, your love so fast  
Owner of the two worlds, forgive my past

You are my love, my only hope  
Without your help, how could I cope?

Oh master, let my tongue talk of thee,  
and of evil let my heart be free

You the friend of the sincere hearts  
Teacher of names, knowledge and arts

You the ultimate goal of the believer  
Do you hear the cries of a self deceiver?

You have promised to listen to our cries  
To hear the poor, the hungry and the wise

Those who bear your name and power they feel  
Your sacred name becomes a cure and a heal

Your name brings remedy and affection  
You are the symbol of perfection

Peace unto any being who seeks you  
The one who's intention and love is true.

**ALEH MARVASTI**  
**02-02-95**

## **SUNDAY**

*With the name of Allah, besides whose mercy, I hope for nothing; I fear nothing except His justice and trust nothing but His word, and do not cling to anything but His rope.*

*To You do I beg for shelter, O Lord of forgiveness and acceptance, from tyranny and oppression, from the changes of time and succession of grief, and from a life ended without preparation.*

*And to You do I beg for guidance in which there can be reformation and improvement.*

*And to You alone do I pray for help in granting me success and satisfaction.*

*And I seek Your protection O Lord, from the suggestions of Shaytan, and with Your power I guard myself from the tyranny of kings.*

*Therefore accept whatever be of my prayers and fasts and let my morrow and thereafter be better than my present hour and day and make me respected amongst my kindred and community;*

*And guard me in my waking and my sleep; for You are Allah the best preserver, and You are the most Merciful.*

*O Lord, in this my day and on Sundays to follow I clear myself in Your presence of ascribing partners to You and of disloyalty and pray to You sincerely to obtain Your answer and am obedient to You hoping for Your reward.*

*Therefore, bless Muhammad, the best of Your servants, the preacher of Your truth; and honour me with Your dignity which cannot be diminished and watch me with Your eye which does not sleep; and finish my affair so as to make me independent of others and rely on You alone and terminate my life in forgiveness. Verily, You are the Forgiving, Merciful.*

## **MONDAY**

*Praise be to Allah who called none to witness when He created the heavens and the earth, and took no assistant when He created the spirits.*

*Never had He any partner in His Godhead nor was He ever helped in His Oneness.*

*Tongues are unable to praise Him to the fullest extent, reason incapable of knowing His essence, the mighty humble themselves before His Majesty their faces bent downward on account of His dread and all the great submit to His Glory.*

*Therefore, to You belongs all praise in increasing succession and unbroken continuance.*

*And may His favour be on His messenger eternally and peace perpetually, forever.*

*O Lord, let the first part of this my day consist in amendment the middle of it in prosperity and the last of it in success.*

*And through You I seek refuge from a day which begins in fear, the middle of which causes distress and which ends in pain.*

*O Lord, verily I ask Your pardon for every vow I vowed every promise I promised and every covenant I made with You and then failed to discharge them.*

*And I pray to You concerning wrongs done to Your creatures; therefore whichever servant of Yours or hand-maid of Yours has suffered from me any wrong which I may have done to his person or reputation or property or kith or offspring; or any slander whereby I may have spoken ill of him; or anything I may have imposed on him on account of inclination or passion or force or jealousy or hypocrisy or prejudice; he being absent or present, alive or dead; and thereafter my hand become too short and my means too narrow to make amends to him or obtain his forgiveness; in that case, I bet You O You who are the Lord of requests (and they are obedient to Your will and ready to conform to Your wish), to confer favour on Muhammad and his family and reconcile him to me by whatever means You choose, and let me have mercy from You; verily pardon causes You no loss nor does bounty injure You O most merciful.*

*O Lord, grant me on every Monday, two gifts from You, good luck to obey You at the beginning of the day and the blessing of Your pardon at the end of it.*

*O You who are the only object of worship and except whom none can forgive sins.*

## **TUESDAY**

*Praise be to Allah - and praise is His due, as He deserves it - abundant praise!*

*I hurry to Him for refuge from the mischief of Shaytan who adds sin to my sin; and I guard myself through Him from every wicked tyrant, oppressive king and overpowering enemy.*

*O Lord, let me be of Your force; for verily Your forces - they are victorious and let me be of Your band for verily Your band - they are happy; and make me one of Your friends,*

*for surely - Your friends have no fear, nor shall they be sorry.*

*O Lord, reform my faith for me, for verily it is a safeguard for my affairs and make easy for me my hereafter for certainly it will be my place of rest and to it will I retire from the company of the wicked.*

*And let my life be an enhancement of every good to me, and my death a comfort to me from every evil.*

*O Lord, bless Muhammad, the last of the Prophets, the one who concluded the number of sent ones, and his family, the pure, the holy and his chosen companions; and in this third day of the week, grant me three things; leave me no sin un-forgiven,*

*no sorrow un-removed and no enemy un-vanquished by You.*

*With the name of Allah, the best of names; with the name of Allah, the Lord of the earth and the heaven, I drive away every evil, the first of which is His displeasure; and desire to achieve every good, the foremost of which is His approval. Therefore let my existence end in Your pardon, O lord of benevolence!*

### **WEDNESDAY**

*Praise be to Allah who ordained night to be a cover and sleep to be a mode of rest; and made the day to be the time of dispersion.*

*All praise to You for raising me from my sleep, for if You had wished, You could have made it everlasting; a praise perpetual, unceasing and which the whole of creation would be unable to count.*

*Praise be to You, O lord, for, You did create, and did so with symmetry. and You did measure and dispose, and cause to die, and to live, and make sick and restore to health, and give safety and does afflict, and You are exalted above the Throne and are in full possession of Sovereignty.*

*I pray to You like him whose cause is weak and whose resource is cut off, and whose death is fast approaching and whose worldly hope has shrunk and whose need for Your mercy has become pressing, and whose regret for his default has grown intense, and whose guilt and error has been too frequent and whose repentance to You is sincere.*

*Therefore, bless Muhammad the last of the Prophets and the members of his house, the pure, the holy, and let me have the intercession of Muhammad, may Your favour be on him and his family and do not deprive me of his company; verily, You are most merciful!*

*O Lord, in the fourth day of the week grant me four things: employ my strength in Your service; let my delight consist in Your worship, make me love Your reward; and cause me to abstain from that which would make me deserving of punishment from You. Verily, You are kind to whoever Your wish.*

### **THURSDAY**

*All praise be to Allah who removed the dark night with his power and brought the bright day with His mercy; and clothed me with His light and gave me His blessing.*

*Therefore, O Lord since You have kept me alive for this day, be pleased to spare me for other days similar to it; and bless Muhammad and his family and do not afflict me in other nights and days for my having done things forbidden and for my having committed guilt; and confer on me its benefit and the benefit of what is in it and the benefit of what follows; and turn away the mischief of what is in it, and the mischief of what comes after it.*

*O Lord, verily I seek adherence to You through the guarantee of Islam; and rely on You through the honour of the Qur'an; and seek intercession with You through Muhammad, the chosen. May God bless him and his family, therefore O Lord recognise my guarantee, whereby I hope for this satisfaction of my need, O most merciful.*

*O Lord, in the fifth day of the week, grant me five things, which none has power to vouchsafe except with Your generosity, and which none can afford without Your bounty: a soundness whereby I may gain strength to serve You, and a devotion whereby I may deserve Your magnificent reward: and an immediate prosperity by means of fair earnings: and guard me on occasions of danger with Your protection and place me under Your defence against future sorrows and anxieties.*

*O Lord, bless Muhammad and his family and let my adherence to him be effectual intercession at the day of Judgement, verily You are the most Merciful.*

### **FRIDAY**

*Praise be to Allah, who existed before creation and the giving of life, and who shall continue to exist after all things have perished.*

*The knower, who does not forgets the one who remembers Him, Who does not diminish the one who gives Him thanks who does not disappoint the one who prays to Him: and does not frustrate the hope of the one who places hope in Him.*

*O Lord, I call You to witness - and You are sufficient as a witness: and I call Your angels and the inhabitants of Your heavens and bearers of Your throne and Your prophets and Your messengers whom You did entrust with Your mission and the various creatures that You have created; to witness that You and You alone are Allah, there being no god but You; You are alone there being no associate with You no peer and there is no untruth in Your word, nor change.*

*And that verily Muhammad - may Your blessing be on him and his family - is Your servant and Your messenger; he delivered to Your servants the message with which You did entrust him and exerted himself in the Your cause, as it deserved; and he gave happy tidings of a reward which was certain and threatened with punishment which was true.*

*O Lord keep me firm in Your religion as long as You keep me alive; and let not my heart deviate after You has guided me, and let me have mercy from You; verily, You and You alone are the Giver.*

*Bless Muhammad and his family and make us of the number of his followers and his adherents and raise me (on the last day) among his band and give me the grace to be regular in my performance of the Friday prayer and to win such of Your bounty as You will assign to the deserving observers of Fridays, on the day of recompense. Verily, You and You alone are the Mighty, the Wise.*

## **SATURDAY**

*Bismillah which is the creed of those who seek protection and the motto of those who want refuge.*

*I hurry to the exalted Lord for shelter from oppression of tyrants, from the devices of the envious and from the treachery of the wicked and praise Him above the praise of all those who praise.*

*O Lord, You are the One without associate and the King without being made a king.*

*Your command is unopposed and Your sovereignty undisputed.*

*I beg You to favour Muhammad Your servant and Your apostle, and to inspire me with such gratitude for Your favours as would enable me to deserve the utmost extend of Your approval; and with Your loving kindness help me to serve You and worship You regularly and deserve Your reward.*

*And favour me by restraining me from acts of disobedience to You as long as You keep me alive; and give me the grace to do that which would benefit me as long as You spare me; and enlighten my mind with Your book, and remove from me the burden of sin because of my reading it: and favour me by keeping my faith and my life safe, and let not those that love me be frightened from me; and continue Your goodness to me during the rest of my life as You have done during the past, O most Merciful.*

## LESSON 9: SALAATE EIDAIN - EID PRAYERS

Salaat-e-Eidain = Prayers offered on Eid

Two big festivals are observed each year:

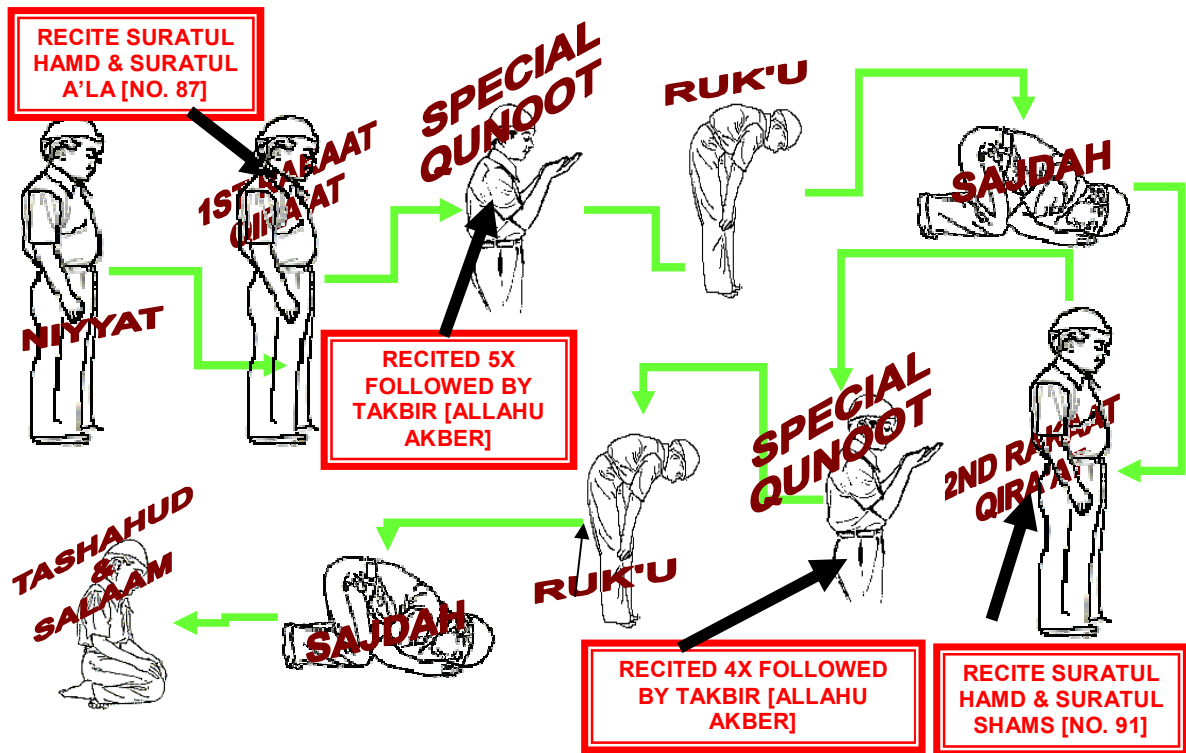
- Eid-ul-Fitr – 1 Shawwal  
Eid-ul-Fitr is celebrated at the end of the Holy month of Ramadhan. -.
- Eid-ul-Hajj – 10 Dhulhijjah  
Eid-ul-Adha or Eid-ul-Hajj is observed on the day when Prophet Ibrahim (A.S.) intended to sacrifice his son Isma'il in obedience to Allah's command.

The festivity on these occasions is NOT dancing or singing songs. We submit ourselves to Allah offering Eid prayer for those religious, spiritual and moral benefits gathered and reminding ourselves of all our possessions, everything we have, including our lives and those near and dear to us, should be sacrificed in the way of Allah, if necessary.

**Eid prayer is Mustahab, not Wajib**, in these days when our Imam (A.S.) is hidden from us.

For further guidelines on Salaat-e-Eidain, refer to Islamic Laws 📖 **1525 – 1541**

## LESSON 10: METHOD OF RECITING SALAATE EIDAIN - EID PRAYERS



### Translation of Dua recited in Qunoot

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

O Allah: the Possessor of Greatness and Magnificence, the Possessor of Generosity and Power, the Possessor of Pardon and Mercy, and the Possessor of Piety and Forgiveness. I beseech You for the sake of this day which You have appointed as a festival for Muslims, and for Muhammad (Allah's blessing be on him and his family) a treasure, an honour, a distinction, and an increase in bounties. Bless Muhammad and the family of Muhammad, and grant me of every good which You have granted Muhammad and his family. Remove from me every evil which You have kept away from Muhammad and his family, Your blessings be on him and on all of them. O Allah, I ask You the good that Your virtuous servants have asked You for, and I seek refuge in You from what your sincere servants have sought refuge from.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعَظَمَةِ  
 وَ أَهْلَ الْجُودِ وَالْجَبْرُوتِ  
 وَ أَهْلَ التَّقْوَى وَالرَّحْمَةِ  
 وَ أَهْلَ التَّقْوَى وَالْمَغْفِرَةِ  
 أَسْأَلُكَ بِحَقِّ هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ  
 لِلْمُسْلِمِينَ عِيدًا ، وَ لِمُحَمَّدٍ صَلَّ اللَّهُ عَلَيْهِ  
 وَآلِهِ ، ذَخْرًا وَ شَرَفًا وَ كَرَامَةً وَ مَرِيدًا  
 أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 وَ أَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ  
 مُحَمَّدًا وَآلِ مُحَمَّدٍ  
 وَ أَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ  
 مُحَمَّدًا وَآلِ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِمْ وَ عَلَيْهِمْ  
 أَجْمَعِينَ . اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلَتْ بِهِ  
 عِبَادُكَ الصَّالِحُونَ ، وَ أَعُوذُ بِكَ بِمَا اسْتَعَاذَ  
 بِكَ مِنْهُ عِبَادُكَ الْمُخْلِصُونَ

## LESSON 12: LIES VS HONESTY

To lie means to say something that you know is wrong on purpose.

We all know that lying is a great sin. The unfortunate point is that we do not realise how often we are doing it.

Our Sixth Imam (A) said that it is more difficult to repent for many small sins than for one big sin. Remember the story of the two men who came to Imam (A) to repent for their sins.

Prophet Muhammad (S) has said:

*"Leave falsehood and make speaking the truth a habit."*

*"If a person has a habit of speaking lies, he is a hypocrite until he rids himself of the habit."*

*"A person who is not honest cannot have a perfect and strong faith".*

To lie is haraam since you are deceiving others. There are many reasons why people lie, some of them are,

- a. as an excuse to get yourself out of trouble,
- b. to cheat somebody out of something you want,
- c. to get someone else into trouble.

As you can see, all the above reasons are sinister. If you have done something which will trouble you, then you should face it, and not lie your way out of it because that is being very irresponsible.

Qur'an also tells us not to lie,

*2:42 » And cover not Truth with falsehood, nor conceal the Truth when you know (what it is).*

Prophet Muhammad (S) has also said:

*"Beware of association with the liar for he is like a mirage which draws the far one nearer to you and the nearer far from you."*

If someone entrusts something to you, you should be truthful and return it back to him when it is asked for. It does not matter what the value of the item is, it does not even matter if the person is your enemy.

Imam Ja'far as Sadiq (A) says:

*"Whenever a person entrusts anything to you do not commit breach of trust, although that person may be (the worst person on earth like) the murderer of Imam Hussein (A).*

*"If the murderer of Imam Ali (A) entrusts his sword to me and I accept the trust I shall not misappropriate it and shall return it to him as and when he asks for it".*

What does this show. If you accept something into your trust, you must preserve your honour by holding true to your word. If you do not like the person, or feel something wrong will result, then do not accept the trust, but once you have given your word, you are bound by it.

And on another occasion he says to one of his companions:

*"I recommend two things to you: one of them is truthfulness and the other is honesty, for these two are the key to sustenance."*

If you make the habit of lying, then you will lie very often without realising. You will lie to your family, your friends and everybody you meet. Then one day you will be caught out because you will have trapped yourself in a corner, and there will be no escape.

Also if you make a habit of lying you will start doing other things which are even worse. One evil leads you to another.